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THE

FRIEND

A

RELIGIOUS AND LITERARY JOURNAL.

VOLUME LXXII.

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[EDITORIAL.]

THE LORD NOT IN THE FIRE.

Tarrying in the summer near a woodland country, we find neighbors sometimes passing in rags with bushels of blueberries which they have gathered in the "burnt woods." "If it adn't been for that fire," say they, "which the locomotive or the cigar-smoker started a year or so ago over miles of some folks' wood-lots, the people wouldn't have had this harvest of berries. 'Tis an ill wind that blows nobody any good. 'faybe it's a good thing to have the woods fired ow and then!" And so the sight of public blueberries blinds our sense of the rights of wood-owners in their property, and of the forest households in their homes.

Sometimes the public sees men also as trees talking, upright columns to be mown down by re and shot, irrespective of their sacred right to their lives. And people attempt to appease their conscience of the national murders, by anticipations of some ultimate good to spring up in the wake of man's desolations. Of course good is to appear, for God is love, and overrules the wrath of man to praise Him. But does He countenance the wrath which his gospel tells us to "lay aside"? Would not the love of man praise Him more than the wrath of man, if consequences were the measure of virtue? The spirit of Mohammedanism might have said for its professed gospel, "Go ye into all the world and shoot my angel into every creature." But the true gospel bows a more excellent way. For these many centuries it has shown the way of love and of the Spirit of Christ for the conquest of nations, but the heart of man preferred the processes of the lower kingdom.

Now, if Divine love afterwards plants good roots where men spread fire, the world blindly says: "See how God blesses the means! War's blessed with such good consequences that 'blot!' Even as villagers might say, "Let us

keep up the supply of blueberries by burning our neighbors' woodland! Providence blesses the means. Rights of private property to the winds!"

Is Christianity thus to grow by a blunting of the moral sense in professedly Christian nations? Spread the sway of the United States by fire and sword over the isles of the sea and nations beyond, and we do worse than lose the republic in the empire—we re-barbarize ourselves.

How can we be promoters of Christianity, that reject it professedly to promote it—that tell to Turkey that the policy of Mohammedanism is right, the carnal sword must prepare the way for the spread of religion? For many seem now in their hearts to be pushing a war for imperialism under cover of a missionary intent, to get more land for the gospel and a Christian civilization.

Granting such gospel power follows in the hearts of new peoples coming under our blood-bought empire, it would be a result that has not been conspicuously apparent in any new provinces thus far added to our domain. Whiskey and the lust of gain have asserted their first claim over the nations, and our pro-consuls are still likely to be creatures of the corrupt rings.

But granting that the barbarism of natives, or the semi-civilization of residents, should become converted up to the level of our reduced Christianity, the elevation will not be due to war. Wars have but perpetuated the earth's barbarism hitherto, and it is in spite of their spirit that Christianity has thus far made all its advance in men. And so it will be notwithstanding the spirit of war, and overruling it, that the good seed sown by Christ over the burnt ground shall germinate to bear any fruits of the Spirit. But oh that the wild ground which was burned over by the "consuming fire" of love, instead of the blasting from the pit!

Not for the crimes of victors nor of vanquished, but for the Father's love to the generations following, will He command his loving kindness to bless and to prosper them. Not to stamp past war as good will He repair the desolations of war; not to endorse sin as righteous will He save sinners. "It is of the Lord's mercies that we," as nations, "are not consumed. They are new every morning."

The verdict remains for a nation, "They that take the sword shall perish with the sword." This was said by Christ to one who drew the sword in defence of Christ, the holiest of causes. So it befell Rome, aspiring for a world-power which lost to her the republic, and crumbled her empire. The only coherent world power is

the Prince of Peace, of the increase of whose "government and peace there shall be no end." Who, now, will be in alliance with Him to whom "is given all authority in heaven and in earth?" Him to whom is due the kingdom of the world to "become the kingdom of our Lord, and of his Christ: and He shall reign forever and ever." That kingdom is open to every disciple now:—"Ye shall receive power when the Holy Spirit is come upon you."

After the fire, may the "still small voice" come more abundantly into dominion.

Selected for "THE FRIEND."

A disposition is making its appearance in divers places in this nation, and among Friends, to think very little of the cross of Christ practically, and to plead for liberality, both of faith and practice; the perceptible influence of the Holy Spirit is mournfully deprecated by many members of our Society; some of them in conspicuous standing, are now disposed to put the Scriptures in the place of the Spirit, and seem ready to hold them as the only rule of faith and practice, or guidance of Christians. This dereliction from principle, and innovation upon the always acknowledged doctrine of our Society, must have originated in the insidious wiles of the enemy—a want of experience and of the true knowledge of God through our Lord and Saviour Jesus Christ; and by having their minds darkened through disobedience and unbelief in the true shining of the everlasting light and gospel of Christ; thus becoming disposed to throw off and reject the needful restraints of it; and, notwithstanding they fully acknowledge the propitiatory sacrifice, with its blessed effects for the remission of sins, and place great dependence upon it, yet, at the same time, Christ, crucified is to them, as to the Jews and Greeks formerly, to the one a stumbling-block, and to the other, foolishness. And there is much reason to fear that these wise and learned professors under our name, who seem disposed to look down rather contemptuously upon the old sort of Friends, are designing to bring about a change in some of the prominent and essential doctrines of our Society—such as the ministry and worship, than which there can hardly be, any two named, subordinate to that of faith in God and in the Lord Jesus Christ, which are more essential to the preservation and support of our religious compact. It is very evident that if we should come to believe that the Scriptures, of themselves, are a sufficient guide in all the walks of a Christian life, then our silent, spiritual worship will be long, sink into disuse, and our faith in the immediate renewing of the Divine Spirit, on every occasion of the ministry, will be exploded. This result is a consequence that must unavoidably follow such a faith concerning the Holy Scriptures, however excellent they are, in subordination to the Spirit which gave them forth.—John Wilbur.

The Real Winner.

BY J. R. NUTTER.

A little story-poem tells of an eager throng of youth setting out in a race. One among them excelled all others in courage, strength, and grace. The way was long and hard, and the goal far away, but still this favorite held his place in the lead:

"But, ah! what folly! see, he stops
To raise a fallen child,
To place it out of danger's way,
With kiss and warming mild!
A fainting comrade claims his care—
Once more he turns aside;
Then stays his strong young steps to be
A feeble woman's guide,
And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
To comfort, and to bless."

So, at last, when the race is over and the victors crowned—some with fame's laurels, some with love's flowers, some with golden circlets on their brows—all unknown, unheeded, with empty hands and uncrowned head, stands this, the real winner of the race. Earth has no crown for him, but on his face shines heaven's serene and holy light.

This tells the story of thousands of earth's failures. Those who might have won the highest honors among men, turn aside from their ambitions to do God's work in the world. They stop to bless others, to comfort sorrows, to cheer loneliness, to lift up the fallen ones, to help the weak. In the race with the world's men they lose, but in God's sight they are the real winners. Angels applaud them and Christ will reward and crown them.

The world has honor enough for those who succeed. There are plenty of books about men and women who become famous. There is glory for those who began among the ranks of the poor and climbed upward to the highest places. There are poets enough to sing the story of those who win in the battle. But the Bible breathes its laurel chaplets for the unsuccessful. It sings the song of those who fail. Its hand of help is under the fallen. Its brightest crowns are for those whom earth passes by. When the end comes and life's revelations are all made, then it will appear that many who in this world have been thrust aside or trampled down in the dust, or even burned at the stake, or nailed on crosses, have been exalted to highest honor in the life beyond earth.

We had better, therefore, learn to measure life by true standards. No one has really failed who has lived for God, who has lived according to God's law, who have wrought on the temple of truth in the cause of righteousness.

RECIPROCAL INDWELLING.—In the translucent depths of the southern seas, the voyager is aware of the infinite variety of sponge growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer.—*F. B. Meyer in Christian Living.*

If there is anything clear in scripture, it does seem to me it is for a Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this, I cannot understand; surely, it must be through the blinding influences of society in which the Christian church is cast.—*Chas. H. Spurgeon.*

Are the Children Safe?

There were some people living on the shore of the bay near Boston. Just back of the garden gate was a stake driven into the ground, to which a boat was fastened by a rope. When the tide was out, the boat was on dry ground; but when the tide came in, it would come up around the boat, and the children would get in and let the little wave teeter there its way and that. One day they stayed out at their play longer than usual. Their mother missed them and began to look for them. She went to her neighbor's house, and asked, "Have you seen anything of my children?" "Yes," said the neighbor; "I saw them playing in the boat after the tide came up around it." Then the mother ran down to the garden walk and looked for the boat, but it was gone. Then she knew that the children playing in the boat, loosed the rope from the stake, and when the tide went out it had carried them out upon the bay. She looked over the water but could see nothing of them. Then she began to cry and wring her hands, and all the neighbors came running together, and everybody was in great excitement about those three little children that had been carried out to sea by the tide. They telegraphed to Boston, and men with row boats came and pulled out upon the water as far as they could go, and looked in every direction; and the tug-boats came steaming down, going out this way and that, but nobody could find the children. At last it began to grow dark, and the people built a great fire upon the beach and staid there all night. The mother was on her knees with her hands clasped and her pale face lifted toward the skies, while her heart prayed in agony that God would take care of her little children in that boat away out upon the lone, dark sea. Early in the morning the people were looking off over the water, when an old sailor, whose eyes were sharper than those of the other people, saw a large ship coming in. He thought perhaps the crew had seen the little boat in the night and had picked it up, so he waited till the ship came near. It was weather beaten, and looked as if it had met storms in coming all the way from India. He put his hands together and made a speaking trumpet of them, so that his voice would go farther, then he sung out to the sailors on board the great ship, "Any-children-on-board?" Every one was as still as death, and he could almost hear his heart beat while he waited for an answer. It came presently over the water, faint, but clear, "Children—all safe."

Sure enough, in the night the great ship had picked up the little boat, and the children were all safe. You can hardly think how glad everybody was when they were brought home after their dangerous night out upon the sea. God means the old ship, his church, to have all the little children safe on board. And I think our Saviour, as He sees the ship come in, will call to us to know if we have the children on board, and we should be able to say, "Yes, dear Lord, the children are all safe."—*J. F. Willing.*

The house of never is built they say,—
Just over the hills of bye-and-bye;
The house of never is filled with "waits"
With "just-in-a-minute" and "pretty soon,"
Over the hills of the "bye and bye"
Sorrow lives in the house of never!

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

EARTHLY VS. HEAVENLY TREASURE.—Hiram Powers, when a boy at play, made his mud horse on the streets of Cincinnati. A retired merchant saw there was a genius wrapped up in those clothes. He educated him and sent him to Rome, where he became America's greatest sculptor, giving to the world many monuments that perpetuate his memory. But when in 1873 he lay dying, what could these marble shafts do to offset him consolation? His "Greek Slave" could give him fame among men, but could not prepare his soul for heaven or gain for it an entrance there.

The man or woman who has gained a comfortable home, a position in society, educated their children, yet with no thought for the future—what awaits it all when death comes, and eternity opens before them?

An humble Christian lay dying. No riches of this world are there to give him even the common cares of death. But few friends are there to attend his wants. No sculptured monuments to tell of his skill. Yet monuments in the eternal city carved by his hand in the great school of life, await his coming. Riches untold are laid up for him in heaven. A friend is with him to bear his last adieu to earth, and walk with him through the dark valley of death. And an innumerable company are there to greet him with their song of triumph. The brow that has borne thorns of trouble and anxiety is no crowned with crown of righteousness. The name that has been unknown to the world found written in the Lamb's Book of Life, lives on when the world's greatest names have been forgotten. Why this difference? The great battle for time; the Christian for eternity.—*T. Pacific Christian.*

TRUE USE OF MONEY.—When the founder of Methodism was one day preaching his sermon on the use and abuse of money, an old farmer, who had come a long distance to hear him, became greatly wrought up. He was a man who cared little about religion, yet, on the other hand, he was not what we call a rive man. His attention was soon excited and rived. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said: "This strange preaching. I never heard the like before. This is very good. That man has got something in him; it is admirable preaching." Wesley discoursed on industry, activity, living to a purpose, and reached his second divide, "Save all you can." The farmer became quite excited. "Was there ever anything like this," he said.

The preacher denounced thriftlessness as waste; he satirized the wilful wickedness which revelled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And what wit gained and hoarding, it seemed to him the "salvation" had come to his house. But Wesley advanced to his third head which was, "Give all you can." "Oh, dear! oh, dear!" said the farmer, "he has gone and spoiled it all."—*T. Kingdom.*

PRAYER is man at his best. A man is not at his best when he talks or sings or works, but when he prays. Prayer is obedience, conduct character, and every man may talk with the Almighty anywhere when his heart seeks the presence of God.—*William Rader.*

A Word to the Girls.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, at the picnics you attend summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who now how to read another nature's book.

Think of spending every working day in a city office, writing and figuring constantly, with but half a day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing-machine in a factory with the ceaseless clatter of hundreds of other machines all about you! Think of walking two miles to work, standing behind counter all day, forced to smile and smile, though you feel as a villain ought to feel, and talking home again at night. All these things hundreds of girls in this city do.

One girl I know stands and irons ready-made shirt waists all day, week in and week out. How would you like to exchange your duties with her? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake, and sweep before the hottest part of the day, peel the potatoes for dinner under the shade of a tree, and, after dinner is over, to sit out in the cool and shady yard, or rest in the hammock, or take a canter in the pony, or in the fall go to the woods in search of nuts, and at nights lie down and breathe in the sweet-scented air of the country instead of the sewer smells and effluvia of city alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you lived in the city, you would pay for fruit that you will not pick up from the ground now. How would you like to ever present possibility of losing your "job" and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country with the certainty of a comfortable home, even if you do not have ice cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of.—*Metropolitan and Rural Home.*

FOR "THE FRIEND."

MATTHEW HALE'S TESTIMONY.—Matthew Hale bears the following remarkable testimony to the reality of the inward direction and assistance of the Spirit of God both in spiritual and temporal affairs. "Any man that sincerely and truly fears Almighty God, and calls and relies upon Him for his direction, has it as ready as a son has the counsel and direction of his father; and though the voice be not audible or discernible by sense, yet it is equally as real as if a man heard a voice, saying, 'This is the way, walk in it.'"

"Though this secret direction is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging his direction, will very often if not at all times find it."

Security in Obscurity.

Prominent men are exposed; prominent positions are not exempt from danger. Satan shoots his arrows at standard-bearers, and his servants do their worst to bring down those who occupy exalted positions. Sometimes exaltation is cunningly devised by enemies who by it seek to compass the ruin of those they hate. When Jezebel sought to destroy Naboth, the first step was to "set him on high," and then by perjury doom him to death. Often friendship, flattery, and fame are more dangerous than malice and hatred. Many a man is corrupted and ruined by luxury; and more good men are injured by gluttony than are destroyed by hunger or thirst. Often the fame which attaches to talent and goodness becomes the direct cause of ruin and death. When persons have attained to high position and have shown themselves able and eloquent, have won the applause of the multitude, their popularity becomes their destruction. Everything is laid upon them. They are overwhelmed and buried with work. They must be here and there and everywhere. Men with itching ears seek to be soothed by their eloquence (2 Tim. iv. 3); hero worshippers pursue them with curious eyes and give them no peace; by and by they break under the strain and die, die in their brown hair, die years and years before their time, simply driven and run and worried to death, not because they were abler than others, but because they were more famous. Much of the work which they did might have been done quite as well by a score of others, but no, nothing would answer the demand of the public, and the public must be tickled and gratified and pleased until by and by the weary, worn-out worker sinks into the obscurity of the grave, leaving the less famous and less prominent ones to take up and carry forward, according to their ability, the work which they might easily have done before had they had opportunity, and thus have spared and saved the lives of persons whose places cannot easily be filled.

Obscurity has its uses. The purest water is not found in the brawling and babble of the streams that flow by the highway side, but in the quiet trickling springs that gush in lonely dells and trickle down the mountain side. So the best work of the best workers is frequently done in solitude, in seclusion, and in neglect; and when the lonely and faithful worker has finished his course it sometimes happens that the people learn that there has been a prophet among them, the latchet of whose shoes they were not worthy to stoop down and unloose; and sometimes the very men who have stoned the prophet will send around the world to find marble white enough to bear the name which has been buried in obscurity or even cast out as evil.

Take courage, ye who deem yourselves neglected and cast in the shade. Those who are set on high may, ere you are aware, sink down in disgrace or go into the silence of the tomb. Persons are in their graves to-day who a little while ago were known and honored far and wide, and who had they been as obscure as you are, might have lived long and useful lives, honoring and glorifying God. Be content with a lowly lot. Fill the place where God has put you, and when He shall call you to come up higher, then you will be ready for every good word and work.—*The Armory.*

And I smiled to think God's greatness
Flowed around our incompleteness:—
'Round our restlessness—his rest.

The Waldenses of Western North Carolina.

JOSIAH W. LEEBS.

Since the arrival in Burke county, North Carolina, five years ago, of the first contingent (seventeen families) of Waldenses from Piedmont, Italy, brief reference to the colony has been made, perhaps two or three times, in the columns of your paper. A second and larger company of forty-seven families arrived in the autumn of 1893. A visit of the writer and his wife to Asheville, a few days ago, afforded the opportunity, desired for some time, of making a call at this interesting settlement.

The time table of the Southern Railway shows no station in the eleven miles between Connelly's Springs and Morganton. The map issued by the company for the information of travellers to what the former invitingly call "The Land of the Sky" reveals an intermediate flag station bearing the not unfamiliar name of Drexel, while direct inquiry will develop the fact that between the last named point and the Springs is a station at which one train daily will stop, going east and going west, called Valdese.*

It happened, by quite a coincidence that just at the hour of our arrival the children of the school were gathered together in the building which serves the triple purposes of school house, railway station and post-office, to celebrate the ending of the term, and so it was that the first time the occasion had been thus marked, the only strangers to be with them were two Friends from the Quaker City. About one-third of the 45 scholars were the children of neighbors, not Waldenses. The exercises were necessarily quite simple and informal—some remarks by the teachers, the pastor and one of the visitors, the presentation of a photograph on a tray to the principal teacher, Mary Knox, by her pupils; very short pieces, or single sentences only, recited by each of the latter. Three hymns were sung, in English, French and Italian respectively. We dined at the teacher's house, called on the pastor, Barth, Soulier, and inspected the building of stone, with square tower at one end, which is being erected for a place of religious worship. Two masons, members of the colony, with two helpers, have been engaged upon this work for a year. The exterior, with the exception of plastering the walls of native stone and shingling the roof appears to be nearly completed. The settlers have lately definitely united in religious fellowship with the denomination of Presbyterians.

It was announced at the time of the opening of the settlement that 12,000 acres of land had been purchased on both sides of the railway, extending from Morganton nearly to Connelly's Springs. It had been the desire of king Humbert that they should settle upon his African dependency lying upon the Red Sea, but their preference was for an inheritance of the civil and religious liberty which they had heard was to be obtained in the United States. It should be mentioned that a few score of their people had previously formed a settlement in Missouri, while a much larger body, some 2,000 in number, had located upon the Uruguay River, in South America, where they are pursuing the vocation of agriculturists.

It was rather surprised to learn that, through sales and relinquishments, the holdings of the brethren at Valdese had been reduced to about 200 acres, so that their present average pos-

* Pronounced Val-day-ree, with the accent on the second syllable.

session per family must be under the 50 to 100 acres which I think was designed by the original apportionment. One of their number had started a knitting mill, about a furlong's distance from the station, but, it proving not to be a success, the originator and several companions had gone to South Carolina. The present total population is 275.

The 43 acre farm (one-third of it is cultivated) of the postmaster, Ippolito Salvagiotto, made so good an appearance that the success of the colony would appear to be a surety could it be generally repeated. The seven acres of wheat and six acres of corn were decidedly better appearing than the average of wheat I had seen in North Carolina. The potatoes, onions and cabbages showed the good effects of diligent and well directed tillage, while the grape vines, tied to stakes, gave promise of an abundant yield a year hence. There are very few horses, perhaps not ten, within the bounds of the settlement, so that the soil's cultivation is mostly by hand.* Barn yard manure not being generally available, the Waldenses frugally save the scrapings of the road, gather muck where it can be found, and transfer to their land from the forests of oak great quantities of the annual fall of leaves. This, it will be conceded, does not enrich the soil very rapidly. The land is of a friable stone, better than a gravelly soil would be, yet the hopes of the settlers that they should be vine dressers and fruit culturists has not been distinctly realized.

Prudent advisers and judiciously directed help may do much for them. It is probably well that the experiment of expatriation has not been undertaken in the beginning on a large scale. In talking with Ippolito, whom I found to be a man of intelligence, he handed me a large history of the United States, which dealt with our country's moral and industrial progress rather than with military affairs and events. Having made the remark that Italy, though poor, nevertheless ambitiously built the most formidable battle ships, at the same time that it gave authorization to the impoverishing lotto throughout the land, in order to fill its treasury, the Italian replied, "It is so," and ejaculated: "The war—it is a terrible thing! I do not see why the nations settle not their differences in peace."

We noticed that a few of the shoes that were worn had wooden soles, halfboots. Some funnel shaped splint or wicker baskets, such as are common in Italy and Switzerland, borne on the backs of the women, are shown, but seem not to be practically used, perhaps being thought to point to a former servile condition. Bread is baked in outside ovens, 30 or 40 pounds of flour at a baking. A piece, evidently many days old, was handed me, which it seemed no exaggeration to say it was "as hard as a brick." Soaking in liquid is called for in order to help out an otherwise impossible exercise of mastication. Several of the older women who came to the exercises at the school wore white, close fitting hoods of a short pattern which just covered the ears. A half mile back from the station, at a clearing of a few acres in the woods, we left the Waldensian children, so lately released from school, merrily playing the field game of "The Russian Captive," the equivalent of the "Prisoners' base" of our own juveniles.—*From "The Public Ledger."*

* Specific inquiry, since the above was written, relative to the number of farm animals in the colony, elicited the information that there are 12 horses, 30 oxen, 40 cows, quite a number of heifers, and a dozen sheep.

FOR "THE FRIEND."

Principle and Personality.

"About things, not about persons," may be almost styled a nursery maxim regarding the proper subjects of civilized conversation. Of course the rule resolved itself practically into a simple question of order or precedence.

People, and things or principles are so intimately and almost inextricably intermingled in all narrations and all questions of life and conduct, that it always requires a greater or less equipment of experience, of sagacity and of disinterestedness, justly to decide where the true order is maintained, and where it is violated. The "simple question" thus becomes a profound question, involving, as it does, a contemplation of the secret motives, or springs of thought and action which are ever being more deeply hidden with the progress of Christian culture beneath the growing resources of mere moral and intellectual attainment.

With the social advancement in morals and intelligence, the subtle snare of confederate reliance, as opposed to the law of individual enlightenment (see Isaiah viii: 12, 13 and 1 Peter iii: 14, 15), becomes increasingly plausible to the inexperienced soul. The inexperienced soul is indeed the ward of surrounding society, alike in its domestic, its political and its ecclesiastical relations. But when it ceases to regard the conventional as the merely educational in any of these relationships, and glories therein as an ultimate attainment, it forsakes the law of individual and social progress, and lapses into a more or less refined idolatry. The controversies between two or more such souls of different shades of conventional bias are thus prone to become painfully interesting to the unprejudiced observer, through their almost inevitable though unconscious descent from the discussion of principles to the conflict of personalities. It may be hoped that with a clearer apprehension and definition of principles, and with the consequent more rigid subordination of persons to things, the subjects of remark, this injurious tendency will be happily outgrown among earnest Christians of every degree of spiritual attainment, and their harmony and efficiency promoted by the distinct localization of the fundamental doctrine and "unspeakable gift" of "Christ in you (i. e. saints), the hope of glory" (Col. i: 27) within them collectively, or socially as "the sincere milk of the word" to foster the educational stage of soul experience; but especially within them severally or individually as a "strong meat" for the advanced, or, so to speak, additional stage or state of Christian manhood. For assuredly there is no social revelation or refinement which has not begun with the manifestation of God in and through the individual. (1 Peter ii: 2 Heb. v: 14).

HEROIC FIDELITY.—This is one of the wildest and bleakest of light stations of that savage region, and, according to a story told there it was once the scene of a remarkably plucky adherence to duty on the part of a fifteen-year-old boy. He was the son of the keeper, and on this occasion was left alone in the tower while his father went ashore for provisions in their only boat. Before the latter could return, a violent storm arose, and for the next three weeks there was no time in which the keeper's boat could have lived for a moment in the wild seas that raged about the lonely rock. Still the light was kept burning by that fifteen-year-old boy, who had little to eat, and but scant time to sleep. Night after night, for three weeks, its steady

gleam shone through the blackness of the pitiless storm and gladdened the father's straining eyes. When the ordeal was ended the boy was so weak from exhaustion as to be barely able to speak. At the same time there was no prouder father, nor happier young light-keeper on the main coast, than those who met on the stormy swept Ledge of Saddleback that day.—*Kirk Munroe, in Scribner's.*

Taking Father's Place.

There is many a happy-hearted, bright-eyed boy, free from care, and full of fun and gladness, who a little while from this may be called to take a father's place. He can hardly realize it now, and yet the time will come; the sudden stroke may lay the father low, or the weary toil of many years may bow his head in the dust and some morning the bright sun will beam on a sad world, and the boy, awoken from his slumbers, will sigh to think he has no father!

There will be the funeral scene, the strange cares and preparations, the words of comfort, the last farewell, the sad parting, the open grave, and then the sorrowing ones will turn away and somebody must take father's place. An who can it be? Who, but the boy, who for these years has been his father's pride and joy and trust?

It will seem strange to a lad to take on his new cares and duties; to stand at the head when once he had only to listen and obey; but yet seems to be the only thing to do. The home must be kept, the heart-broken mother must be comforted, the children must be guided and trained, and somebody must take father's place and so, many plans and schemes of pleasure and enjoyment must be put away. The boy must be a man before his time. He must think while others are thoughtless; he must save while others are spending; he must be sober while others are light-hearted; and while they are doing as the please, he must have a thought of mother, an brothers, and sisters.

The boy who takes father's place must learn to take care of himself. He cannot do everything that father did, he must not try. He must not lift or strain, and in an hour do himself more damage than can be remedied in a lifetime. He must not lose his life trying to save something from loss or spoiling. He must not think that he is a man, nor undertake to do a man's work. He must not be rash nor too independent, but he must be patient, quiet and willing to learn and if so, he will find many who will be glad to advise him and teach him and help him.

The boy who takes father's place must not forget father's friends. The wise man says "Thine own friend, and thy father's friend, for sake not" (Prov. xxvii: 10). And if a son shows himself worthy of their friendship he will find that nothing which he has inherited from his father is more valuable than the life-long friends that father left behind him. Let him go to them frequently, and if he goes to them for counsel in times of perplexity, he will find that he can also go to them for help in times of trouble and of need. His father's friends will not forget him.

There are many things for the boy to think of who must take father's place. He must think of mother with her heavy heart and her constant burden, and talk and counsel with her a his truest and most faithful friend. He must think of brothers and sisters, and be tender, long suffering, and patient with them; he must think of obligations that must be met, and father honor that must be cared for; and he must try

to do in every way the things that are right in the sight of God, that his Father's Word may be his God and guide for evermore.

There will be many a trial, many a sorrow, many a disappointment for the boy that takes his father's place; and yet if he is faithful to his trust he will have many a blessing at the hand of God; for He who is "a Father of the fatherless," will care for and watch over those who trust in Him, and who have no earthly father.

The boy who takes his father's place needs to know his father's God. He needs to read his father's Bible, and to kneel as his father knelt at the throne of grace, and ask God's blessing on the daily bread; and he will find thus strength and help which he can find nowhere else. And the Lord who has said, "Leave thy fatherless children, and let thy widows trust in me," will never fail to help him in time of need, if he will but put his trust and confidence in Him.

Let those who yet know a father's love, thank God for the mercy that is to continue to them, but let every boy as he grows up beneath a father's care, be watchful to learn, diligent to labor, and prompt to obey; let him remember that sometime he too may be called to take his father's place; and see to it that he prepare himself for the duties that may lie before him, when God in his providence shall lay new burdens upon him, and call him to serious responsibilities.

Many a lad has been called upon to do this; and though at first the burden seemed heavy, almost too heavy to be borne, yet by the bearing of it he has gained wisdom and strength and experience which in after years have made him stronger and abler and more manly than he ever could have been had he not been called in boyhood to take a father's place. Washington, Jefferson, Madison, Jackson, Johnson, Garfield, Hayes and Cleveland were not the only sons of widows who have risen to high estate in this and other lands.

And the reward is coming by and by, when the children shall remember him, and say, "He was a father to me;" when the mother, leaning on his arm, shall go down to the end of life's journey, and shall bless with her dying breath her faithful boy; and when at last he shall meet father, and mother, and brothers, and sisters in the brightness of the great Beyond, and shall hear from the Saviour's lips the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Little Christian.*

FOR "THE FRIEND."

WHERE IGNORANCE IS BLEST.—It is blessed ignorance not to know so much of evil that it excludes the good to be enjoyed in that mind that is dependent on Divine grace for wisdom, which in all things is profitable to direct. The intellect itself cannot comprehend the "all things that are worthy of Divine bestowal and which make rich in the sight of God, who giveth liberally and upbraideth not, when the dependence for knowledge is on Him. He loveth the cheerful giver. It is the whole heart. He calls for. Is it too much, O pilgrim, to give, when He made thee for a purpose of his own glory—not thine own? Think of the eternity of ruin that may overtake the soul that fails to bow before the Majesty on High! It is to babes and sucklings that Jesus Christ reveals himself

"In his blest life we see the path,
And in his death the price;
And in his ascent, proof supreme
Of immortality."

P. R. GIFFORD.

PROVIDENCE, Sixth Month 22nd, 1898.

The Ministry and its Authority.

This touches closely the spring of and authority for the ministration of spiritual life through that heavenly gift, bestowed by the Almighty upon sons and daughters, testifying in due season concerning the nature and will of Him who is love incomprehensible and light ineffable, as revealed in Christ Jesus.

To these "children of the day" "the Word" is precious in all his varied expressions, offices and characteristics, appearing at times as "a tongue of fire" or "voice of gentle stillness."

They wait for his coming? as they "who wait for the morning," they obey his teaching by delivering the whole counsel thereof, and thereby grow in discernment of spiritual truth.

The sense or sight of this truth, however, is not sufficient in itself to warrant its deliverance to others, for "the commission" does not stand in "the vision," but rather in the "therefore,"—"the renewal of baptising, power and command, this is what does not, neither can," "return unto Him, void."

The "seasons" for this ministry are surely in his hands, who only knoweth the needs of every soul, and no man can discern these apart from the prophetic Spirit, which is ever the freshly inspired testimony of Jesus, and this is not to be confounded with the testimony of our own experience for Him, although that may be truly from Him.

That "living and indwelling" (R. V.) Word, which can separate both past and future thoughts and imaginations from the eternal revelation of God, "Dividing asunder" every human effort from the true "anointing"—is a special gift, not received by "ordination" or any preparation of man by his own efforts, however exercised—the more effectually through the use of every faculty reverently subordinated to its service.

The precious flowing of the Gospel stream of Divine love into and through the soul may be felt with equal power in solitude, and in the company of other souls, but whenever this current of life takes its passage through the midst of our consciousness, then should we watch its entrance and departure, as the beginning and the end of its expression, otherwise spiritual confusion attends both those who speak and those who hear, and that peace is lost, which surpasseth the understanding of the natural mind, and it is the true spiritual reward and effect of that which proceeds purely from the eternal source of inspiration. J. E.

HELPING CHILDREN TO PRAY.—The parents of little Willie were not Christians. They were respectable. His mother taught him the Lord's Prayer. She also taught him,

"Now I lay me down to sleep," etc.

Then the boy would repeat after his mother: "God bless papa." "God bless mamma." "God bless Willie, and make me a good little boy."

One evening as he was kissing his mother good night, he looked up into her face, and said: "Does you pray, mamma?" "No, darling." "Does papa pray?" "I never heard him pray." "Why does you make me pray?" "That you may be good." "Don't you want to be good, mamma?" "Oh, yes; I want to be good." "Then why don't you pray, and papa pray?" "We've gotten out of the spirit, I guess." "Well,

[* The coming, here spoken of does not refer to an outward appearance, but to the inward manifestations of the Son of God—the good shepherd who goeth before the sheep.—J. E. S.]

† "Go ye, therefore, unto, etc., because of and after the bestowal of his power."

mamma, maybe God will hear my prayer. But don't you think you and papa are expecting to much of a little fellow like me. Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help me a little."

These words sank deep into the mother's heart, and it was not long before that house was a house of prayer unto the living God.—*Selected.*

Wanted—a Young Man.

Pick up almost any of our daily papers, and we see a number of advertisements headed in this way, and why? Is it because young men are scarce and hard to find? From the number to be seen on the street corners, or hanging around the hotels, saloons, and railway depots, it would seem as, as droves of them are to be seen almost everywhere. Why, then, is not the supply greatly in excess of the demand? It is because of the quality, rather than the quantity. For good, first-class articles of all kinds there is always a demand.

There are splendid openings all the year around for the kind of young men that will fit them, but the trouble is that so large a percentage of our young men are not fitted for these splendid and desirable openings. You may ask, Why not? There are many reasons for this, and yet all these reasons may be gotten out of the way without price or sacrifice.

Young man, why should you knowingly and of your own free will, disqualify yourself for getting the very thing you need and want? It does seem strange that you should be so inconsiderate and unwise, yet so many of you are doing so, day by day. Instead of getting nearer and nearer the place and position you want, each step you are taking is lengthening the distance between you and your objective point.

What kind of a young man is wanted?—you may ask. Just the kind you would want, had you an important position to fill.

Place yourself, for a moment, in the place of those who have positions to offer, and ask yourself what kind of a young man you would want. You would want the one that has a good name,—who has carefully utilized all his educational advantages, is kind and shows filial respect to his parents, spends his evenings at home, is honest and courteous, and, above everything else, is a Christian. A young man having these qualifications, would fit and fill almost any honorable position, and just such young men are wanted.

Advertisements are placed in the papers, because such are hard to find. How would you do that? Do you have these qualifications? If you have you are needed and you will be called. It is really astonishing how few young men we have that are up to the standard they could be and should be, to meet the wants of the business and religious world.

Not long since there was a young man needed as a clerk in a bank. The position was a desirable one but the importance of it called for special fitness on the part of the one to be employed, and—do you believe it?—in a town of over six thousand inhabitants, there could not be found more than two or three young men that could have been accepted, even as candidates for the position.

It would have been very interesting to young men if they could have had a side position and heard discussed the qualifications needed, and the ones not needed. This one smoked cigars and cigarettes,—and he was not needed. Another

was known to attend clubs and do a little drinking. Another spent all he earned on his clothes, and was not punctual in meeting his engagements. Another was not courteous, and spent his evenings in doubtful places. None of these were needed,—indeed almost every defect in character was considered and marked as objections to employing the different applicants.

Sowing wild oats, smoking, drinking, playing cards, lounging, late hours at clubs and other doubtful places, may seem innocent sport to be winked at, and it may by equally foolish young girls; but when it comes to people of better judgment and business men who have important positions to fill, they take a different view of the matter. By them these fast young men are placed on the list of "not wanted." And they are right in doing so, because it is a common-sense view, and the very thing that every sensible man would be expected to do.

Then, what is the right thing to do on the part of every young man, that he may be wanted? Go to work, prepare yourself for life's work and make yourself worthy of the calling or position that you may desire, to make life a success, and you will get there. Thousands have done it, and have not been disappointed; so may you: All you have to do is *will it* so, and if you have attended to your first duty, God will help you to do the balance.—*Gospel Messenger*.

Joseph Rhoads.*

Joseph Rhoads, eldest son of Joseph and Hannah Rhoads, of Marple, Delaware County, Pennsylvania, was born on the thirtieth of Eighth Month, 1822.

Early in life he became the subject of religious impressions, and when at Westtown in his fourteenth year, was noted among his schoolmates for attention to his conscientious convictions; spending much time in reading the Bible and in retirement.

This tenderness of conscience distinguished him through life, and as he advanced to manhood resolute purity of heart and conduct were conspicuous traits of character.

In accordance with its dictates, and a deep sense of injustice toward the slaves, he refrained, at an early age, from using the products of their labor.

Yielding to the visitations of Heavenly Grace, and evincing faith in the intimations of the Holy Spirit, by submission to his directions, he was led into much introversion of mind, in order to know the Divine Will for himself in regard to apprehended duty.

In relation to his settlement in life, he says, "It has long been my impression that this farm was to be my place of abode for life; and I have no desire to change if it is consistent with the Divine Will."

"I fully believe that even our temporal enjoyment is greatly increased by seeking after and remaining in that situation which Divine Providence designed we should fill."

"If we may but be instrumental in the Divine Hand in supporting and advancing the cause of Truth, in our own religious meeting and among our neighbors, it will be far preferable to anything we can acquire by grasping after the honors or riches of this fleeting world, in any other place or situation."

In the course of business he was strictly just: sacrificing gain to unbending integrity in his dealings. To those in his employ he was kind

and generous, careful for their comfort and inculcating religion as their highest interest.

The practice of benevolence toward those in need was to him as much a pleasure as a duty: realizing the truth, "It is more blessed to give than to receive."

He passed through much mental exercise that he might become established in the doctrines, principles and testimonies he adopted. Not being satisfied with anything short of a living experience of the Truth.

He felt it required of him, not only for the reduction of self, but that it might give him nearer access to those in the humbler walks of life, to appear in much simplicity in dress and address; and to conform to the Scripture injunction, "Let your moderation be known unto all men."

His heart was cleansed by faith in, and obedience to the requisitions of his Saviour, and he was thus prepared, through redeeming Grace, for usefulness in the Church.

As an overseer he was truly pastoral in the care of the flock.

His pleasing social qualities, though marked by simplicity of manners, gave him a place in the esteem of many with whom he associated, and made way for his services among persons of various spiritual conditions.

His labors for the good of the neighborhood where he lived nearly all his life, were indefatigable. He served nearly forty years as a director of the public schools in his district. Taking an active part in educational matters, he availed himself of opportunities in the schools for suitable reading and religious instruction.

He exerted an influence in the suppression of vice, checking profane persons in the misuse of the sacred name; believing that "Because of swearing the land mourneth."

He felt at times constrained to attend at pigeon-shootings, horse races, and places of like character, that he might by his presence, and by persuasion, induce those present to forsake their vain pastimes, and follow pursuits worthy of their manhood and eternal destiny. It is believed his efforts were blessed in a marked degree.

Twice he visited military encampments in his county; having on one occasion an officer detailed for the day, to go with him from tent to tent, to distribute tracts and impart his concern for the welfare of its occupants.

As a remonstrant against the sale and use of alcoholic liquors, he was earnest and fearless, going directly to the keepers of taverns and saloons to lay before them the evils of their traffic, and distributing to them and their patrons, tracts teaching the danger of indulging an appetite for strong drink. As he traversed the streets of the city, or rode through the country this concern was upon him. In relation to it he wrote: "I suppose I have entered saloons and taverns hundreds of times in this service, which was often much in the cross, causing me much conflict of mind." He adds, "But I shall esteem it an unspeakable favor if my Heavenly Father shall regard me as worthy to be employed, though it may be in a lowly way."

"If He condescends to give me his guidance, and strengthens me to perform his blessed Will, I trust I shall render to Him all the praise and glory which are his due."

In the year 1862 he was married to Elizabeth Snowdon, daughter of Joseph and Hannah Snowdon, of Haddonfield, New Jersey, a woman of much amiability and discretion. She entered heartily into the temporal and spiritual affairs

of her husband. But their union was of short duration, as it pleased unerring Wisdom to remove her from works to rewards in the autumn of 1872.

As life progressed his love for the cause of truth and righteousness, and his zeal in its advancement knew no abatement; and much of his time was freely given to its promotion.

As an elder he was judicious and sympathetic towards those engaged in the ministry, and repeatedly gave his time, as a companion to these in their journeys and visits on gospel embassies.

As he came often to have a message in our meetings, as well as in private interviews, it was believed by his friends that a gift in the ministry had been conferred upon him, and that it could be more freely exercised if recognized by the church. He was accordingly acknowledged a minister in 1891. In company with different ministers he labored within the limits of our southern, and some of our western Yearly Meetings. On one occasion he remarks, "At a meeting in the West, I thought it best to allude to the importance of keeping in the simplicity in our manner of living: that I believed Friends in some sections had lost ground by adopting expensive habits, and, as their means enabled them, they would be subjected to the same temptation, as the country increased in wealth."

"These luxurious habits are attended with evil results, in more than one direction. They foster a spirit of pride and self-importance; and often lead to the necessity of very close attention to business on the part of the head of the family, thereby almost absorbing the energies of his mind, and disqualifying him for engaging in that service for the church to which he would otherwise be called."

In reference to his appointment on several committees of the Yearly Meeting, he says, "The declining state of many of our meetings has been a subject of anxious thought to me, and my share of the labor seems to be the stirring up of our members to greater faithfulness, in the occupancy of their gifts. So that the desolated walls of our Zion may be rebuilt." He was engaged in religious service until within a few weeks of his close.

After a visit to some of the officials of New York city, on a religious concern for them, he remarked that "he felt much peace in the accomplishment of this duty."

Second Month, 1895, he records,—
"I have of late been brought under much exercise of mind in relation to my own religious standing, and my prayers and cries have been put up to the Father of mercies, that He would not cast me off in my old age, nor forsake me when my strength faileth."

"I feel that I have fallen short of that degree of usefulness I should have attained, had I more faithfully lived up to the discoveries of Divine Light. I am still not without hope, that He will yet pass by my transgressions and omissions, for Christ's sake, and through mercy admit me into his heavenly kingdom."

Having been "Diligent in business, fervent in Spirit, serving the Lord," he was favored, during a period of declining health, to bring his worldly affairs to a comfortable conclusion. Relying solely on the merits of his Saviour, he peacefully departed this life the second of Ninth Month, 1896.

"REVERENCE is the soul of religion. When that is gone, there is little left with which God can be pleased. Where nothing is sacred everything becomes common."

*A Memorial from Chester Monthly Meeting, Pennsylvania, issued by Philadelphia Yearly Meeting, 1898.

FOR "THE FRIEND."

Protestant Catholicism.

It may be regretted that the term "protestant" has by a seemingly perverted usage acquired an antagonistic, aggressive and negative meaning or application, in place of the polegetic, attractive and positive one which originally or etymologically belongs to them, although their primary import were against that which is undesirable, rather than for which is desirable. I love to think of them as supplying the most condensed expression of social duty. For we are assured by the same benign and Divine Personage who summarized the purpose of his own mission into the world as the burning witness unto (or for), the truth, that he sends his followers into the world, even as he was sent into the world. He indeed in his merely human character underwent that educational novitiate without which He could not have presented himself as our sufficient "Way," and in which by virtue of simple purity and earnestness of purpose, He so "entered into other men's labors," sifting the good from the bad and the true from the false, as to steadily advance from sinless ignorance to transcendent wisdom. But even that was but a "hearing witness," by deed and word to the truth of his then present relationship to the world. From the beginning to the end of his wondrous historic career, there was doubtless a large sense in which he could work and rest in the consciousness that He had nothing to do in the world than thus to "be about his Father's business," so incidentally and none the less effectually because incidentally, stimulating all other beings in mortal shape, whether of worldly high degree or of worldly low degree, to find their own part in that business in the then present and thenceforth growing light of "life and immortality" (2 Tim. i: 10).

The catholic gospel is indeed a gospel of the living present. It is that message of "the eternal now," which the Hebrew prophet vaguely but confidently heralded when he interceded that "in the midst of the years" on that momentous and ever-advancing line of demarcation between an effete past and a pregnant future, for which the more abstract term "the present" has since been evolved—the Most High would manifest the plenitude of his gracious attributes, and "in wrath remember mercy." It is a gospel of emancipation through all that is educational and traditional, out of and beyond all that is educational and traditional. It is a gospel which repudiates, for all Christian manhood, the sufficiency of any merely historic lore or fact as the foundation for a living faith; which discredits such retrospective reliance as the prolific source of sectarianism, schism and a false conservatism; and which boldly propounds the underlying and enduring "mystery of godliness" the doctrine of Christ within the hope of glory, as that which is now "revealed for the obedience of faith."

Without claiming to be a Swedenborgian, I am used to think of it as claiming to be the Gospel of that "New Jerusalem," which we are scripturally encouraged to believe remains more or less hiddenly established in the world, and which accordingly ever awaits the apprehension of earnest seekers for their due deliverance from the Scylla and Charybdis of rant and cant—of rationalistic presumption and of unreasoning bigotry. May all such seekers and finders have a single eye to their own calling to "turn on the light" for the timely allurements and behoof of inexperienced after-comers, in order

that the still growing "light of the glorious gospel of Christ," the word of prophecy thus made more sure" (2 Cor. iv: 4; and 2 Peter i: 19); may shine unto them until the day shall dawn and the Day-Star arise in their hearts."

Selected for "THE FRIEND."

Bombardment of Copenhagen.

The following anecdote is related by an eye-witness, a lieutenant in the navy. There is reason to believe that the person of whom it was related was not a member of the Society of Friends, though he might be of the same principle with them on the subject of war. This does not detract from, but gives additional force to the fact related of him:

"At the last siege of Copenhagen, being then a young midshipman on board his Majesty's ship *Valiant*, I was particularly impressed with an object that I saw three or four days after the terrific bombardment of that devoted place. For several nights previous to the surrender of Copenhagen, the darkness of the night was ushered in with a tremendous roar of guns and mortars, accompanied by the whizzing of those destructive and burning engines of warfare, 'Congrives Rockets.'

"The dreadful effects of this destructive warfare were made visible by the brilliant lights in the city. Soon did the blazing houses and the burning cottages of the laboring poor illuminate the heavens. The wide-spreading flames reflected on the water showed a forest of ships, all assembled around the city for its destruction. When the bombardment had commenced, and every woman and child fled from the destructive shell, shot and rocket, and from the burning and falling houses, a little child was seen running across the street for shelter, it knew not where, when a rocket, flying through the street killed in its way the poor innocent."

"Oh, Britain, Queen of nations! Mother of such manly sons! Are these thy works? After several of these horrific nights, the Danes gave up their arsenal and all it contained to the English."

BUZZARD OR DOVE.—Some years ago, a well known minister delivered a series of discourses against Atheism, in a town in America, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a noted atheist. So soon as he discovered the minister, he commenced his blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered round him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and, rudely slapping him on the shoulder, said, "Old fellow, what do you think of these things?" The minister calmly pointed toward the land, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes," "It has a variety of flowers, plants, and shrubs that are calculated to fill the beholder with delight." "Yes," "Well, if you were to send out a dove,

he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon that with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel, coloring very deeply. "I made no allusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard," during the remainder of the passage.—Selected.

Notes from Correspondents.

To me there are no meetings alike refreshing and useful to those of our mode and manner of meeting for Divine worship. They are the one great uniting link that binds me to our Society. Take them away, and all that is of worth is gone for me.

I was pleased to read the article by "S." on "Whom Shall we obey in War time?" and glad that though we may believe God overrules these things for good, and may even work in this way for the chastisement of nations, nevertheless those who really love God whom they have never seen, cannot be prevailed on to destroy or consent to the taking vengeance on their fellow-men whom they have seen. Neither is he limited to the necessity of war to effect his purpose in the exercise of his sole prerogative, to say "Vengeance is mine, and I will repay, saith the Lord." W. M.

The enclosed cutting from this afternoon's paper (Remark Book 6th), describes ever held the most remarkable Friends' meeting probably. It is most interesting to picture the scene in the mind's eye. That there should be a recognition of silent worship at such a time is truly remarkable.

On the return of Commodore Schley to the *Texas* after the capture of Cervera and the destruction of his fleet, "Captain Philip called all hands to the quarter-deck, and, with bared head, thanked God for the almost bloodless victory."

"I want to make public acknowledgment here," he said, "That I believe in God the Father Almighty. I want all you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty."

All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander." X.

SUMMARY OF EVENTS.

UNITED STATES.—The exports of domestic merchandise for the Sixth Month amounted to \$92,994,401, an increase over Sixth Month, 1897, of more than \$21,000,000. There was a decrease in the dutiable merchandise imported for the month of more than \$15,000,000.

The business of the Western railroads for the first six months of the present year was unusually heavy. The deliveries of grain at Chicago amounted to 134,176,000 bushels, an increase of 40,949,000 bushels over the corresponding period of last year. The outward movement reached 135,498,000 bushels, an increase of 50,955,000 bushels.

Corrected figures show that the total subscriptions to the war loan of \$200,000,000 amounted to \$1,365,000. Subscriptions for more than \$5000 will be \$36,187,200.

During the last fiscal year goods valued at \$5,187,200 were exported from Philadelphia, an increase of more than \$800,000 as compared with exports of the previous year.

Yellow fever made its appearance in General Shafter's army before Santiago. Fourteen cases, said to be among the Quartermaster's Department employees and refugees at Siboney, were reported on the 11th inst., and a number of additional cases have occurred since then.

Official advices received in Washington from Santi-

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[EDITORIAL.]

BLESSING THE MEANS.

In continuation of last week's editorial we tempted to add, that in other fields besides the poor old logic which said "*post hoc, ergo propter hoc*" hardly needs the good logic of Robert Barclay to explode it; namely, that because one event follows another, the second produced by the first."

In many relations of life success is too often interpreted as a blessing on the means employed. A family made comfortable by a father's questionable operations in business would like to sink so; and all disciples of expediency incline to the view that "the end justifies the means."

In the religious field also strange fire is sometimes offered, and revival followings are reported. The poet Horace was brought to some condition of repentance on hearing thunder from a clarity; another, we are told, through hearing a profane oath; Paul after starting on an errand of persecution, etc. It were a heavy contract to undertake to adopt everyone's outward antecedents of conversion as means of grace to prescribe to others,—whether incantations, or mourning-benches, or forms of utterance.

The fact is, it is human souls that our Father aims to bless, means or no means, when we are prone to say of our arrangements, "He blesses the means." Souls are his objective point to visit, whether immediately, or with apparent means, or in spite of them. The Lover of souls will not be utterly hindered by our outward expedients or machinery from the work of his speaking word, that it should "return to Him void."

We are far from saying He does not make use of means. He is not served with men's hands as if he needed any thing; but He is served with them as if they need it, to grow thereby, to come up into his image thereby. He has constituted us to develop in grace by being "workers together with God." In the

sense of loving our co-operation for our own sakes, He may say of the lowliest agent, "The Lord hath need of him." As He loves, so He needs men to be "diligent in business, fervent in spirit, serving the Lord." And He has left much that way:—not only for us to "make up that which is behind of his sufferings for the body's sake, which is the church;" but He has left much in his work of the redemption of men to be done by him through their fellow-beings, that by watering they may themselves be watered, as He shall divide their respective services unto them as He will. Men may think, and at times find, that they need such and such means; but they are means of men rather than means of grace. Immediate Divine grace is independent of men's crutches to walk on; and were there more faith in it prayerfully exercised, there would be fewer expedients leaned on.

The idolatry of means is continually encroaching upon the church's life. "Why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not; which all are to perish with the using."

We fear to discourage a right spirit of Christian giving, while we nevertheless would extend a caution that along with the inculcation of so lovely a grace, there seems to be sowed in the church a spirit of leaning on pecuniary means. The church's life must prosper, not by men's might, not by money-power, "but by my Spirit, saith the Lord." That Spirit must be looked to as the right commander of the use of money-power, and of every means of his service.

It was the deceiving spirit in Simon Magus when, seeing spiritual power exercised by members of the church, he offered money, saying: "Give me also this power, that on whomsoever I lay hands he may receive the Holy Spirit." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter."

The calls for money in order for church work and efficiency are so universally flaunted in the forefront, as to provoke among worldlings the impression that the church is first and foremost a money-begging agency. The outcome or purpose of most public religious services might be thought to be the collections; and whether after a sermon the contribution-box is pushed along the cushioned pews, or on the street the drum-head is offered as a receptacle for silver by Salvationists who have just before been seeming exercised for souls, this bidding for money is so construed by many as the true inwardness of the whole performance, that religious impres-

sions are largely neutralized, and the unselfish concern of the meeting, which has seemed to say, "I seek not yours, but you," is stifled.

Side by side the money-power and the Spirit's power are bidding for the church's reliance for effectiveness, some may suppose as allies, while yet in danger of finding them rivals. They have neither spiritual part nor lot in the matter who think that church-efficiency (which is the Holy Spirit) can be purchased with money. If the church's eye is single to Him, all right ways will be open, including purses. If a church undertakes more than the Spirit requires at its particular hands, it undertakes more than means may be found forthcoming for. If it undertakes less, what if "even that which it hath, shall be taken away from it?"

But that which must be kept in the forefront, is the Spirit of the living Christ, the Head over all things to his Church, the Captain of our salvation to be the Captain of our finances; his Spirit as the true coin of his kingdom;—lest that which "carries the bag" become the betrayer.

In short, we have no controversy with,—we commend rather,—means, as they are immediately dictated by the witness of the Spirit. But when they are as substitutes for that, or deemed its essential channels, because on other occasions they have seemed forerunners of a Divine success, they belong to the oldness of the letter, and not to the newness of the Spirit.

THE WAY OPENED.

It was related by Eli Jones to a Friend now living that at one time in the prime of their ministry, when he and his wife Sybil Jones had obtained the approval of their Monthly Meeting for religious service in Nova Scotia, they knew not of a dollar to start them on the journey. It was thus a trial of faith to them, even to name their prospect. Yet Eli Jones went so far as to inquire concerning the fare from their home in Maine, and found it would be thirty-three dollars.

About this time a woman called on Edward Howland, in New Bedford, Mass., and asked him, "Dost thou ever write to Eli Jones?" He answered, "Yes, I am writing to him now." "Well," she said, "my feelings are such that I would feel most easy to ask thee to send him these three dollars which I have here." He took them, and added them to thirty dollars which he had already placed in his letter, and sent the enclosure on to Eli Jones. This was found exactly to meet the required fare, and to confirm their faith. It was remembered, in ex-

pressing the sentiment above, as an illustration of the truth, that where a church's or an individual's eye is single to the Master, all right ways will be open, including purses.

WHENCE IS WISDOM?

The *Literary Digest* publishes several enlightened sayings of Lao (born 604 B. C.), "The old philosopher, who divides with Confucius and Buddha the honor of having dominated the Chinese mind for lo these many centuries." He preceded Buddha by one hundred years, and was contemporary with Confucius. His writings make much use of the word "Tao," which is "best expressed in the word 'reason.'" The translator, Dr. Carus, finds in it a close analogy to *logos*, or the Word, in the first chapter of John. But Lao defines two kinds of reason: that which was in the beginning and that which is individualized in living creatures, especially in man; or heaven's reason and man's reason. Concerning the former Lao himself says: "I know not whose son Tao can be."

Dr. Carus condenses the entire philosophy of Lao-Tze in these words: "Men, as a rule, attempt for personal ends to change the Tao that is eternal; they endeavor to create or make a Tao of their own. But when they make, they mar; and they should do to let the eternal Tao have its way, and otherwise be heedless of consequences, for then all will be well. Christ expresses the same sentiment: 'Seek ye first the kingdom of God and his righteousness; and all these things (the necessities of life), shall be added unto you.'"

"Lao mentions the word God but once in his writings, and distinguishes God from Tao; yet his disciples identify it with God, designating the latter by a coinage of their own, the True Ruler. He built his entire faith in the rightness of reason. He demanded the surrender of personal ambition and of selfish strivings. Virtue he declared to be but the imitation of reason. His idea of morality consists in realizing the simplicity of the nameless Tao. His constant insistence is that man shall act according to nature. He urges the government not to govern, but simply to administer, so that the people scarcely shall know that they have rulers. The less laws there are, the less crime there will be. He believed in an original state of innocence and an Eden of happiness; the trinity in unity; the preservation of him who will not perish when he dies; that men must become as little children: that reason can be had for the seeking, and that hatred should be requited with goodness."

The following are a few of the extracts from the Tao-Teh-King.

"If your faith be insufficient, verily you will receive no faith."

"One who knows others is clever, but one who knows himself is enlightened."

"One who conquers others is powerful, but one who conquers himself is mighty."

"One who knows sufficiency is rich."

"One who pushes with vigor has will, one who loses not his place endures. One who may die but will not perish, has life everlasting."

"Superior benevolence acts but makes no pretensions."

"When the world possesses reason, race-horses are reserved for hauling dung. When the world is

without reason, war-horses are bred in the common."

"No greater sin than yielding to desire. No greater misery than discontent. No greater calamity than acquisitiveness."

"The holy man is not sick. Because he is sick of sickness, therefore he is not sick."

Whence had this man such glimpses of wisdom as here and there appear? A religious periodical accounts for this, and much of the wisdom of the ancients among the heathen in this way: That as God talked with Adam, so that "He attained to extensive knowledge and wisdom in spiritual as well as material things, it would seem natural that such knowledge and wisdom should be inherited by Adam's descendants, in proportion to their nearness to him." So we would "expect a comparatively high and lofty grasp of moral truth among ancient and heathen philosophers in proportion to their nearness to Adam." The farther removed men's descent from Adam comes, the less of abstract power and loftiness, it is argued, is found in the philosophers of their day, who were without opportunity "to renew and increase their knowledge by an acquaintance with the written word."

Such explanation would confine men's spiritual knowledge to succession through men by inheritance and tradition and to information from the Scriptures. The system to which it belongs so diligently limits the administration of grace to historical succession through men, and to sacerdotal "means," that it might naturally forget the immediateness and directness of the Divine light, word and grace to every man that is born into the world; which "hath appeared unto all men teaching them," and that as many in those ancient ages when "He was in the world and the world knew Him not," as received Him, "to them gave He power to become sons of God." Hence Justyn Martyr, "Stuck not to call Socrates a Christian,* saying that 'all such as lived according to the Divine word in them, which was in all men,' were Christians, such as Socrates and Heraclitus, and others among the Greeks, etc. That such as live with the Word are Christians, without fear or anxiety."

We feel no care at this time to enter into a dissertation to account for enlightened wisdom among the ancients who had no access to the Bible, but would simply re-assert that they had access to the same Spirit which moved holy men of old as they wrote the Bible; and that the same spirit had at times access to them to impart some Christian truths as they were able to bear them. So that one so ancient as Elihu could say to Job, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

If to Confucius the "golden rule" was imparted in a negative form, and other precepts nearly identical with those of our Saviour were given to others of other religions, it was no less the word of Christ to them that afterwards the

* Barclay's Apology. Prop. v, vi. 27.

same Word, in the days of his flesh, should have imparted these truths to his disciples. It matters not how much of "Christianity befell Christ," men discover in heathen philosophes as if to discredit his originality, whereas they really confirm it. So far as those ancients were of the Divine wisdom, Christ was their origin not they his. And if the living Word could produce the written word in prophets, he could produce the written maxim in philosophers, the felt illumination everywhere in history that it found the soul of a man open to a measure and manifestation of the Spirit God hath been given to every man to prove withal.

Paul did not have to tell the Greeks that was their nearness to Adam that gave the still a lingering groping after "the unknown God," but he referred them, as priestcraft would not, directly to the Lord, "to feel after Him and find Him, though He be not far from every one of you, for in Him we live and move and have our being."

Now Adam, who "talked with God," is fit the Scriptures are sometimes far, but the Lord is not. "The word is nigh thee, in thy heart"—"living and powerful." Abraham also talks with God as friend with friend. Shall we of the same society of friends? "Friends said Christ, 'if ye do whatsoever I command you.' Friends in that He is the Divine word unto us, communicating his meaning. 'I have called you friends,' said He to that Society their day, 'for all things that I have heard from the Father, I have made known unto you.'"

CORRECTION.—In last week's editorial, column 2nd, line 26, for "nations" read *natities*.

REST AND LABOR.—The rest of the Christian is not the rest of idleness or indifference. It is a rest which is a preparation for work; it is rest from our own labors, and from the anxiety which have disturbed us; a rest which enables us to stretch out our hands in helpful labor.

No one can truly and effectually labor for others until he has himself first entered in rest. No one can faithfully work the work of God until he has come to cease from his own works. And when the strife and the toil for rest and peace and pardon are ended, and when the sweet assurance of the Saviour's love has possessed the soul with an abiding peace; when the great question is settled, and the great deal is paid; when at last, "being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access unto the grace wherein we stand, and rejoice in hope of the glory of God;" then, having entered into this rest, we are enabled to lay aside every weight, and the sin which so easily besets us, and run with patience the race set before us. Then we are workers together with God. The we can "be steadfast, immovable in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—*The Christian*.

PEACE on earth can be known, only as the earthly nature that thinks evil, and speaks evil and doeth evil is cast out.—*Correspondent*.

FOR "THE FRIEND."

Addendum to "The Decline of Friends in Barbadoes."

Since the article with the above-title which appeared in THE FRIEND some weeks since was written, a friend of the writer has visited Barbadoes and collected such facts in relation to friends as were accessible. The information scanty, but the little obtained possesses sufficient interest to be preserved in an addendum. There seems to be no reasonable doubt that the records of Friends have perished, and it is supposed that they were destroyed in the great hurricane of 1832.

The descendants of Friends seem to have entirely disappeared from the island. Only one or two could be heard of and they were of other persuasions.

The view heretofore expressed that the property of Friends was appropriated by others, mainly by those who were descendants, is fully confirmed.

The burial-ground and meeting-house site in Bridgetown is now in the hands of the Wesleys. It was sold to them by the Gibson family, who were among the last descendants of Friends. The Wesleys have some buildings on the site used as a mission. There is a stone wall and an railing around the lot, probably modern, and the interior seems to be taken care of. A large tropical tree stands in it. A person is living in Barbadoes who remembers the ground a long time when grave-stones were to be seen there. There is a small square house on one corner of the ground which it is supposed was originally a tomb. A member of the Gibson family altered it into a kind of a shop, for which purpose it is now used. Pilgrim Burial Ground is immediately in front of the Government House near Bridgetown, but the site bears no marks of having ever been a cemetery.

The Burial Ground at Speightstown has been required by the parish of St. Peter, and is now included in the enclosure of the St. Peter's church-yard. There were formerly many tombs and grave stones in it, but as enclosed it cannot be told which belonged to Friends. It appears to have remained neglected for a long time, and only in recent times passed into the care of the Episcopalians, who removed the wall that separated it from the cemetery of this parish.

The ancient cemetery close to St. Philip's church-yard, and which probably originated nearly two centuries ago is still preserved in good condition and known as the Quakers' Burial Ground. It is surrounded by the humble habitations of the negroes and seems to be kept in a reasonably fair condition. It is not in special charge of any one, but is looked after by the Episcopalians. It is an enclosure about twenty-four feet square surrounded by a stone wall about seven feet high, with an iron gate at the entrance. Entering this gate there is a descent by some five or six stone steps to a yard excavated in the coral rock in the shape of the letter T, which is several feet below the surface of the outside ground. Around this yard and opening from it there are nine tombs hewn in the rock, the openings to which are arched and closed with stone slabs. One of these immediately opposite the steps has over it the inscription R. W., which undoubtedly represents Ralph Weeks. Another tomb to the right of this has inscribed over it the letter G. This may have belonged to the Gibson family. The slabs closing two of the tombs are partly broken away, leaving openings through which leaden coffins can be seen.

When the first Moravians arrived in the island in 1687, their missionaries were entertained by the Jackman family, who were Friends. They lived on a plantation still known as Jackmans', though the family is extinct. The first Moravian meetings were held at the Jackman house. The Moravians are now a numerous body in the island.

GEORGE VAUX.

• Seventh Month 16th, 1898.

Waiting Upon God.

"My soul waiteth upon God," is the opening declaration of the sixty-second Psalm. The form of waiting here suggested needs emphasis in your life and mine. This waiting, as suggested by the Hebrew in the margin, means "to be silent" before Him. More waiting in silence before God is one of the needs of every soul that would come into closer fellowship with Him.

Some of us have been so busy in the privilege of asking, seeking, knocking—telling God what we want, that we have forgotten that greater privilege of waiting in submissive, silent confidence before God for Him to speak to us. We rush, as it were, into the presence of God and talk, talk, talk to Him—telling Him our need, without giving Him a chance to reveal his will. We are constantly crying, like selfish children, "Lord, give! give!" instead of saying in silent submission, "Lord, take, direct, use."

The true servant does not come into the presence of his master at the beginning of the day to talk, to tell the master what he, the servant, wants to do; but to wait in submissive silence in the master's presence until he gives his commands for the day. When we, the servants of the Lord Jesus, come into the secret chamber of our master in the early morning and bow down before Him, we need only to say: "What will thou have me to do to-day, Lord?" and then wait in submissive silence before Him until He by his Spirit speaks his command.

This was the attitude of Paul, "What wilt thou, Lord?" This was the spirit of Elijah, "The Lord God—before whom I stand,"—stand as a servant; stand as a messenger; stand as the angels, in silence, waiting to do the King's bidding. So waited David, as expressed in the Psalm; and so need we all to wait more upon God. Wait, opening our whole lives before Him and letting Him point out the things in our hearts that He does not approve. Wait, in submission, that He may make plain to us the duty that He has marked out for the day and hour. Shall we not talk less to God and let Him talk more to us? If Paul needed the silence of Arabia and Jesus needed the seclusion of the desert and we need to wait—truly wait upon Him in secret, silent meditation.—*Geo. R. Wood, in The Standard.*

SELECTED.

PRAYER.—The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense; and a trumpet was given me, that I might sound forth this language, that the children might hear it, and be invited to gather to this precious habitation, where the prayers of the saints, as precious incense, arise up before the throne of God and the Lamb. I saw this habitation to be safe; to be inwardly quiet, when there were great stirrings and commotions in the world.

Prayer at this day, in pure resignation, is a precious place; the trumpet is sounded, the call goes forth to the church, that she gather to the place of pure and inward prayer; and her habitation is safe.—*John Woolman.*

FOR "THE FRIEND."

Whither are Friends drifting?

Back into the fashions and customs of a vain world, into that our worthy forefathers in the Truth were brought out of through great suffering, but by being faithful, were delivered by the mighty God of Jacob; and as they kept to that they became a peculiar people, zealous over themselves. Although loyal subjects to their country, they could not join in the so-called national holidays or soldiers' reunions, or birthday parties, remembering the nation is never better exalted than when its subjects stay at home and mind their own business. And now, when our land is engaged in bloody war, is it not a time, instead of rejoicing, of mourning over the soldiers' reunions now going on; and instead of the confused noise and garments rolled in blood, that we may become humbled, and the prayer of our hearts be in all sincerity, "Thy kingdom come, thy will be done on earth as it is in heaven?" And when this great change is brought about in us, parents will no more be seen taking themselves or their little ones to these things; and birth-day parties, instead of being times of feasting, be times of deep searching of heart, with living desires to live each year nearer to God; and then instead of soldier's reunions, representing killing and destroying one another, there will be a concern one for another to be soldiers in another warfare, that of the Prince of Peace, wherein the language of our souls will be, "Come, let us go up to the mountain of the Lord to the house of the God of Jacob; and He will teach of his ways and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii: 3). May the Lord hasten this, is my prayer. E. B.

VARICK, Kansas, Seventh Month 14th, 1898.

THE FULLNESS OF CHRIST.—About thirteen years ago, a Russian Jew of great learning, named Joseph Rabinowitz, was sent to Palestine by the Jews to buy land for them. He went to Jerusalem. One day he went up to the Mount of Olives to rest. Some one had told him to take a New Testament as the best guide book about Jerusalem. The only Christ he had known was the Christ of the Greek and the Roman churches, who were his persecutors. He looked off toward Calvary and thought, "Why is it that my people are persecuted and cast out?" And his heart gave to the answer, "It must be because we have put to death our Messiah." He lifted his eyes to that Messiah and said, "My Lord and my God." He came down from the mount a disciple of Jesus Christ. He went home to Russia and erected a synagogue for the Jews, over the door of which is written, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

This converted rabbi, Joseph Rabinowitz, was asked, "How many of the Psalms do you think are Messianic?" Every one of them," he said; "if you can find a psalm where Jesus Christ is not referred to, I should like to see it."

Again and again psalms were given him, but everywhere he could see Jesus.—*Student Volunteer Report.*

FOR "THE FRIEND."

The Fourth Mohonk Conference on International Arbitration.

The fourth Mohonk Conference on International arbitration was held, as heretofore, under the hospitable roof of Albert K. Smiley at Lake Mohonk, N. Y., on the first, second and third of Sixth Month, 1898.

Notwithstanding the fact, that many friends of the cause thought that as our country was engaged in war, this was an inopportune time to hold a Conference on the subject, others thought that now, while the minds of the people are impressed with the cruelty and costliness of war, they would more readily see the many advantages of arbitration.

The gathering was large, and, as usual, composed of persons prominent in varied callings.

Our host requested that the discussion, during the sittings of the conference, be confined to the subject of International Arbitration, without reference to the present war; in order that the deliberations be not misunderstood or the cause injured. Col. George E. Waring of New York presided.

Benjamin F. Trueblood stated that the President of the United States and his advisers were in hearty sympathy with the purposes of the conference.

The encouraging thought was expressed that while wars were but transient and would cease, the objects of the conference were enduring.—The advance of international friendship and the introduction of international law would go on till wars became impossible.

No less than sixteen cases of dispute have been under consideration by tribunals of Arbitration during the past year, fourteen nations being parties in these cases. It was stated that since our last session three conferences on International Arbitration had been held in Europe, which were largely attended, showing an increased interest in the subject.

Recommendations were strongly made that every suitable means should be used to educate public opinion on this subject. One speaker stated that if we want to stop having war, we must stop *thinking* war, and stop *teaching* war; that our school books are much at fault in this particular. They should tell of victories peacefully won, and should show "that peace hath her victories, more renowned than war." The fearful destructiveness of modern methods of warfare may take away the "dare to fight," but they cannot take away the "want to fight," and toward this last object education should tend.

Objection has been made to arbitration by some, fearing the judgments of an International Court could not be enforced. Judge Robert Earle, late of the Court of Errors and Appeals of New York, stated that decisions of arbitration courts had nearly always been acquiesced in, that international public sentiment would compel acquiescence; and if this should fail, a unified discontinuance of diplomatic intercourse would soon force a nation to submit.

Potent influences working in favor of arbitration were thought to be the closer mingling of the nations through increased commercial relations, and by the adoption of steam and electricity, by which the world is continually reduced in size—to speak so—that its inhabitants are brought much nearer to one another.

The general opinion seemed to be that the underlying principle of arbitration rested on a religious conviction of right and justice between

nations as between individuals, and that alliances with other nations were not desirable. Our aim should rather be the establishment of an international court of arbitration, including as many nations as would enter into it. And if none but Great Britain and the United States were ready, then let it be established between these two powers, which would include one quarter of the civilized people of the globe. And if the possibility of war between themselves were removed from this large proportion of the earth's inhabitants, what settlement and advance would it not bring, and what an influence would it not exert on the rest of mankind. And other nations seeing the blessings attending it would hasten to come under the jurisdiction of this International Court.

Of all obstructions to be overcome, in regard to this subject, one of the greatest seems to be the entire indifference of many people; and to reach and convince this apathetic class is one of the important works to be done.

The following platform was adopted by the conference and directed to be sent to President McKinley, and to be printed with the report of the proceedings:

"In a spirit of loyalty and devotion to our country, and in the conviction that the duty of good citizens requires them to devote their best energies to the service of that country, the Conference urges upon the government of the United States that whatever is possible may be done to mitigate the sufferings of war, and to render their future occurrence improbable.

"We rejoice at the progress which the cause of arbitration has made during the past year. In the following cases, several of which have been for the first time submitted during the year, controversies between nations have been under consideration by tribunals of arbitration, namely:

"1. Great Britain and the United States, in the case of the Behring Sea damages claim.

"2. Great Britain and Venezuela, over the celebrated question of boundary.

"3. Great Britain and France, over various questions of boundary in Western Africa.

"4. Great Britain and Portugal, over the Delagoa Railway dispute.

"5. Great Britain and Portugal, over the Manica frontier.

"6. Great Britain and Belgium, over the expulsion of an English subject, Mr. Ben Tillett, from Antwerp.

"7. Great Britain and the United States of Colombia, over a matter of a railway built by British citizens in the territory of the latter.

"8. Great Britain and the United States, over the Alaskan boundary.

"9. Great Britain and Germany, over the claims of the Denhardt Brothers in Southeast Africa.

"10. France and Brazil, over the French-Guiana-Brazil boundary.

"11. France and Germany, over a question of boundary in the Hinterland of Toga, in West Africa.

"12. Bolivia and Peru, over a boundary dispute.

"13. Hayti and San Domingo over a question of boundary.

"14. Costa Rica and Colombia, over a territorial dispute.

"15. Japan and Hawaii over the question of immigration.

"16. United States and Canada have just agreed to submit to a commission all questions in difference between them.

"Experience of the sufferings that war must

cause, not only to those engaged in actual hostilities, but to their friends at home, and of the injuries caused by war to many of the great interests of life, emphasizes the importance of the negotiation of treaties between nations, by means of which wars may be averted, so that all possible matters of difference that can be made it subject of adjustment by tribunals of arbitration may be adjusted in that way.

"The Conference renews its recommendation that an International Court be established, to be always open for the settlement of difference between nations. To this end it urges that treaty be made with Great Britain, providing for the establishment of such a court, for the settlement, primarily, of differences between that country and the United States, but to which court any nations desiring so to do may resort.

"And it urges that, when the proper time shall come, the government of the United States should ask for a conference with other nations of the civilized world, for the purpose of considering the establishment of an International Court, and an agreement upon certain rules by which it should be governed."

The conference closed under a sense of encouragement, with the hope that this movement toward the universal brotherhood of man may spread rapidly and widely among the nations.

A. C. Wood.

FOR "THE FRIEND."

DEBORAH B. WEBB.—"Gather up the fragments that remain, that nothing be lost." The language of our blessed Saviour to his disciple on that memorable occasion when the multitude was miraculously fed by "five barley loaves and two small fishes," may teach us, not only that we should not be wasteful of our outward food but that we should gather up the spiritual exercises, the words of counsel, warning, and encouragement, left on record by the Lord's dedicated servants.

During a correspondence of more than twenty-five years with our dear friend Deborah B. Webb, the feeling has often presented to the mind of the writer, that some of the sentiments contained in her letters might benefit others. It is particularly desired that our dear young Friends, on whose faithfulness so much of the future welfare of our beloved Society depends, may be shown that the principles and testimonies upheld by us as a people, are not mere tradition; that they are not "cunningly devised fables," but "the living and eternal Truth;" that though the way is narrow, it is a good way, and though the Christian is not exempt from the trials and afflictions incident to our human nature, the Everlasting Arms are underneath to comfort and support, leading to a peaceful trust in this life, and happiness in that which is to come.

It is with this feeling that these memoranda have been gathered, and are submitted to the reader.—*Preface to the "Diary and Memoranda of Deborah B. Webb," by Anna M. Townsend.*

Selected for "THE FRIEND."

SPINOZA'S TEXT IN THE SCRIPTURES OF HUMANITY.—"He who desires to assist other people . . . in common conversations will avoid referring to the vices of men, and will take care only sparingly to speak of human impotence, while he will talk largely of human virtue or power, and of the way by which it may be made perfect, so that men being moved not by fear or aversion, but by the effect of joy may endeavor as much as they can to live under the rule of reason."

FOR "THE FRIEND."

Worship.

"It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." This is God's command to Israel by his servant Moses. Who then is Israel's God, and where is He to be found? Abraham with his son journeyed to the mountains of Moriah, there to worship Him, and in Egypt did He make his name to be known, his power felt. God's people here believed and bowed their heads in worship. "And Pharaoh cried, 'Who is the Lord that I should obey his voice to let Israel go?' By his judgments on himself, his land, his people and his gods, the Lord did teach Pharaoh, 'I am He by whom kings reign,' for this purpose have I raised thee up, for to show in thee my power," and because that Pharaoh would not now, and refused to obey God's word, he was destroyed, as all shall be who follow in his steps, and set at naught the Lord. For that He is, is wondrous words declare; that He will be served and worshipped He has made known to man, and whoever does it not, neglects his soul's eternal welfare, and challenges the wrath of God.

What is this worship then? He doth require of me? Is it that in my own will I come at times, and to Him utter well chosen words culled from the book of truth? or that I add therewith or sing such words to Him? Is his the homage He doth desire? No. All this will not suffice; for it is true God framed the psalms to utter words, but these must be the words of truth, expressive of the heart's best feelings. For God saith, "My son, give me thine heart, and let thine eyes observe my ways" (Prov. xiii: 26), for "with the heart man believeth unto righteousness," then, with the mouth, confession is made unto salvation. Is it then that I ask of God from my own heart's desire a fullness of those good things dispensed by Him so avishly around? No; not these the renewed heart doth chiefly seek, for with all these things, God's witness to himself, which He puts in every heart, doth still enquire, "Who hath required his at your hand to tread my courts?" (Isaiah l: 2). It is of God's own goodness He pours out his rain and makes his sun to shine on all like, full of blessings, full of love and pity, towards his creature man, and his love and goodness would draw all men to himself. These, of ourselves, neither are, nor can be, then, marks of his special favor or acceptance; else it would appear that the rich man who fared so sumptuously every day was much beloved of Him; but not so; it was Lazarus, who, like Job midst tribulations in patience held the faith, who was truly blessed, for the Lord refined his soul by trials in the furnace of affliction and prepared it for a holier mansion. Whoever, lacking these good things, that can forego them all, will retain their faith and trust in God, these can best serve and worship Him; for he taught us that they to offer but what God himself first doth give. These, as empty vessels, stand ready to be replenished of his fullness with the wine that maketh glad the heart of man. It is true neither riches nor poverty commend any to God, or it is all of mere mercy. It is a coming into, a daily, hourly doing, an abiding in God's holy will, a holy resignation that, denying all of self, yields up to God the reins of our heart, and cries "Thy will, O Lord, not mine be done," and finding this, doth diligently do it. Such as these are taught of God, and learn and know good doctrine. The Lord loves the poor and

needy, that of his bounty He may supply their every need, and drinking of his fullness may be satisfied; but the rich He sends empty away, for these, being full and asking not, do not receive. For as temporal things nourish not the soul, in the midst of such profusion, the soul may be poor indeed, and by God's favor man is made to know this, that he may more deeply seek and find life's fountain, and drinking there may live beyond the grave. The Lord seeketh such as seek his face to worship Him. His spirit He bestows, as fire from the altar of his will, that it may be an offering well pleasing to the Father through the Son, for Him He hath ordained as the one Mediator between God and man, the man Christ Jesus, Immanuel, God with us, Angels Him adore, and men, too, sanctified by God's spirit, may with them join in holy adoration, "for He is thy Lord, and worship thou Him" (Ps. xlv: 11). In heaven too this worship continues ever, to the Father and the Son, God and the Lamb.

To perform this holy worship, no eloquence of man or cunning orator is needed; for God's command comes to all, "Worship me." Since then this worship is not to our fellowman, but unto God, God gives to us his language, that of the spirit. Its gentlest sign is heard on high, a pure language, from hearts made pure, by God's own presence; whilst lifeless organs' deepest tones extend not far beyond the stony walls they issue from, the Spirit's groans in us, the burden of whose prayer no words could utter, opens wide heaven's door of mercy, and forthwith the answer, full and free doth come in blessings from on high such as the soul doth truly need, and every soul according to his several wants, for God's house is to be forever a house of prayer.

Where and when, then, is this worship to be done? In God's own time and will, and where He is, and God is everywhere. That power Divine which upholds each distant star, and guides it through the realms of space, that power is seen conserving all things here below. For as by the Word all things were made, the same doth now uphold, and were He to withdraw his power, all things created would return to primal nothingness; but most of all his power is felt in man, for there his kingdom He establishes, and rules and reigns in those who love and fear his holy name. To such as these, the King, exalted above all, bends low, and in his audience chamber extends to them the sceptre of his mercy, and invites each one to do obeisance at his kingly throne. Not the least nor the meanest need defer, for He draws near in mercy and proclaims, "All souls are mine" (Ez. xlviii: 4), asserting thus his sovereignty and his right to the homage of each heart. "The Lord taketh pleasure in them that fear Him, in those that hope in his mercy" (Psalm cxlvii: 11). "Let thy saints be joyful in glory, let them sing aloud upon their beds," "both young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven" (Psalm cxlviii: 12, 13). Worship the Lord, all ye people, in the beauty of holiness, enter into his tabernacle with praise, and let the incense of prayer be offered to Him in an accepted time, for God dwelleth amongst his people, in such as love his name, fear Him and keep his commandments. "God's promise is, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' . . . they shall come up with acceptance of mine altar, and I will glorify the house of my glory" (Is. lx: 3, 7).

Where hearts subdued, washed and purified

are found in humble waiting, a fit receptacle for Israel's Holy One, He who is faithful and true forgetteth not his promise, and is there found, and his name is Jehovah Shammah, "the Lord is there." He breathes on them of his spirit, and they worship the Father in the spirit of his Son.

Not on Samaria's mountain, nor yet on Zion's hill is He only found, but wherever God's people are gathered in the name of Jesus, true spiritual worship doth ascend to God on high, himself a Spirit. And this is offered through the Son, who present there according to his promise is our Mediator, High Priest and King, made of God Head over all things to his church. "Be silent, O, all flesh, before the Lord." In this silence, God's voice is heard, and truest worship known; for He the Father of Spirits speaks and hears response, and bowed in his presence his spirit moves to utter praise or prayer, which as pure incense rising from the golden bowl, ascending in the name of God's well beloved Son, finds access to the throne of grace. This is God's appointed worship, in his one appointed place, in spirit and in truth. These the Father seeketh, that they may worship Him. W. W. B.

A PARABLE FOR THE THOUGHTFUL.—Science teaches us that while nothing seems more precarious and accidental than the falling of a tree, yet a fixed, unalterable law regulates the time and the method of its fall. The direction of its fall, for one thing, is mechanically determined by its mode of growth. Few trees grow symmetrically all round. Some circumstance or other makes the development lop-sided. If you examine the rings in the wood of a tree you will rarely find them forming a series of perfect concentric circles. They are irregular in their size and shape. Normally a tree grows towards the light, and develops most wood and foliage and fruit in the direction where there is most light. It is thus weighted for its fall by its inclination to the light. And the moral which this interesting circumstance teaches us, and which we may well take as our guiding lesson for each day, is, that what determines the direction of the fall of our tree of life is that towards which the bent of our being is inclined. Our fall, like that of the tree, will be no mere thing of chance, but will be foreordained by our mode of growth, by the way in which we have lived. If the bent of our being is towards the world, our nature will be developed on the worldly side; and on that side it will be weighted for its fall, and great will be the fall thereof. But if, on the other hand, it is towards God and holiness, we shall form on that side blessed and fruitful growth that will make our our fall—when it comes in due season—to be across the threshold of heaven.—*Huge Macmillan, in The Christian.*

MORAL COURAGE.—The courage that springs from the doing of a righteous duty was brought home anew to me the other evening, by my own son. I said to him, "Son, won't you go up into the barn and throw the horse down some hay." He is quite a timid little fellow in the dark, and it was quite dark in the upper part of the barn where we kept the hay. But he said, "Yes, sir," and sprang forward and up the steps into the loom.

When he had done his task and returned to my side, he said, "Papa, do you know why I was not afraid?" "No, David," I said, "why was it?" Said he, "I thought if I did it I would be doing my duty for you, and I wasn't a bit afraid."—*R. H. McCready.*

The Bible and Literature.

Thought stimulates thought; and great thoughts are the seeds whence spring great acts. But there are no thoughts so great, so grand, so vital, so inspiring as the thoughts of God; and when his thoughts are received into human minds they produce most marked results. Art, science, poetry, eloquence, invention, progress, education and literature, all spring up and flourish where the thoughts of God and the words He has inspired are sown in human minds.

Said an eminent French writer, Rousseau St. Hilaire, "I have travelled much, both in north and south, and there is one fact I have everywhere met with. Whenever the Bible is not made the foundation stone of education, of society and of every form of life, there is no literature for the children or for the people. Look at Spain, Italy, and even France—in a word at every country in which the Bible is not read: nowhere is there any reading for the child or the laborer. In Germany and England, on the contrary, there exists a Christian children's and popular literature, in which, as a mirror, the national spirit is clearly reflected."

All healthful human literature rests upon Divine inspiration; it is but a faint diffusion and reflection of that intenser Divine light which lighteneth every man that cometh into the world. Without the literature of God we should have little literature of man; and the poor and the children are indebted for their literature to One who said, "Blessed are the poor in spirit," and who called to his arms the little children and said, "Of such is the kingdom of heaven."—*The Armory.*

HUNGRY FOR A HAND-SHAKE.—He was sitting in a park. He looked downhearted and despondent. His clothes were dusty, but not ragged. There was a look of despair on his boyish face—almost a look of desperation. Some one noticing his despondent look, sat down by him, saying:

"I judge you are a stranger in the city; I want to shake hands with you."

A bright look came into the young man's face, and he eagerly held out his hand.

"Oh," he said, "I am so hungry for a handshake! I left my home about a week ago with the prayers and best wishes of my friends. Times were hard, and it seemed necessary for me to go into the world to make a living for myself. I supposed there was lots of work for me in this city, but I don't think there is anything, and I am discouraged."

He bit his lip hard as he said this, and his mouth quivered.

"I will try again," he went on to say, "since some one cares enough for me to shake hands with me."

That hand-shake was the beginning of his success. Downhearted and discouraged before, feeling that there was no one who cared for him in a great city, his heart was made glad by that simple thing, a hand-shake, and he took courage and soon found employment.

There are people on every side of us, perhaps not in these exact circumstances, but who are discouraged and depressed, who need a hand-shake, a friendly word, a kindly interest. As servants of that Christ who went about doing good, shall we give it?—*Union Gospel News.*

CARROLL D. WRIGHT, United States Commissioner of Labor, says the average age of convicts in the United States is about twenty-six years!

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart

On the changing shores of time;
The World was singing a giddy song,

And the Church was saying,
"Come, give me you land," cried the merry World,

"And walk with me this way."

But the good Church hid her snowy hand

And solemnly answered, "Nay,

I will not give you my hand at all,

And I will not walk with you;

Your way is the way of endless death;

Your words are all untrue."

"Nay, walk with me but a little space,"

Said the World, with a kindly air;

"The road I walk is a pleasant road,

And the sun shines always there;

Your path is thorny and rough and rude,

And mine is broad and plain;

My road is paved with flowers and gems,

And yours with tears and pain.

The sky above me is always blue;

No want, no toil I know;

The sky above you is always dark;

Your toil is a lot of woe."

My hand, you see, is a broad, fair path,

And my gate is high and wide—

There is room enough for you and for me

To travel side by side."

Half shyly the Church approached the World,

And gave him her hand of snow;

The old World grasped it and walked along,

Saying in accents low,

"Your dress is too simple to please my taste,

I will give you pearls to wear,

Rich velvets and silks for your graceful form,

And diamonds to deck your hair."

The Church looked down at her plain white robes,

And then at the dazzling world;

And she wished as she saw the lustre gleam

With a smile contemptuous curl

"I will change my dress for a costlier one."

Said the Church with a smile of grace,

Then her pure white garments drifted away;

And the World gave her in their place

Beautiful satins and silks of fine make,

And roses and gems and pearls;

And over her forehead her bright hair fell

Crisped in a thousand curls.

The angel of mercy flew over the Church,

And whispered, "I know thy sin."

The Church looked back with a sigh, and longed

To gather her children in.

But some were off at the midnight ball,

And some were off at the play,

And some were drinking in gay saloons;

So she quietly went her way.

"You give me much to the poor," said the World,

"Far more than you ought to do;

If the poor need shelter and food and clothes,

Why need it trouble you?

Go, take your money and buy rich robes,

And all horses and carriages and all,

And pearls and jewels and dainty food,

And the rarest and costliest wine.

My children they dote on all such things,

And if their love you would win,

You must do as they do, and walk in the ways

That they are walking in."

The Church held tightly the strings of her purse,

And gracefully lowered her head,

And simpered, "I've given too much away;

I'll do, sir, as you have said."

So the poor were turned from her door in scorn,

And she heard not the orphan's cry;

And she drew her beautiful robes aside,

And the widows went weeping by.

The sons of the World and the sons of the Church

Walked closely hand and heart,

And only the Master, who knoweth all,

Could tell the two apart.

Then the Church sat down at her ease and said,

"I am rich, and in goodly increased;

I have need of nothing, and naught to do

But to laugh and dance and feast."

The sly World heard her, and laughed in her sleeve.

And mockingly said aside,

"The Church is fallen—the beautiful Church—

And her shame is her host and pride!"

—*St. Andrew's Church Record.*

FOR "THE FRIEND."

Late Information Concerning the Doukhobort

Two of their leading men with their family have come to England. Their situation in Trans-Caucasia has become so intolerable a reason of the increased rigor on the part of governing officials that they have resolved leave the Russian territory at all hazards.

Their friends in England are negotiating; arrangement for their removal to Cyprus via an English company which is offering land that island for their settlement.

The two men above alluded to have gone Cyprus with Prince Hilkoff, a Russian who speaks English, to view the land, where it believed a ship-load at a time of the refuge can be housed and cared for.

A committee of the Philadelphia Meeting of Sufferings was appointed in the Sixth Month to devise means to aid in their emigration.

HOW DOES IT WORK?—Some years ago: infidel lecturer, for years as widely known as he is highly honored as any infidel leader in Great Britain, after concluding a lecture in a certain hall, as was his custom, challenged those present to discussion. He was an expert disputant, man whose voice has since been heard in legislative halls, and whose recognized ability made him no contemptible antagonist; and he was probably waiting the opportunity of rendering and tearing some callow youth whose zeal might outrun his caution; or some man who, not acquainted with the skill of his adversary, might adventure himself into the arena. But no person stepped forward. There was a momentary pause, and then a bent old woman in antiquated garments rose and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family am now tottering to the grave; but I am perfectly happy, because I look forward to a life immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good woman," rejoined the lecturer, "I don't want to disturb your comfort."

"Oh! that's not the question," said she; "keep to the point sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.—*Christian Safeguard.*

"THE Bible is burglar proof against all unsanctified learning. It repeatedly suffers violence at the hands of scholars and the violent seek take it by force. But the Holy Spirit also holds the key to it. He only knows the combination by which all its hid treasures can be unlocked."—*A. J. Gordon.*

THERE is a story of an abbot who coveted piece of ground. The owner consented to let it to the abbot for one crop only. The abbot sowed acorns, a crop which took three hundred years to ripen. Satan begs for one crop only and then sows seeds whose harvest will fill a life to the end. We do not know what we are doing when we start a wrong thing.—*J. V. Miller.*

FOR "THE FRIEND."

A Day's Outing.

I sometimes think there is a large vein of eversity running through us, for we take as a matter of course all that bountiful nature has to bestow on us, scarcely prizing her many charms, until those that we value most are no longer ere.

Then, when "The woods are all crisped and are," and all the earth is draped and shrouded in her garments of white, one looks back on the almer days and thinks of the flowers unpulled and the songs unnoticed. So my thoughts now revert to a quiet outing to what is known as Poltratin's Mill Pond. On first sight the pond looked small, but on closer investigation we found a wide expanse of water divided by trees. The upper pond is much filled up with decayed logs which have lain there for generations and are now covered with a thick carpet of moss; and various shrubs have sprung up.

It was just the place to sit and dream; but my companion was off exploring the winding paths, so I recalled my wandering fancies and followed.

I gathered some Monarda. It is not common round our home, but here it grows rankly; besides this I brought home some Loose Strife, the first we had seen. It is a graceful plant and grows luxuriantly in the swampy places. Spenser says truly:—

"So every sweet with sour is tempered still,
Which maketh it be coveted the more.
For easy things that can be got at will,
Most sort of men do set but little store."

And so I ran the risk of falling into the water to the attempt to gather what looked finer than had close at hand.

Was ever king's palace more gorgeously decked? For here were the very daintiest of hangings and pictures, that far excelled an artist's work, mirrored in the shadowy water.

As we wandered through the quiet woods they brought back old school days and the paths at Westtown.

Fresh surprises met us on every hand. Here a little streamlet from the mill pond, creeping through shady dells under bending branches and tangled vines of almost every description, like a veritable fairy land, where the fabled brownies might revel unmolested.

We crossed the flood-gates and found a quiet spot, below the dam, to partake of our simple lunch. This place is usually covered with water, but the season had been exceptionally dry, and this mill was the only one for miles around, able to grind. Shut in from the sun's rays the temperature was delightfully cool, but the day had been extremely warm.

The sparkling water of the mill race was exceedingly refreshing to our hot faces.

It was no use looking with covetous eyes at the canoe, for it was locked; so we rested in this quiet retreat, the water from the upper mill pond, as it forced its way through the flood-gates, making music in our ears.

The scarlet Lobelia grows here in all its native glory.

In the stream, formed by the overflow from the dam, were quantities of an aquatic plant whose glossy leaves are very attractive, but the yellow flowers are more peculiar than pretty.

The exposed roots and cypress knees which are seen here in great quantities, served me as stepping stones, to reach the foundation of the dam, which was quite dry in places. Here I discovered some mussel shells. Probably they

had been washed down from the pond above. But my pen cannot half do justice to the many charms we met on every hand; and as the sun sank low we turned our course homeward after a very pleasant day's outing.

E. P. F.
NORTH CAROLINA, Eighth Month, 1897.

PROMPT PEOPLE.—Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contribute to make of a day; it is as if they picked up the moments which the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. 'My father taught me,' was the reply, 'when I had anything to do, to go and do it.' There is the secret—the magic word *now!* Make sure, however, that what is to be done ought to be done. 'Never put off till to-morrow what you can do to-day,' is a good proverb, but don't do what you may regret.—*Merchant Sentinel.*

PETITION DENIED, PRAYER HEARD.—Some time ago a half-witted fellow came into my study to make a request. He had an impediment in his speech, and this, coupled with an indistinct idea of what he wanted, made the interview very difficult. The request he made and what he wanted were evidently different things. I saw at once that I must apply myself to decipher what his real desire was. "I want you," he said, "to give me a receipt for a plot in the cemetery." I told him that I had no authority to do that. Then it dawned upon me what in all probability he wanted. I saw that he desired to purchase a lot in the cemetery where he might be buried, and wished me to keep the receipt so that after his decease people would know that he had paid for it himself.

Even so we often come to the throne of grace with requests that God could not grant, and that we by no means want. The tender heart of the Father looks down into the petition, and answers the prayer according to his own wisdom.—*D. I. Morrison.*

Religious Notes.

Modern rationalism tends to conceal itself by using the language of orthodoxy, while it declaims against the poetry and observation. It speaks of the divinity of Christ in the sense of the "Divine Milton," of his atonement, meaning the influence of his life and example in bringing men to a right frame; but its chill is felt under all its coloring. It is like an iceberg which puts on the green and gold of spring and autumn under sunlight, but the frost is in its heart, and it wrecks the ship that touches it.—*Dr. John Ker.*

Again, not by any means for the first time in the history of heresies, but with singular boldness, by some men who bear ecclesiastical titles and are under vows of church obedience, a philosophy has uttered itself which, while continuing to use Scriptural phraseology, confounds God and man, the Maker and the creature; would put the conscious

Creator out of a self-existent universe; which presumes that the whole system of supernatural grace and power can be thrust out of the revelation where it is interwoven, warp and woof, fibre and relation, from end to end, with the substance of what is written, as it is with the life of the Church, and which would strip the orphaned human race of its hope of glory in a personal immortality.—*Bishop of Huntington.*

Now, unless I am deceived by the testimony of responsible men, civilians of all professions, educators, students, managers of corporations, heads of families, speaking in deliberate hours of Church and State, this great bond of human well-being, *obedience to law*, is relaxed and weakened more and more, up and down the entire social scale. This is seen very commonly in the youngest children, in the holders of high office, in schools and colleges, in voluntary clubs and odd institutions. All sorts of serious people speak of the deterioration as an indispensable fact—a fact seen in the manners of both sexes, in households, in criminal courts, in prisons, in riots, in legislatures. The ultimate fallacy of weak minds and tough consciences is repeated and is doing its worst. Has the ministry of the Church of Christ any clearer duty than to bear its downright, fearless witness against this threatening degeneracy, in all its fashions and degrees?—*Bishop of Huntington.*

While so much is being said in English papers of the living faith in Christianity exercised by the late Mr. Gladstone, a confession of the Iron Chancellor, made in the stormy times of 1871, appears. Prince Bismarck said: "If I were not a Christian, I would not serve the State another day. Why should I worry about killing myself with this incessant toil, anxiety, and drudgery, if it were not that I have the feeling that in God's name I must do my duty? I don't know where I should get my sense of duty if it were not from God. Orders and titles have no attractions for me; it is a definite belief in a life after death that makes me a loyalist, who am by nature a Republican. Take away this faith from me and you take away my fatherland. If I were not a thorough-going Christian believer, you would never have seen me Chancellor. How willingly would I clear out of it all! My real pleasure is in a country life, in the woods and open air. Were it not for my relation to God, I would pack up to-morrow and be off to grow old at Varzin!"—*Episcopal Recorder.*

We can rejoice in such evidently sincere expression of allegiance to the Divine Power; while leaving to another judge the interpretation of duty which the statesman followed out in practice. Conscience can so be taught, that whosoever killeth "will think that he doeth God service."

SUMMARY OF EVENTS.

UNITED STATES.—A call, signed by over 1000 men, representing every State in the Union, has been sent out by the Civic Federation of Chicago for a national conference at Saratoga Springs, New York, Eighth Mo. 16th and 20th, to discuss the future policy of the United States as to the acquisition of territory as a result of the war with Spain.

A call for the fifth annual meeting of the National Hay Association, to be held at Buffalo, N. Y., Eighth Month 9th, has been issued. Reports received from the Eastern, Middle and Western States show the tonnage of hay this year to be greater than any during the past five years, and the condition of the harvest crop looks about the average.

The British steamer *Newfoundland*, loaded with food supplies, was captured on the 19th inst., by the *Mayflower*. She was trying to run the blockade into Cienfuegos.

The British steamer *Regulus* was captured by the auxiliary gunboat *Hawk* on the 22nd inst., having landed a cargo of supplies at Sagua la Grande. The prize was brought to Key West.

The authoritative declaration is made in Washington that Porto Rico is to be held as a permanent possession of the United States.

General Miles' expected departure from Siboney for Porto Rico was twice deferred. He sailed on the 21st and reached the Porto Rican coast near Ponce on the 25th inst.

The contract for transporting to Spain the Spanish

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The Truce of God.

BY KATHERINE HANSON.

With hearts more pure, with wills more strong,
We could have smitten ancient wrong.
Yet held our hands from brothers' blood.

Our righteousness, a mighty flood,
Had cleansed the heart of Spain.

O Lord of all the unquiet world,

When shall thy banner be unfurled—

The saintless banner of the Right?

We lift our eyes. Send out thy light:

Make thou our pathway plain!

—Boston Transcript.

Not being parties to carnal war in principle, we assume not to be participants in the terms on which it should be settled. It is enough for us that there cannot be a bad peace that is heartfelt, nor a good war that is carnal. But though the breakers of the peace are the ones to bend it, yet our own duty as peacemakers remains constant. "Blessed," said the Prince of Peace, are these. "They shall be called children of God." We bid good-speed to the settlers of terms of peace as war-stoppers; but it requires an added grace to be peacemakers.

Word from Washington comes, that now is the time for contributions to public opinion through the press, letters to senators, public conventions, and by every means, that the national policy may have a clearly prevailing sentiment to which it may conform.

As regards this, we have a right to protest against any beginning of the end of our republic. And one of these beginnings is that earth-hunger which would blind us to our fundamental principle of government, so dearly contended for once, which professed that "governments derive their just powers from the consent of the governed;" as, for instance, putting our nation in the place of Spain over peoples struggling for freedom from foreign domination.

Again, if conquest of territory be glory, it is glory without honor when we break our national promise to fight for humanity and not for

acquisition. If we desire glory, let it have a moral basis. Else history will mark our glory as our shame. We shall be disappointed if our nation has not the moral strength to keep the military parole under which it professed to go forth.

We fear the consequences, also, of entering with other powerful nations, into the Asiatic grab-game. There is enough for all our country's strength in the Western Hemisphere. But to jostle (under whatever conceded rights), with competitors on the other side of the globe in the scramble for territory, has within it some clear possibilities of collisions, entanglements, and war with Europe.

Now, to return to our country's early declaration that "governments derive their just powers from the consent of the governed." The scope of this language was intentionally limited to human authorities. But in the larger truth, governments derive their just powers from God only. "There is no power but of God; the powers that be are ordained of God." Accordingly, to use just power, a magistrate or ruler must behave according to the Divine will. "Thou couldst have no power at all against me, except it were given thee from above," said Jesus to the governor. So a ruler may use a divinely ordained power wrongly. Special acts of "powers that be" may be wrong. When manifestly contrary to the Divine will they are not to be obeyed. In other words, "all human authority ceases at the point where obedience becomes criminal." Early Christians thought thus when they said, "We ought to obey God rather than men." Our own government claimed to say this, by resisting acts of Spain, one of the powers that be; or when it refused to continue subject to that of its mother-country. But for the individual it requires the spirit of a martyr sometimes to testify by practical suffering, that powers that be may exceed their commission.

Settling terms of peace, we have intimated, is not peace making; good though it may be for war-stopping. War, though its fighting cease, has not conquered the conditions of the human heart which constitute war, it has rather inflamed them. It has elated the victors for new wars, it has depressed the vanquished in a rankling resentment, which is war continued in the heart. Diplomacy and fears may stop fightings, and cessation of acts of hostility, but not peace, can be made by belligerents. Nothing but a truce can they make who still have the principle of war beneath the surface, ready for eruption again in other spots. Fighting may be stopped

between fighters, but Peace must be made by its Prince.

Peace is a condition of the heart. It is the love of Christ flowing among men "as from vessel to vessel. As they are obedient to put forth of his peace to others, they are peace-makers and so "blessed." "And of the increase of his government and peace," we are promised, "there shall be no end." It is by way of the changed heart that "He maketh wars to cease unto the ends of the earth." Herein Friends' mission continues: to be more than peace-keepers—to be peace-makers. To demonstrate that "if any man hath not the Spirit of Christ, he is none of his; and that, if he hath this Spirit and lets it exercise him, he hath "the peace of God which passeth understanding" for himself, and a ministration of it, as a positive grace, to others. The "Truce of God" is the love of Christ constraining us.

FOR "THE FRIEND."

The following extract from a recent letter of a young woman in one of the central States, who, with her family moved into the neighborhood of a Friends' meeting some years ago to be among Friends, gives a sad description of the effects of modern innovations.

"Little by little the fast movement or non-worship got in, and my father and others died, fully disheartened at the fall of the meeting, and for some years there have been three meetings, one at —, one at — and in the city, and each have hired preachers. . . . It has got to that with me that I would rather attend any other kind of meeting than the Friends' [meeting] here."

Surely a deceptive spirit has beguiled Friends in many places and induced them to lay aside their principles and adopt those which early Friends were led out of and opposed, so that the mournful language of Jeremiah is applicable: "Death is come up into our windows, and is entered into our places, to cut off the children from without, and the young men from the streets." May there be a strengthening of those things that remain of our once goodly inheritance that are ready to die!

SUCCESS OR FAILURE.—Ponder long and carefully and prayerfully over these words: "Seize an opportunity as it is presented. Chances are offered once, and seldom recur. Success depends on apparently trivial circumstances, oftentimes bringing great results. Failure is made up of speeches carelessly slipped from the tongue, wise thoughts not spoken, good messages not sent, courteous words and considerate greetings not uttered, want of care for others, too little decision of character, or too great obstinacy, angry denunciations hastily made, phantom fears, unfounded jealousy, kind acts not done." —Christian Standard.

Porto Rico.

BY PROFESSOR WILSON.

Porto Rico is the most eastern island of the Greater Antilles in the West Indies. On the east the Lesser Antilles sweep in a great bow toward Trinidad, on the South American coast, inclosing on the windward the Caribbean Sea. Of these St. Thomas, a Danish island and coaling station, is of greater strategical importance. It is southwest from the capital of Porto Rico, about ninety miles away. A strait of seventy miles separates the island from Hayti on the west. The distance of San Juan from other strategical points are twenty-one hundred miles to Cape Verde Islands, ten hundred and fifty to Key West and fourteen hundred and twenty to Hampton Roads. There are smaller islands which belong to the colony, especially on the eastern coast, but they are of slight importance.

The main island is a parallelogram in general outline, one hundred and eight miles from the east to the west and from thirty-seven to forty-three miles across, and it has an area computed at thirty-five hundred and thirty square miles, or not quite half that of New Jersey. The little island of Viequez on the east, on which is the town of Gabel Segunda, is a military penal station.

The population in 1887 numbered seven hundred and ninety-eight thousand five hundred and sixty-five, of whom four hundred and seventy-four thousand nine hundred and thirty-three were white, two hundred and forty-six thousand six hundred and forty-seven mulattoes and seventy-six thousand nine hundred and five negroes. Slavery was abolished in 1873, three years after the colony was declared to be a representative province of Spain, and divided into seven departments.

ALONG THE COAST.

Cape San Juan is the northeastern corner of the island. Going thence southward along the east coast the port of Fajardo is reached, which is nothing but a channel sheltered by the small islands of Obispo, Zancudo and Ramos. There are other ports and anchorages on this coast where the sea is generally calm, prevailing winds being the easterly trades. Near the northeast coast runs the Sierra de Loquillo, in which the peak of El Yunque reaches the highest elevation on the island (thirty-six hundred feet). Here the coast is broken and forbidding. The north shore is almost straight and presents no shelter between Cape San Juan and the port of the same name thirty miles west, which is described further on. Here the sea is full of rocks, over which the swell tumbles in heavy breakers. Further west lie the town and port of Manati, with five thousand inhabitants. It is the least dangerous port between San Juan and Arecibo, although it is an open roadstead, and in the windy season vessels cannot reach the shore. Rounding Punta de Bruquen, which is the northwestern corner of the island, Aguadilla or San Carlos de Aguadilla, is reached on the west coast. It is on the banks of a fine stream of water. It is one of the busiest ports in the island, and affords a fine anchorage in summer close to shore, but in winter it is unsafe.

PUNTA ALGARROBO.

Passing Punta San Francisco, the most western point of the island, there comes into view Punta Algarrobo, the shores of which form the northern boundary of the Bay of Mayaguez. The city of this name lies inland a few miles, near a river, at the mouth of which its port is located.

It has twelve thousand inhabitants, military barracks, an iron bridge, a good trade, gas light, and there are sixteen feet of water in its harbor, but the entrance is difficult.

Punta Guanajibo forms the southern shore. Pilots are needed along this coast.

Cape Agulla is the southwestern extremity of the island. Between this and the Morrillos of Cape Rojo is the bay of Salinas, with from ten to twenty feet of water, but not well protected. Navigation along the southern coast requires great care. Between Cape Rojo and Punta de la Brea is a long line of cliffs called De la Margarita, between which and the mainland are inlets, like the coast thoroughfares of Maine or New Jersey, affording many good anchorages, but these cannot be reached without a pilot.

LARGEST ANCHORAGE GROUND.

The port of Guanico, the largest anchorage ground on the southern coast of Porto Rico, lies fifteen miles east of Cape Rojo, with fifteen feet to thirty-three feet of water over a bottom of sand and broken rock. The coast presents no further interest until we come to Ponce, which port is one of the most important on the island. Still further east is Guayama, with the port of Arroya near by on the south coast.

Porto Rico is traversed from east to west by a mountain range, dividing the island into two unequal portions, by far the longest slope being on the north, so that the rivers on that coast are much the longer. From this chain several branches diverge toward the north coast, giving it a rugged appearance. Part of the main range is called Sierra Grande or Barros; its northeast spur is known as the Sierra de Loquillo, that on the northwest is the Sierra Laree.

The most of the population is located on the lowlands at the seafloor of the hill. For lack of roads the interior is accessible only by mule trails or saddle paths, and it is covered with vast forests.

RIVERS AND BROOKS.

There are interesting caves in the mountains, those of Aguas Buenas and Ciales being the most notable. Rivers and brooks are numerous, forty-seven very considerable rivers having been enumerated. They are short and rapid, especially on the Caribbean slopes, which are steep and abrupt. The mountains intercept the northeast trade winds blowing from the Atlantic, and wring their moisture from them, so that the rainfall of the north section is very copious. South of the mountains severe droughts occur, and agriculture demands irrigation, but such work is unsystematically carried on.

The principal minerals found in Porto Rico are gold, carbonates and sulphides of copper, magnetic oxide of iron in large quantities. Lignite is found at Utuado and Moca, and also yellow amber. A large variety of marbles, limestones and other building stones are deposited on the island, but these resources are very undeveloped. There are salt works at Guanica and Salinas, on the south coast and at Cape Rojo, on the west, and this constitutes the principal mineral industry in Porto Rico. Hot springs and mineral waters are found at Juan Diaz, San Sebastian, San Lorenzo and Ponce, but the most famous is at Coamo, near the town of Santa Isabel.

THE CLIMATE.

The climate is hot, but much alleviated by the prevailing northeast winds. A temperature as high as one hundred and seventeen degrees F. has been recorded, but it seldom exceeds

ninety-seven degrees F. in the shade during the hottest hours. At night it sinks to sixty-eight or sixty-nine degrees.

The rainy season lasts from August to December, and the rainfall is at times so copious north of the mountains as to inundate cultivated fields and produce swamps. The rainfall for 1878 was eighty-one inches. Its mean annual average sixty-four and a half inches.

PREVAILING DISEASES.

The prevailing diseases are yellow fever, elephantiasis, tetanus, marsh fever and dysentery. Porto Rico is unusually fertile, and its dominant industries are agricultural and lumbering. In elevated regions the vegetation of the temperate zone is not unknown. There are more than five hundred varieties of trees found in the forests, and the plains are full of palm, orange and other trees. The principal crops are sugar, coffee, tobacco, cotton and maize; but banana pineapples and many other fruits are important.

The wild dog is the most predacious quadruped on the island, and he chiefly attacks pigs and calves. Mice are a pest, but they are kept down by their natural enemy, the snakes, which reach a length of from six to nine feet. Numerous species of ants and bees are found, as well as fire-flies or cucuvas. They fly at times in great masses, producing weird and splendid effects in the tropical nights. Poultry is abundant and the seas and rivers are full of the finest of fish.

RAILWAYS AND CART ROADS.

Railways are in their infancy, and cart roads are deficient. Telegraphic lines connect the principal towns, while submarine cables run from San Juan to St. Thomas and Jamaica.

Porto Rico was sighted by Columbus on the sixteenth of [Eleventh Month,] 1493. Three days later he anchored in the bay, the description of which corresponds to that of Mayaguez. In 1511 and 1511 Ponce de Leon visited the islands and founded a settlement and gave it the name of San Juan Bautista. The island has had many vicissitudes, especially at the hands of the enemies of Spain in times of war, especially the Dutch and English. Buccaneers and pirates harassed its coasts and plundered the people during a large part of the eighteenth century. Landings were effected by the English in 1702 at Arecibo, in 1743 at Ponce and in 1797 at the capital, but each time they were repulsed by the Spaniards. An attempt of the people to obtain independence, after three years of turbulence, was frustrated in 1823. As to the Spanish administration of the islands, it differs but little, if at all, from that imposed upon Cuba.

THE CAPITAL.

The capital of the province is San Juan Bautista, founded by Ponce de Leon, as already stated. It is located on the small island of Morro, now connected with the mainland by the San Antonio bridge. The district of its name contains twenty-seven thousand inhabitants. On the western end of the island Ponce de Leon built the Governor's palace, enclosed within the Santa Catalina fortifications, where also are the cathedral, town house and theatre. This portion of the city is now called Pueblo Viejo. It is an Episcopal See, subordinate to the Archbishop of Santiago de Cuba. There are two tramways and also railways to Ponce and to other places. Its principal exports are sugar, coffee and tobacco.

The harbor of San Juan is enveloped on the

and south by swamps. On the west it is sheltered by the islands of Cabra and Cabrita, which a sand bank practically connects with the mainland. This site of the city comprises small bays and two rocks, of which the one nearest the coast is half a mile west of the Morro, is strongly fortified for the defence of the entrance to the outer harbor. The interior harbor landlocked, capacious and safe, and is being dredged to a uniform depth from docks to anchorage of twenty-nine feet.

Four wards are comprised in the old city. Three are outside of the fortifications, and extending up the hillsides like an amphitheatre, present a picturesque panorama when seen from the harbor.

The houses are of stone, usually one story high, and have roof gardens, from which fine marine views may be enjoyed. Almost every house has a garden in its patio or court.—*Philadelphian*.

SEIZING OPPORTUNITIES.—A woman once, writing to a young man in the navy, who was most a stranger, thought: "Shall I close this anybody would? or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote telling him that his constant change of scene and place was an apt illustration of the words, "Here have we no continuing city," and asked if he could say, "I seek one to me." Tremblingly she folded it and sent it. He came back the answer: "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The word, like an arrow shot at venture, reached its mark, and the young man shortly after rejoiced in the fullness of gospel peace. "How often do we as Christians close a letter to those we know have no opportunity as anybody would," when we might say word for Jesus!

How often in sending a letter we might be concerned to enclose some little missive, a tract, a card, a text, and with it a gentle, loving word, that might be the means of saving a soul from death! Shall we not weigh such opportunities wherever they present themselves?—*Selected.*

SYMPATHY SAVING.—A word of sympathy will often do wonders. In point of fact, sympathy saves. John B. Gough, as a young man, was a notorious drunkard. No man in drunkenness was ever more the brute than he. At last he was induced to sign the pledge, and he determined that he would keep it. But later on while working at his bench, despair seized him. No word of sympathy had yet been spoken to him. Throwing off his apron, he said: "I'll give it up! I'll go down to the saloon for a drink!" In that moment a lawyer entered his shop, and extending his hand in a cordial greeting, said: "John, keep up a brave heart! God bless you! Call at my office and see me." These words gave him new courage, and determined him to fight the demon. He had a bitter fight, but he fought, and with God's help, won. More than that, he became the world's foremost lecturer on the temperance platform, and did valiant work until death.—*Selected.*

A man is better than a plan. Do men need methods? Still more do methods need men. He who rests upon a system, a method, or a plan, for success, will never succeed. He is looking for the spontaneous generation of life out of dead matter. Nothing short of life will begot life.—*S. S. Times.*

An Army of Teachers.

Some time since THE FRIEND quoted some striking sentences from President Eliot of Harvard, in regard to co-operation as an educational force. There could hardly be a better illustration of this principle of co-operation, than is presented by the National Educational Association. Its recent meeting in Washington brought together about fifteen thousand members, representing every state in the Union. Including the meetings of the Council of Education at the sessions lasted for about ten days. The official programme scheduled fifty-five meetings and a grand total of two hundred and forty-eight speakers, sixty-one in the meetings of the General Association and one hundred and eighty-seven in the Departmental meetings. The sessions of the General Association were held in the morning and evening while the afternoon was devoted to the meetings of the departments. This great array of meetings, and of speakers presented variety enough to supply the needs of all. Speaking broadly the meetings of the general association were for inspiration and leadership, while those in the afternoon, dealing with specialties, were for information and instruction. Possibly the greatest attractions of the former were addresses by President Draper of the University of Illinois, by Professor Jacques Redway of New York and by Josiah Royce of Harvard. President Draper gave an impressive picture of the type of University prevailing in the West—the State University—and showed with convincing power that the destiny of the nation, under Providence, is largely to be shaped by such centres. Professor Redway sketched the influence of topography and climate on the United States and made it very clear that the human element in geography is calculated to give interest and power to the study. Josiah Royce came very near proclaiming the doctrine of the Inner Light, as held by Friends, in a paper on the conscience, in which the responsibility of teachers was impressively presented.

One meeting was presided over by a woman and the whole programme was given over to women. On many accounts this was one of the most impressive sessions of the Association and the sympathetic words of Sarah L. Arnold on the duties and privileges of supervision were not lost on a large and enthusiastic audience. Her dignified presence and loving manner brought the words of Longfellow to mind.

"Friendly the teacher stood like an Angel
of light there among them."

A mere mention of some of the departments of the Association will suggest the value of these meetings. Kindergarten, elementary, secondary and higher education, each has its own complete organization. There is a department of normal schools, of art education, of manual and industrial education, of business education, of child study and of physical education. The deaf, dumb, blind, etc., have a department, the library is not omitted and even the school journal brings together in a separate body those devoted to its interests. Probably one of the most valuable sessions of the whole series of meetings was that devoted to school hygiene, school architecture and school furniture, when such experts as Doctor Burnham of Clark University, Superintendent Marble of New York City, and F. Louis Soldan of St. Louis, explained the most recent discoveries and advances in these lines in this country and abroad.

Not the least valuable feature of the meeting this year was the fact that it was held in the

national capital. Congress was in session and presented the usual sad picture of undignified wrangling, but the sights of the city apart from this, with lovely Mt. Vernon and Arlington near at hand, received the attention that they so well deserve. An easy trolley ride took those who were interested to an encampment of thirty thousand soldiers and in the city itself these soldiers were sadly in evidence and were sorely marked in many instances with the effect of dissipation. Said a professor from a college in Ohio as we passed groups of them on the street, "How true it is that few of these fine fellows escape with their manhood even if they escape with their lives. This remark brought to mind the good words of the president of the Mothers' Congress, quoted at the time of their utterance in THE FRIEND, to the effect that it devolves upon the teachers of the land in good measure, to eradicate the war spirit by implanting the principles of the "Prince of Peace."

J. H. B.

Only a Cup of Tea.

A group of bright-faced young women were chatting together in the parlor over their afternoon tea, when a distant knocking caught the ear of the pretty girl hostess. "Excuse me a minute, please," she exclaimed, springing to her feet. "I mustn't leave that knock unanswered, for I suspect it's mamma's washer-woman bringing home our clean clothes."

The surmise was quite right. The washer-woman, stood at the back door with a heavy willow basket in her arms. She was a slight little woman who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless, and there were blue rings under her eyes. She was almost breathless, from her long walk with the burden, and her chest heaved spasmodically.

"Come in and sit down while I get the money," said the girl sweetly.

She stepped into the adjoining room for her purse, and as she came back the face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

"How tired you look!" she cried. "Wait and I will get you a cup of tea."

She had flashed out of sight in an instant, and was back again before the woman had recovered from her surprise. On a dainty tray she carried a cup of delicate china, from which rose a tempting fragrance.

"Drink this," she said; "I'm sure you'll feel better."

The woman's hardened hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body.

Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children and her face grew bright. She went out into the dusk and the late afternoon with a step that was no longer hopeless.

Only a cup of tea! Such a trifle to give, and yet carrying such comfort! Surely there must have gone with it the blessing of Him who multiplied the leaves and the fishes according to the needs of the multitude!—*Selected.*

"The path of the devoted Christian is one of deep proving."—*M. M. Sheppard.*

At a meeting of the Representatives of the religious Society of Friends for Pennsylvania, New Jersey and Delaware, held the twenty-ninth of Seventh Month, 1898:

The committee charged with considering the condition of the Dukhoborts, reported they had given attention to the subject, and had corresponded with Friends in England who are exerting themselves for their relief. They produced a draft of an appeal for aid in the work, which was approved. The care of circulating the appeal, and the application of the funds which may be received was entrusted to the committee already under appointment.

Taken from the minutes,

GEORGE M. COMFORT, Clerk.

An Appeal for the Relief of the Dukhoborts of Southern Russia.

In the course of the last two years there have appeared in print from time to time notices of a religious sect in Southern Russia called Dukhoborts (or Spirit-wrestlers), who refuse to bear arms or to contribute to the taking of human life in any way. Their refusal to do military service has brought them under the discipline of the governmental authorities, who have treated them with extreme severity in order to compel them to relinquish their conscientious adherence to the law of love, and their conviction that non-resistance under oppression is obligatory to those who "walk in the Spirit." While submissive to all legal requirements consistent with their religious principles, they have suffered banishment, deprivation of property and the means for gaining a livelihood, imprisonment flogging and other violent abuse, until through starvation, exposure and disease their numbers have been much reduced.

There is now offered them, through the mediation of the Empress Dowager, liberty to leave the country as their own expense. Their friends in Russia and England are using exertions to provide the means for their emigration; and the Dukhoborts themselves have resolved to escape, if possible, from their intense oppression, travelling as best they may to the nearest seaport, whence they can be transported to a place of refuge. This is being provided as rapidly as circumstances would permit, and land is being offered for their occupancy in the Island of Cyprus, either by rental or by purchase on long term payments. Two of their number, who had fled to England with their families, have gone to Cyprus in company with Prince Hilkoif, a Russian who speaks English, to examine the lands, and help in landing the new-comers.

While they still were self-supporting, a fund of about £4700 was laid aside by the Dukhoborts for the purpose of emigrating. Several thousand pounds have been also collected by Friends in England for their assistance, and efforts are being made there to add to this sum. But the cost of transportation and maintenance of 3500 people for a brief period is likely to require all the funds that those who sympathize with the peaceable principles of these sufferers for conscience' sake can readily supply. We therefore appeal to those having similar convictions concerning the righteousness of peace, to contribute liberally to this cause.

It is believed that funds thus bestowed will be judiciously and economically applied under the supervision of a committee of Friends and others who are devoting much time and effort to the relief of this long-suffering people. Money may be remitted by check or draft to the order of

William Evans, No. 252 South Front Street, Philadelphia.

Barnacles.

The following incident, taken from the *Youth's Companion*, is an excellent illustration of the way in which character is often wrecked: Five years ago the merchant ship "Albatross" sailed from an Atlantic port, bound for the coast of Africa.

"And she will never reach it," said an old sailor on the pier.

"Why?" asked a bystander. "She seemed to me to be a staunch, well-built vessel."

"She should have a copper bottom. Here is what I found on her hull."

He held out his hand, on which lay a soft, tiny mass, a lump of jelly within a wall of shell.

"What harm could that do?" said the other, laughing. "It is a harmless, half-dead creature."

"Harmless, half-dead creatures like that will eat into the soundest hull that ever was laid, and leave it a rotten hulk," was the reply.

At the end of a year the good ship "Albatross" was reported to have sprung a leak and sunk. The barnacles had eaten their way through the sound oak timbers, and brought ruin and death.

How many gallant boys and young men leave school and college with high hopes for the voyage of life before them? They are well born and well trained; they have inherited vigorous bodies and alert minds; they are honest, self-respecting, ambitious; they are equipped with some special craft or profession, which will, in all probability, bring them success. The ship is, to all appearance, sound and staunch; the sails are set, the wind is fair, the sun shines; every voice prophesies a fair voyage.

But has any miserable little barnacle fastened on the sound timbers? This lad relishes unclean jokes, and only is happy in low company; this gay, brilliant youth, a favorite in society, seeks only his own ease and comfort; another "good fellow" is oddly regardless of money, whether it be his own or his neighbor's.

It is the little neglected traits, like the harmless worms, that eat and eat into the strongest character, until they bring ruin. Remember, boys, it is hard to clean them off in the middle of the voyage. A great vice, which draws upon us the scorn of the world, or its punishment, we strive to drag out by force; but the little habits, the routine of daily acts, acquired in youth, usually stay with us.

"WATCH AND PRAY."—If you would visit a beehive at night, you would see that the entrance is never left unguarded for a moment, and the vigilant sentries are plainly seen running back and forth, ready to give the alarm if anything comes to disturb. Yet these brave little guards do not challenge everything, but only such creatures as *seem* to be dangerous, as it is well known that the moth, the most deadly foe to the swarm, is allowed to pass without hindrance into the hive. The moth, a soft defenceless creature, without needles or sting, deposits its eggs, which, when hatched, bring ruin to the colony. Thus the foes that we need fear are not such fierce-looking ones, as drunkenness and murder and blasphemy, but the little doubts, little neglects, little thoughts of impurity, are the eggs which will hatch into the most malignant foes of our peace.—J. E. Foote.

End of the Rugby Colony.

Charles E. Mason, the last remaining member of the original English colony which settled at Rugby, Tenn., in the early part of 1881, on his way to England, accompanied by his wife and child, and he said it was his intention to again take up his residence in his native land says the Cincinnati *Commercial Tribune*.

The circumstances of the establishment of the English colony at Rugby, in the eastern part of Tennessee, will doubtless be remembered as a general way by the newspaper reader. It was an idea of Tom Hughes, the famous author "Tom Brown at Rugby," who conceived that it would be an excellent thing to found a colony in this country where the younger sons of well-to-do Englishmen could locate and build up a community, which would bear with it the culture and refinements of the home life and at the same time afford an opportunity for development and achievement greater than was possible in England.

A large tract of land was secured in the foothills of the Cumberland Mountains, and the name of Rugby was given to the new colony town. The first summer over three hundred young Englishmen settled in the place. Through careless sanitation, a well from which the town got its supply of water became contaminated and there was an epidemic of typhoid fever the first summer of the colony's existence. Fifteen of the colonists died, and whatever might have been the merits and the future of the colony this disaster proved a deathblow to the original plan. A great many of the colonists left a once, and, while many remained for various lengths of time, and the town of Rugby has been added to by other arrivals, so that the population still remains at about three hundred, the original colonists have disappeared, until now none remain.

"Rugby is in a charming location as to scenery and climate," said C. E. Mason recently, "and I have nothing but kind words to say for it. There is a delightful atmosphere about the place and the people are as kind and hospitable as possible. The Boston publishers donated a very handsome library to the town, and there is an air of refinement about Rugby that is felt by all who come in contact with it. The colony has at least done some permanent good in the effects it has had on the character of the mountaineers. If Rugby were to be blotted out of existence to-morrow, there would still remain the blessings of the refining influences it has exerted on the people—and, I must add, the improvement which has been made in the breed of hogs."

"But the character of the soil there makes successful agricultural operations impossible. It is a great mineral region, and there is undoubtedly petroleum in the vicinity, and when the Cumberland Railroad is built into Nashville, giving a much-needed east and west direct line, there ought to be considerable development of the section. But there will be no more movements of young Englishmen to that country. There are too many inducements offered by the African colonies. There is where the young men of England will go for some time to come."

JOHN PARKER, a valuable Friend and minister belonging to Kenett Meeting, Pa., "gave it as his opinion, that the want of true humility and the pride of arrogance of the human heart, had been the means of estranging many from the path of peace."

FOR "THE FRIEND."

Egypt; Its History and Civilization.

BY DAVID M. CHAMBERS, JR.

Egypt is beyond doubt the most ancient country, historically considered, on the face of the globe. Even Chaldea, with its ancient and prehistoric records on stone and clay tablets, relating the mighty conquests of the early Semitic dynasties far back in the mists of time, which have been recently brought to light by the agency of pickaxe and shovel, cannot surpass Egypt in antiquity. The obelisks, statues, temples, and above all the vast and enduring pyramids over which thousands of years have rolled away, and still standing in majestic splendor, we told their tales of the past and early history of the race, bearing testimony that the once proud race of Pharaohs, who cruelly held the Hebrews in bondage, but who have now gone forever to be seen of men alive no more, were a warlike people. Their bodies have been carefully embalmed and put in sarcophagi, or stone coffins, after first being enclosed in cases of sycamore or some other hard wood, and after many ages they are excavated and placed in museums under cover of glass cases, to be the object of the curious gaze of visitors and outsiders. Egypt was a mighty nation, and wonderfully developed just at the time when one of the later kingdoms were springing into existence. It has rightfully been called the "Cradle of the Race." From the first the Egyptians were a literary people, and the scribe held an honored place among them.

The civilization of Egypt begins with its history. As far back as students can trace its history, there can be found in Egypt a fully developed people. The history of the Pharaohs has been divided by all great Egyptologists into three periods, which are known as the Old Empire, the Middle Empire, and the New Empire. The Old Empire comprises the first six dynasties, the Middle Empire from the sixth to the seventeenth, inclusive, and the New Empire from the beginning of the eighteenth to the close of the thirty-first. Egypt had reached its acme in civilization during the eighteenth and nineteenth dynasties, and it has been thought that a greater period had elapsed from Menes, its first king of United Egypt, to Rameses II. (commonly called Sesostris), of the nineteenth dynasty, than has elapsed from Rameses II. to our own time.

According to Josephus, and other ancient historians on the subject, Mizraim, son of Ham, the second son of Noah, mentioned in Genesis x: 13, was the founder of Egypt, though we have nothing from the Bible to support the statement beyond the fact that as Ham probably migrated to Egypt and settled there, it was very naturally thought that this son of Ham was the founder of that kingdom, as Cush settled in Arabia and became the father of the Cushites, and Canaan the father of the Canaanites. These same writers on the subject assert that Mizraim was followed by a race of so-called "Priest Kings," whose period lasted for a few hundred years. During that period Egypt was divided into two kingdoms, and the two countries were known as Upper and Lower Egypt, when an official named Menes raised a revolt and made himself king. His first act was to unite the two kingdoms into one, with Memphis for its capital, and he is considered by Egyptologists as the first king of the first dynasty of Egyptian kings. Recently his mummy was brought to light together with its sarcophagus, bearing his name

in very archaic characters, the date of which is about 4800 B. C., or between six and seven thousand years ago. Menes was undoubtedly a great monarch, and skilled the Egyptians in the primitive arts. To whom the honor is due of having had the sphinx carved out of the rock of Gizeh, it is not known, but it is thought by some to have been done by Menes himself. According to others it was done by one of the "Priest Kings," i. e. before Menes became king. That it is older than the pyramids we have no doubt. The greater portion of it is now probably covered up by the sands of the desert. We do not know of a certainty the shape of the whole sphinx, but it is probably like the one in Karnak, but is far more ancient by about three thousand years or more, and several times larger. It had a body probably like a lion in a resting position. It's face which is all that is now visible to the eyes of the traveller, has its features almost obliterated by the sands of time. It has a human face, however, and represents the face of a woman. The cap of the head of the sphinx has been recently found not far from the statue-head itself, where it had probably lain for many ages, having at one time been broken off the crown of the sphinx.

To Menes's successor, Athoth, according to the writings of Manetho the Egyptian historian, is ascribed the art of writing, and it is probable that it was by his orders that inscriptions were placed on the sarcophagus of his predecessor, when his body was embalmed, and put in its last resting-place. He is also said to have been the first who knew anything about medicines, and he wrote a treatise on the subject; yet archaeologists have not as yet found any of the inscriptions of the first dynasty beyond that of Menes.

Monumental records begin with the second dynasty. There has been found at Sakkara (or Saqqarah), the ancient necropolis of Memphis, the tomb of a priest of two monarchs of the second dynasty, whose names are read as Senat and Nephcheres, respectively the fifth and sixth monarchs of that dynasty. Part of this tomb is now in the Ashmolean Museum at Oxford, while the Museum of Cairo claims the honor of containing the other part. On the rock of the Sinaitic Peninsula we have the names of two kings of the third dynasty. The pyramid of Medum, like the stepped pyramid of Sakkara, belongs to the beginning of the pyramid age, and they are considered the crowning achievement of the third dynasty, the former of which is the resting place of Seneferu, the Pharaoh who about 3700 B. C. claims to have driven away the Semites, who had a century before under Sargon I. of Agades (3800 B. C.), conquered both Upper and Lower Egypt and also Sinai for possession of its mines. The pyramids of Medum and Sakkara differ very much in their shape, the former having but one massive step as it were, while the one at Sakkara has four. Around the pyramid of Medum, however, were found the tombs of Ra-hotep, his wife Nefert, and of Nefer-mat and his wife, and by their richly painted walls they picture to us the life of the Egyptians at the age of Seneferu. The arts, sculpture painting, pottery-making, etc., had already been developed.

With the fourth dynasty our full knowledge of ancient Egyptian civilization really begins. This was the dynasty of the pyramids, and was the most renowned of the "Old Empire." Nowhere in Egyptian history do we find such immense works of art, as these huge structures. The largest of these is that built by Khufu

(Cheops), about 3650 B. C. It is said of him that he employed upwards of one hundred thousand men twenty years to build it, taking ten years to draw the huge blocks of stone for the building. It is a three-sided pyramid, covers twelve acres of ground, and comes to a point about four hundred and eighty feet above the base. It contains quite a number of large rooms within its walls, where they used to bury the deceased monarchs. There are about twenty other minor pyramids in Egypt, but only two more which are worthy of mention. Those are the ones built by his brother Khephren and son Men-ka-re (Mykerinus). These are built out of the same kind of stone as the one built by their predecessor. They are not as large as the great pyramid, but the inside apartments are materially the same. Professor Flinders Petrie, one of the world's greatest Egyptologists, has shown that some of the large blocks, that were used in building the great pyramid at Gizeh, were cut by means of large tubular drills fitted with something similar to diamond points. It seems most probable that such was the case, for how else could they have cut such gigantic blocks? The statue of Khephren, the builder of the second pyramid of Gizeh, is one of the best of existing statues ever executed, and is cut out of diorite, one of the hardest stone materials known. So hard is it that it can blunt the sharpest of modern tools. It is well preserved, with the exception of one of the feet, from which a large portion had been broken off. It is as well preserved as some of the later statues, and far more so than a great many of later times. It is represented as the king sitting on his throne.

(To be continued.)

HUMILITY.

The lives that make the world so sweet
Are shy, and hide like a humble flower;
We pure them by with our careless feet,
Nor dream 'tis their fragrance that fills the hour
And cheers and comforts us hour by hour.

—Unknown.

"AS A MUSTARD SEED."

There is no little, and there is no much:
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger, walled in gold.
A crumb may quake when life is stronglier breathed,
And every day we give or woe or withhold
Some little thing which tells for life or death.

—Susan Coolidge.

NOT SIZE BUT PERFECTON.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of the true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge.

REGENERATION.

No one knew how the springtime came;
Somehow, suddenly, it was here,
Wind-flowers tossed round the elm tree roots,
And each green convolvulus the tender shoots
Of blackberry vines in the pasture lot;
A whir of wings, then a hundred notes,
A burst of song from throbbing throats,
Till the whole world seemed alive, aflame.
No one knew how the springtime came;
But somehow, suddenly, it was here.

—Martha Trimble Bennett.

"True peace comes when his foundation in righteousness."

To Whom He Owed His Success.

"Have a paper, sir? Something to read on the train? All the magazines!"

But the people hurried past John's little stand into the station, as they had done all the morning. Only two papers sold, and here was noon! Profit, two cents. On sunny days his sales were pretty brisk; but it was drizzling. The thick air was full of falling soot, and nobody cared to stop to buy.

"No wonder they want to hurry out of this horrible place!" muttered John, looking about at the wet, dingy houses, the pool of black mud through which the horses tramped, and the clouds of smoke rolling through the streets. He thought of the sunny farm on which he was born, and felt that he never could grow used to the place. Two cents profit! Not enough to buy a loaf of bread.

John thought of his mother, and of the scanty breakfast which they had eaten together in their bare garret, with its window opening on the sooty roofs. If he could but have had a good trade, he might have carried a nice little treat home to her. But the crowd hurried past, and nobody stopped.

"Magazine, ma'am? Something to read on—"

The lady stopped, started to take up a magazine, but when she observed the soot, she dropped it and passed on.

John's quick eye saw what was the matter, and began to blow away the soot, as he had been doing all the morning. It was four years since his father died, and he and his mother had come down to town; and in that time he had done nothing but fight weakly against soot and starvation.

He opened one of the story books on his little stand, and read several pages while waiting for the next customer. There was a sea story in it: a boy goes off in the first chapter as a stow-away; in the third, "the gallant lad leaped upon the deck, and the commodore clasped him in his arms!" On the next page was an account of a boy going home from work, who arrived in time to seal the walls of a burning house and rescue a child, for which daring act he was the next day taken into partnership by the child's father, a millionaire.

"Some fellows have such splendid chances!" said John, laying down the book with a sigh. "Now I've been here for years, and nothing grand or noble ever turns up for me to do. Buy twenty-five papers daily; sell them—if I can. On Saturdays, buy the weeklies; once a month, the magazines. That's the theft of it year in, year out."

As these things were passing through John's mind, an old gentleman who had missed the train sauntered up, and began idly looking over the boy's stock.

John watched him anxiously. If he should buy a dollar book! If he should, he could take home a little treat to his mother, after all.

The boy's eyes fairly glistened. For, beside being fond of his mother, he was hungry; and the smell of fried meat and coffee from the stall was almost more than he could bear.

The old gentleman took up one of the books. John thought he was certainly going to buy one. What should the treat be? A bit of fresh meat? He decided that steak would be the best.

"Ah! here is a book which I have wanted for a long time," said the gentleman. What's the price of this my, boy?"

"Those are one dollar each, sir."

"I'll take this. No, you needn't wrap it up. I'll read it in the train."

He laid down a bright, new dollar.

John could almost smell the delicious steak, and he thought of his mother's thin, starved face. They had not tasted meat for days. But a glance at the book, as he was about to pass it to the gentleman, discovered to John's keen eye that the book was imperfect—the binder had left out some of the pages.

"Beg your pardon sir!" said John, "I have just discovered that this is an imperfect copy—there are four pages missing."

"Too bad!" said the old gentleman.

"Can I not suit you with some other book?" faintly asked John.

"No. I have wanted this book for some time."

"You can have it for half price," said John, eagerly.

"I don't want a mutilated copy at all."

John handed him back the money; and, the man walked on a few steps, and stopped at a store where he usually traded. He was a ruddy, fat old man, with a kindly, shrewd, blue eye. Having nothing to do, he thought the occurrence over leisurely.

"That's an honest lad," he said to the proprietor. "He might have cheated me just now, but he did not."

"Who? John M'Tavish? As honest as steel. He's been under my eye now, for four years, and I know him to be as truthful a lad as was born of Scotch blood."

"Um, um!" said the old gentleman. "How's he for intelligence?"

"I don't think he's very sharp in trade," was the reply; "but he's a very handy boy. He has made a good many convenient knick knacks for the neighbors,—that book shelf, for instance."

"Why that's the very thing I want in a boy! Well, there's my train. Good-day, sir."

"He'll be back again. Odd old fellow?" said the storekeeper, laughing.

The next day he was back, and he came at the same hour.

"I like that boy's looks, sir. I've been watching him. But I suppose his parents wouldn't think of letting him go into the country?"

He has only a mother; and she is a decent, God-fearing Scotchwoman,—a good seamstress, John tells me, but can get no work. Times are dull here just now. Pity the country folks will pour into the cities. Mrs. M'Tavish has nothing but what the boy earns at his stand yonder."

The old gentleman made no reply. But the next day he went up to the boy's stand. John was looking pale and anxious. Some of his regular customers had refused to take their magazines, times being so hard. They would be a dead loss on his hands.

"Paper? Magazine, sir?" he asked.

"No, a word with you, my lad. My name is Bohann. I am the owner of the Bordale Nurseries, about thirty miles from here. I want a young man to act as clerk and salesman on the grounds, at a salary of thirty dollars a month, and a woman who will be strict and orderly, to oversee the girls who pack flower seeds, at twenty dollars a month. I offer the positions to you and your mother, and I give you until to-morrow to think it over."

"But you—you—don't know me, sir!" gasped John.

"I know you very well. I generally know what I am about. To-morrow, be ready to

give me your answer. I will take you five weeks on trial. If I am satisfied, the engagement will be renewed for a year."

All the rest of the day, John felt like one a dream. Everybody had heard of the Bordale Nurseries and of good old Isaac Bohann, the owner. But what had he done, that this earth paradise should be opened to him?

"You'll come, eh?" said Mr. Bohann the next day. "Thought you would. When can you begin work?"

"At once, sir."

"Good! By the way, there's a vacant house on the grounds which your mother can have rent free, if she remains with me. A mere bob but big enough. There's my train now. Suppose you go out with me, and look the place over. I'll pay your expenses both ways, and you can return on the evening train."

John locked up the stand, sent a message to his mother, and went with Mr. Bohann. He had not yet told his mother of this change in their affairs.

He was very silent when he came home that evening, but oddly tender with his mother; and she noticed that he remained a long time on his knees at prayer that night.

They had only a little bread and milk for breakfast the next morning, and John scarcely tasted it.

"You look as if you could not bear this much longer, mother," he said, coming up to her, and putting his hands on her shoulder. "You need good wholesome meals and the fresh air, an hills and trees instead of this!"—looking out at the piled stacks of chimneys belching forth the black smoke of an iron-foundry.

"Don't talk of them, John, lad!"

"Well, I won't," and he put on his hat and went out.

An hour later he came back.

"What is wrong? Why have you left this stand?" asked his mother, in alarm.

"We are going to have an outing, mother. Don't say a word."

She never had seen the boy so full of exultant. He hurried her to the station; and they were soon gliding among the beautiful rolling hills and across lovely meadows that were sweet with the odor of new-mown hay. At length they came to stretches of rising ground, covered with nurseries of young trees of delicate green and with vineyards, and field after field of roses, mignonette, and all kinds of sweet-smelling flowers.

"Why, John, this is fairyland! What is this place?"

"The Bordale Nurseries. We will get out here mother. I want to show you a house that—"

He trembled with agitation. His face was pale as he led her down to the side of the broad river, near which was nestled in the woods a cozy little cottage, covered with a beautiful creeper. There was a garden, a well, and a paddock for a cow. Inside, the rooms were clean and ready for furnishing. The river rippled drowsily against its pebbly shore. The birds darted through the blue, sunny air. The scent of roses came in upon the breeze.

"Mother," said John, "this, I hope, will be your home now." And with that he began to laugh and caper about her like a boy, but the tears rolled down his thin cheeks.

John M'Tavish is now foreman of the Bordale Nurseries, and a man of high standing in the country. Not long ago, he said to old Mr. Bohann:—

"I owe this all to the friend who said a good word for me that day in Pittsburgh."
 "No, John," said the old man; "you owe it to the book with the missing pages, which, when you discovered, were good enough to tell me of the imperfection. The chance came to you, as it comes to every boy, to be honest. Honesty and industry, John, are what did it; and I am inclined to think that they never fail to command success in the end."—*Zion's Watchman.*

FOR "THE FRIEND."

In a meeting for discipline my mind was oppressed under a sense of some present not sufficiently esteeming the sufferings of Christ, without the gates of Jerusalem, nor having fellowship with Him in them; and of a dark libertine spirit, that would trample upon those precious estimations of the cross, delivered to George Fox and others, against hat honor, the heathenish appellation of days and months, the unchristian language of you to a single person, and the calling of men master contrary to the express prohibition of our blessed Lord: "Be ye not called of men master, for one is your Master, even Christ." Some well-disposed Friends may, perhaps, have strengthened these liberties by laying too great a stress on externals, "for in Christ Jesus neither circumcision availeth nor uncircumcision, but a new creature; and if those called Quakers walked according to this rule they would neither wear gay clothing nor give flattering titles to men. Much expense and exactness in dress, sumptuous houses and costly furniture, comport not with the seamless garment of a crucified Saviour, who was himself the most perfect pattern of plainness "and had not whereon to lay his head."—*From the Diary of Samuel Scott, Friends' Library, vol. IX.*

ALONE WITH GOD.—No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for a while, like Moses into the land of Midian, or like our Lord himself into the wilderness, or like St. Paul into the Arabian desert, and there, in solitary communion with God, they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of the common day, but which serve as beacon lights to guide them through storm and darkness, till the purpose of their lives is fulfilled.—*Edwin H. Eland.*

An Oxford county sportsman, who is much interested in the habits of wild game, reports seeing three deer chased by a dog in the deep snow. It was impossible for them to run fast, and they adopted tactics that were at once novel and practical. They were running single file. The first thing that attracted attention as unusual was the action of the leader, which stopped suddenly, jumped to one side, and let the other two deer run in the path he had made. Very soon the new leader jumped out and let his followers run ahead a long as the leader could stand it to make the path in the deep snow. This was kept up until they went out of sight, and the sportsman had learned something new.—*Kennebec (Me.) Journal.*

List of Agents.

We append herewith a list of AGENTS to whom application may be made, and who are authorized to receive payment for THE FRIEND. Agents and others sending the names of new subscribers, will please be careful to state that fact distinctly; and in all cases of change of address, the name of the office from which, as well as that to which it is changed.—*W.*

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"If our blessed Lord himself could hold himself in leash for thirty years, are we justified in allowing men to pour themselves into our ministerial services without demanding of them the anointing?"

SUMMARY OF EVENTS.

UNITED STATES.—The French Ambassador, Jules Cambon, on behalf of the Spanish Government, and by direction of the Spanish Minister of Foreign Affairs, on the 26th ult., presented to President McKinley a message from the Government of Spain looking to the termination of the war and a settlement of terms of peace. The interview with the President resulted in a consideration of the terms upon which our Government will consent to a settlement of the points at issue between the two countries. These are said to be substantially as follows:

First. The absolute relinquishment by Spain of sovereignty in Cuba, the United States to hold and control that island until the establishment of a form of permanent government satisfactory to this country.

Second. Complete surrender and transfer of Porto Rico and all Spanish West India Islands to the United States.

Third. The cession of coaling stations at Manila, in the Ladrone, and, probably, in the Caroline Islands.

Fourth. No liability by the United States for Spain's Cuban, Porto Rican or other colonial indebtedness.

Fifth. Spain to be exempt from any claims by the United States for war indemnity.

Sixth. A Spanish-American commission to be appointed to consider and propose a settlement of the Philippine affairs, the Cuban debt and other necessary matters.

Cambon is said to have succeeded in having some point or points in the American demands modified by President McKinley.

On the 1st instant a despatch was sent from Madrid to Washington for "further explanation of some difficult points."

General Merritt arrived at Manila on Seventh Mo. 25th, and reports the health of his command good. He called on Admiral Cervera, and then established headquarters at Cavite. General Merritt called the War Department that he would need all the troops assigned to him. The American troops occupy entrenched positions about Manila.

A special despatch from Manila by way of Hong Kong says that Manila is ready to surrender to the American forces when called upon to do so.

On Seventh Month 26th General Miles's expedition made a landing at Guanica, on the south coast of Porto Rico. A boat's crew sent ashore hauled down the Spanish flag and replaced it with the Stars and Stripes. A detachment of Spaniards attacked the landing party, but were repulsed with some loss. The landing of the troops then proceeded without opposition.

The town of Yauco was captured and is of importance, being a terminus of the railway leading to San Juan.

On the 25th General Miles cabled to the Secretary of war from the port of Ponce, Porto Rico, by way of St. Thomas, that the American flag had been raised over Ponce and its port, and that Spanish troops were retreating from Southern Porto Rico. He said the populace "received the troops and saluted the flag with wild enthusiasm, and were enjoying a holiday in honor of our arrival."

General Miles has issued a proclamation to the people of Porto Rico, in which he says the forces of the United States came to "bring you the fostering arms of a free people, whose greatest power is justice and humanity to all living within their fold."

San Juan, about eight miles northeast of Ponce, on the road to San Juan, has been occupied by General Miles. There as elsewhere the American flag was raised and greeted with great enthusiasm by the populace.

General Shafter's official report of the American losses in the battle of Santiago places the total number of casualties at 1,584, as follows: killed, 21 officers and 205 men; wounded, 77 officers and 1,197 men; missing, 84 men. About one-sixth of Shafter's army is reported on the sick list, more than 4,000 men.

A Santiago despatch says a constant stream of native rebels are presenting claims against the United States Government for losses sustained at the hands of Cuban troops, robbery and plunder during the last three years. These claims are promptly returned with an expression of regret. They are the fruits of war.

General Shafter in a report relative to the commercial food conditions in Santiago says that there is no money there to do business with, and that the merchants are timid about making food purchases, fearing the effect of the distributions by the Red Cross, who really are feeding the town.

Letters addressed to the mails and sailors in Porto Rico, Cuba or Manila, will be sent at the 2 cents rate. The Postal Union rates apply to the general service between the United States and Santiago.

A despatch from Seattle dated Seventh Month 27th, says: By the arrival of the steamer *Humbolt* late this P. M., Seattle received \$1,000,000 gold for the Seventh Month were increased to nearly twelve millions. One million dollars is in possession of three laboring men.

A despatch from Fresno, Cal., says: The dry season has caused great loss to the stockmen on the Sierra foothills. Some of the herdsmen say that, as there is no grass and little water, at least 100,000 sheep must perish.

One of the farms owned by the estate of Stephen Girard, bounded by Twentieth, Twenty-second, Port and Shunk Streets, in this city, is being fitted up as a public park square without expense to the city.

Markets, &c.—U. S. 2's, 97 1/4; 100; 4's, reg. 110 1/4; coupon, 110 1/4; 111's; new 4's, reg. 120 1/2; 127; 127 1/2; 127 1/2; 5's, reg. 111 1/4; 112's; coupon, 112 1/4; 13's; new 3's, 104 1/4; currency 6's, 102 1/4; 103.

COTTON was steady on a basis of 6 1/2c per pound for middling uplands.

FEED.—Spot bar, \$14.00 a \$14.50 per ton for winter in bulk and \$13.75 a \$14.25 for spring in sacks.

Deaths in this city last week numbered 165, which is 55 less than the previous week, and 10 more than the corresponding week of 1897. Of the foregoing, 20 were under five years of age; 237 were males and 288 females; 68 died of cholera infantum; 61 of consumption; 33 of diseases of the heart; 25 of marasmus; 11 of typhoid fever; 15 of inflammation of the stomach and bowels; 15 of convulsions; 10 of diphtheria; 10 of erysipelas; 12 of inflammation of the brain; 11 of typhoid; 11 of old age; 11 of Bright's disease; 10 of cancer; 10 of diphtheria; 10 of diphtheria; and 10 from causes.

WHEAT.—Winter super, new, \$2.15 a \$2.40; do, extras, new, \$2.75 a \$3.00; Pennsylvania roller, clear, new, \$2.25 a \$2.50; do, do, straight, new, \$3.00 a \$3.80; Western winter, clear, new, \$3.25 a \$3.50; do, straight, new, \$3.50 a \$3.80; do, patent, new, \$3.85 a \$4.10; spring, clear, \$4.20 a \$4.35; do, straight, \$4.20 a \$4.35; do, patent, \$4.40 a \$4.60; do, favorite brands, \$4.70 a \$4.85; city mills, extra, new, \$2.75 a \$3.00; do, clear, new, \$2.25 a \$3.50; do, straight, new, \$3.60 a \$3.80; do, patent, new and old, \$4.00 a \$4.75. RYE FLOUR, \$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2, winter wheat, 71 1/4 cts.
No. 2 mixed corn, 37 1/4 a 37 1/2.
No. 2 white oats, clipped, 24 1/2 cts.

FOREIGN.—The well renowned Ex-Chancellor of Germany, Prince Bismarck, died at Friedrichsruh on the evening of Seventh Month 30th, aged 84 years.

The Bank of England has recently revoked the rule whereby it formerly refused to accept bills drawn with holes in them. As such coins are merely token money, good as legal tender to only a trifling amount, and making no pretense to having their face value in the metal composing them, a little more or less silver therein is a matter of small consequence. With gold coins the case is different, for their value depends on the metal in them.

The British Government is the owner of over 25,000 camels. Several thousand are used in India to carry military stores and munitions.

The young Queen of the Netherlands will formally assume the reins of government at 6.30 p. m. on Eighth Month 31st, that being the hour of her birth.

In fifteen years Russia has sent 624,000 persons to Siberia. Fully 100,000 relatives of the prisoners having accompanied the exiles.

The New York Post says: "The long talked of telephonic communication between the two Russian capitals—Moscow and St. Petersburg—is likely this year to become an accomplished fact. The undertaking is now under the control of the telegraph department, and the stations will be at the chief telegraphic offices in each city. As the average speed of ordinary tele-

graphic despatches between Moscow and St. Petersburg, which are 400 miles apart, is about that of the railway, and on a track having a single line, the use of the new telephone will prove an inestimable boon to business men, who, in case of urgency, are now obliged to pay three times the ordinary tariff to get their despatches through as 'special' messages. The line is not to be actually in working order before October, and it is not clear that the price for the construction will probably be fixed at 14 rubles, or a little over 75 cents."

A despatch from Allahabad of Seventh Month 31st, states: The monsoon prevails, and rains have fallen throughout India. The crop situation is, therefore, satisfactory, and all fears of a famine, have been allayed.

Twenty-nine sheep introduced into the Australian Colonies in 1888 are now represented by 120,000,000 of the finest wool sheep in the world.

The value of the mineral products of New South Wales for 1897 has been returned by the Department of Mines as £4,083,273.

A feature of the population statistics of Western Australia is the large proportion of males to females. The disparity is maintained in the arrivals by sea. At present there are 45 females to every 100 males.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

J. Hervey Dewees, Pa.; Matilda W. Warner, Pa.; Mary Foster, R. I.; John M. Rasmussen, Ill.; Comly B. Moore, N. Y.; Thomas W. Bailey, N. Y.; John L. Moore, N. J.; Henry Haines, Phila.; S. J. Taylor, N. E.; Newbold R. Haines and Mattie L. Deacon, Ky.; Josiah Lippincott, N. J., 86, for himself, Isaac Lippincott and Charles A. Lippincott; William B. Hockett, for Anna S., 86, for Jesse D. Hockett; Joseph C. Exton for Saml. N. L. Exton, N. J.; Thomas Dunlop, N. Y.; T. King, Pa.; and for Thomas Evans; William B. Moore and for Rachel H. Valentine, Pa.; Thomas E. Smith, Agent, Ia., 87, for Benjamin Briggs, David Holloway, Joshua P. Smith, Edwin Smith, William D. Isaac, Albert Emmons, David Sears and Phoebe McBride, Ia., 87, for Lewis W. Ege, Joseph J. Coppock, Agent, Ia., 86, for Lewis W. Ege, Elias Crow, Peter N. Dyhr, Benjamin Elwood, Nathan Satterthwait, John Thomas, Elwood Spencer and A. McAndrew; Priscilla Lippincott, N. J.; J. Barclay Hilyard, for Mary E. Ryan, N. J.; William B. Kirkbride for Ann Kirkbride, Phila.; Edward G. Smedley, Pa.; Jonathan E. Rhoads, Del., 88, for himself, Joseph Rhoads, George A. Rhoads and Robert R. Tatnall; Joseph M. Truman, Jr., Phila., 87, for Library Association of Friends, The George School, Ellen A. Truman, and for Benjamin C. Truman, N. E.; William B. Bullock, M. D., Del.; E. Deane, N. J.; Edward Reeve, Phila.; Charles Francis Saunders, Phila.; David E. Cooper, N. J.; Isaac Heacock, Pa.; Ezra Engle and for Josiah P. Engle, N. E.; Hetty B. Garrett for Frances Garrett, Gm.; Elizabeth Allen, Phila.; Edward Alfred Phila.; and for Hannah D. White, O.; Wilson Hutchings, M. D.; R. Newkirk, Phila.; Richard Mott, Agent, Ia., 82, for Joseph Dewees, Caleb Engle, John W. Mott, James Mott, William P. Young and Mary Hampton and D. Mott; Thomas H. Millar, Agent, Mass., 41, for himself, Isobel L. Gifford, Sarah E. Mitchell and John Wright; Jane P. Corse, Phila.; R. B. P. Haines, Phila.; Hannah Yerkes, Phila.; Charles Bell, N. J., 88, for himself, Joseph K. Lippincott, Merritt Pharo and Annie Willard, Pa.; Levi J. Cowperthwaite, N. J.; Aaron P. Dewees, Fld.; Charles Lee, Pa.; Joseph W. Lippincott, Phila.; Anne Roberts, Phila.; John S. Brown, Pa., 88, for himself, Abel McCarthy and Job McCarthy, 84, 25, for Joseph L. Bailey, Pa., 88, for himself, Sarah Bailey, Joseph Bailey and Franklin G. Swavely, Deborah B. Harris, Phila.; Benjamin Heritage, N. J.; M. Eleanor Magill, Phila.; D. D. Maris, Del.; Eliza J. Barton, Phila., and for Rachel B. DeCon, N. J.; Charles M. Cooper, N. J.; Samuel Cogswill, Cal.; Thebe R. Gifford, R. I.; Matilda M. Gifford, N. Y.; John Balderson, Pa.; Joshua Brantingham, Agent, O., 84, for Lydia Miller, William Brantingham, James E. Bailey, Alice G. Cope, Griffin Dewees, John Hoyle, Lusia Harris, Martha Harris, Joseph Masters, George G. Megrall, Rebecca Price, Stratton, Mrs. Satterthwait, Rachel Stratton, Joseph C. Stratton, Mrs. Stratton, Mrs. Stratton, and Chas. Gamble; Geo. Blackburn, Agent, O., 83, for Lydia Miller, J. Jousall, Annie C. Bonsall, Edward Bonsall, Wm. J. Blackburn, M. D., Martha J. Cook, Thomas F. Fawcett, Joseph Fawcett, Catharine Fawcett, Charles F. French, Barzillai French, Martha H. French, Albert

Hayes, Amy J. Morlan, John M. Stratton and Catharine M. Thomas; Jesse Dewees, Agent, O., 81, Patience Fawcett, Rachel Harner, David Mastie, Jacob Parsons, Joseph Parsons and Thomas Dewees, Agents, \$1, to No. 27, vol. 72; Richard G. Kean, Pa., \$18, for Deborah G. Brinton, Mart Price, Stephen W. Savory, Thomas B. Taylor, Sid Temple, Hannah F. Webb, Isaac Evans, Jr., Wm. Heyney and George Rhoads; William J. Evans, J. C. Parsons, John Parsons, William T. Zox Pa., and John B. Jones Oklahoma.

Remittances received after Third-day week will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY will be open on the first, fourth eighth, eleventh and twenty-ninth of the Eighth Month between 3 and 6 p. m.

WANTED—A young woman Friend suitable for household companion and capable of managing children. Address "P. O. Office of THE FRIEND."

WESTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters of recommendation, should be addressed to WILLIAM F. WICKES, Superintendent. Payments on account of board and tuition, at communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, WESTOWN P. O., Chester Co., Pa.

SARAH J. BEDELL will be in the city this summer and any Friends desiring house-furnishings or merchandise purchased will confer a favor by sending orders. Some Scotch shawls on hand, do not know if any others obtainable. Please address, 2115 N. Seventh Street.

DIED, in Philadelphia, on the first of Seventh Mo 1898, at the residence of her brother-in-law, William E. Tatam, AMELIA R. LEEDS, in the seventy-eight year of her age; a member of Frankford Monthly Meeting of Friends. This dear Friend in her sixteenth year was left by the death of her mother the only sister of seven brothers, six of whom were married to herself. To her loving, devoted spirit there was added a degree of womanly ability which became the admiration of those who were acquainted with her efficient and affectionate care of her brothers. Throughout her life she was a chequered life, the same being, in selfish spirit was ever manifest, and this joined to peculiarly sympathetic nature, caused her often to be found ministering to others in times of affliction and bereavement. She was a consistent member of our religious Society, and firmly attached to its principles and testimonies, maintaining them wherever situated. Her health had long been frail, and her remaining strength sank rapidly under an acute attack of pneumonia. Though there was little expression in her last illness in regard to her future prospect, we believe she was long engaged to know the day's work kept pace with the day, and she was a woman who, when trimmed and her light burning, and having, in her daily life, sought to acknowledge her Lord and Savior has mercifully found acceptance with Him and been received into one of those mansions which He weaves before to prepare for those who love Him.

Her home near Philadelphia, on the fourteenth of Eleventh Month, 1897, HANNAH C. HAWORTH, wife of William Haworth, in the fifty eighth year of her age; a member of Wilmington Monthly Meeting.

On the fourth of Seventh Month, 1898, at her late residence in Germantown, Pa., MATILDA HODGSON, daughter of the late William and Mary Hodgson, Fifth Month list, 1898, at the residence of her mother Deborah C. Smedley, in West Chester, Pa. EDWARD SMEDLEY, in the twenty-sixth year of his age.

On the fourth of her daughter at Chatham, Ontario, Canada, on the sixteenth of Seventh Month, 1898, LYDIA MILLER, in her seventy-eighth year. She was a member of West Lake Monthly Meeting of Friends. Her remains were brought to Bloomsburg and the meeting of the Friends of the West was held at the west end of the village (Conservative). Buried at the Body of Orthodox Friends and afterwards interred beside her husband in Pine Grove Cemetery in Bloomsburg.

WILLIAM H. PILE'S SONS, PRINTERS,
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The Monthly Meeting Clerk.

In the conducting of the monthly meetings which appear so prominently in the regulation church affairs among Friends, the only officer sible is the one who sits as clerk of the meeting. Under the profession that "Christ is head over all things to his church," and accordingly the mind of Christ is devoutly to be referred to and relied on in deciding Church affairs. Friends have presumed to name no other presidency than their own monthly and other meetings for discipline; but they simply appoint a clerk to record the sense of the meeting when that is certain. This "sense of the meeting," it is trusted, is the product of the judgment of truth, the witness of Christ's spirit, which individual members, when apprehending they have a sense thereof on any question, announce as his or her view of the case. And the clerk, without taking vote, or any reference to majorities, is to gather and record what appears the prevailing judgment of truth as expressed by the members. The lead of the Church is majority enough, though it find expression through but one voice.

This conduct of Christian church government rows great spiritual responsibility on them that in judgment, to whom Christ is promised to "a spirit of judgment," and will largely be limited to be consistent with the true theory of a pure church.

But for a church, though not pure yet prevailingly sincere, this principle has been found, while helping to make it more pure to work at as harmoniously, peaceably and satisfactorily as the more human modes of moderation elsewhere resorted to in deliberative bodies.

Retrograde Spirituality.

What is wrong in the conduct of the so-called only Spirit movement, as pushed by modern reclaimers among Friends, that a result of it, the submission of some of the foremost of those leaders, to the carnal ordinances?

Could the newness of the Spirit, in its ever-ascending development of experience, reach no sublimer outcome in these, than to land them in the oldness of the letter? Or has it been with them altogether the letter, from start to finish?

We cannot admit that having begun in the Spirit they were finally made perfect by the flesh. What is the matter with a spirituality that finds the fleshly ordinances among the topmost degrees of its ascent, and not at its beginning? Does not the result belonging to the letter confirm the view that the same literalism was in dominion throughout? That the spirituality was after all, rather a literality making inferences?

We do not question that by literal or imperfect beginnings, some wills have consented to be subject to the Divine, and so have been brought forth into the life of the Spirit. And in their experience and service John's prophecy has been confirmed, that Christ must increase and the water-baptist must decrease; that the baptism of the Spirit, so far from leading up to that of water, should minimize and supersede it. But how to account for the reverse course and still call it spiritual, must puzzle some. It did Paul when he questioned of some literalists:—But now, after ye have known God, or rather are known of God, how turn ye to the weak and beggarly elements, wherunto ye desire again to be in bondage?" The whole trend of Scripture and of gospel-life is away from the natural into the spiritual, from symbol to substance, from form into spirit, from things that are seen to the things that are not seen. In the order of life. "That was not first which is spiritual, but that which is natural; afterward that which is spiritual."

There are other items of conduct under the recently professed Holy Spirit baptisms which have seemed to some as a reversal of spirituality. The ministry which in their former days seemed to be in life and Divine authority, appears now later on in the same mouths to be tinged with demagoguery and sometimes buffoonery; and at other times delivered with studied and manuscript preparation; sometimes texts hunted up in books while the meeting is professing an engagement in prayer; and the general savor of spirituality to wane in proportion to the emphasis put upon having entered the dispensation of its Author.

We have not examined the prescriptions, based on Scripture, by which hearers are exhorted to a belief in their second experience. And when they are by the Holy Spirit's own witness itself assured of having received Him, far be it from us to discredit his assurance. We are aware

of no way to so blessed a state but simple, persistent obedience to his manifestations.

But if there be forms of words by which seekers are instructed to reckon themselves as in that state, we are not assured of their entire soundness by such results as have been indicated. If they end in literalism, the presumption is that they so began and have been kept on that plane;—The Bible being used persistently as if it was the foundation of Christianity; whereas it is Christianity, or the Spirit of Christ, the Living word, that is the foundation of the Bible; being also that Rock of Divine Revelation on which he would build his Church.

PATRIOTISM.—Our benevolence, when directed to our countrymen at large, constitutes patriotism. Few virtues are more universally professed, few are more imperfectly apprehended, and few are more rarely practised than patriotism. "Our country, right or wrong" is rebellion against the moral government of Jehovah and treason to the cause of civil and religious liberty, of justice and humanity. History and daily observation compel the conviction that patriotism is more frequently professed than practised, and that much which assumes the name and passes current with the world is utterly spurious. Yet it is also true that the patriotism which seeks the public good, in obedience to the Divine will, and in accordance with the precepts of the gospel, far from being an imaginary, is a real and active virtue. It is, indeed, to be found in camps and senates, but these are not its exclusive nor its favorite haunts. This patriotism inspires many a prayer for the peace, virtue and happiness of the nation, and prompts innumerable efforts and costly sacrifices of time and money for the temporal and spiritual welfare of our fellow-countrymen. Patriotism springing from obedience to God, guided by his laws, and exercised in official station for the national welfare, at the certain and willing loss of popular favor and personal advantage is, perhaps the highest perfection to which this virtue can attain.—William Jay in 1849.

ALL men are our brothers; and when we injure them by lies, which cut like a sharp razor, by sneers, by innuendoes, by intrigues, by slander and calumny, by hatred, malice and all uncharitableness, by want of thought, or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murderer.—Dean Farrar.

ALL true ministers can testify to a sense being given them in the wisdom and love of God of a call to the preaching of the gospel. It is only as they are humbled and dedicated servants of the Most High that they are carried through the close exercises and provings of faith and patience, to the comfort of their own minds, and the satisfaction of their friends."

John Yearley and his Travels.

(Continued from page 416, vol. lxxi.)

"In the Fifth Month of 1828 they attended the Yearly Meeting; and John Yearley was present at the anniversary of the Peace Society.

"Fifth Month 19th.—Attended a meeting of the Peace Society, much to my own satisfaction. It was truly gratifying to hear from those not in profession with us, such strong and decided sentiments against all war, as being not only inconsistent with the spirit of Christianity, but also contrary to sound policy. I am convinced public meetings are necessary to keep alive public feeling, as well as to excite individual interest. As it regards myself, I can say, before attending the meeting I felt but little concern with respect to this great question."

"Soon after their return home, they were comforted by the intelligence that a few of those persons at Neuchâtel who had so joyfully received their gospel message, had found strength to establish a meeting for worship. This information was contained in a letter from Auguste Borel, from which the following is an extract:

"It is my hope that the God of love, in the analogy of the spiritual order of things, may have kindled in our hearts his sacred fire, and will condescend to maintain and increase it in time and in eternity. Since that time we have continued our meetings without interruption; our number has not yet exceeded six or seven. We do not force the work, but, recognizing that it is the Lord alone who has begun it, I feel daily more and more that He alone ought to direct it."

"In the summer of 1830, J. and M. Yearley attended the Half-year's Meeting at Swansea. A committee of the Yearly Meeting was present. Elizabeth Dudley was also there, with a certificate for religious service; and she and John and Martha Yearley, finding that the errand on which they were come was the same, resolved to join company and travel together through South and North Wales. They were accompanied throughout the journey by Robert and Jane Eaton of Bryn-y-Mor.

"As there are very few meetings of Friends in Wales, the chief part of their service was beyond the limits of the Society. They met with great openness in many places from the Methodists and other preachers and their congregations. From the notes which John Yearley made of their religious labors in this journey, we select several passages:

Ninth Month 13th. Aberystwith.—Our first object was to inquire for a place of meeting. We found they were all engaged for that evening, which detained us here a day longer than we had expected; but this little detention enabled us to make acquaintance with two of the independent preachers, to whom we became much attached in Gospel fellowship, A. Shadrach and his son. The father preaches in Welsh and the son in English. It was comforting to us to meet with two such pious, humble-minded Christians, laboring diligently to forward the cause of religion. They kindly offered us their chapel for the evening, and after the meeting they both expressed much satisfaction in having been favored with such an opportunity.

"Ninth Month 15th.—We arrived pretty early at Machynlleth, which is a clean little town. We did not know but that we might have proceeded on our journey after having refreshed ourselves and our horses; but E. D., feeling much interested for the people of the town, it seemed best to have a meeting with them. I walked out, and seeing a good meeting-house,

inquired to what persuasion of people it belonged, and found that it was an Independent chapel, and that the minister lived about a mile and a half in the country.

"The prospect of being unable to make the people understand us was discouraging; for in the streets there was nothing to be heard but Welsh. However there was no time for reasoning, it being near twelve o'clock, and all must be arranged by seven in the evening. After some difficulty we found the preacher, a kind-hearted pious man, who readily granted his chapel, and undertook to act as interpreter, should occasion require. This was the only place where we adopted the vulgar mode of giving notice by the town-crier, so common on all occasions in this country; but the time was short, and many of the people were not able to read our English notices, which we generally filled up for the purpose.

"The meeting was pretty fully attended, and the people were mostly quiet, considering there were many who could not understand. When E. D. sat down the minister repeated in substance what she had said; for, not being used to speak through an interpreter, she declined his giving sentence by sentence. When he had done, I felt something press on my mind towards the poorer classes present, who I was sure could not understand English: so I stepped down from the pulpit, and placing myself by the minister, requested he would render for me a few sentences as literally as he could. This he did kindly, and, I believe, faithfully, to the relief of my mind. He then addressed a few words on his own account to the assembly and dismissed them. We regretted the want of the native language, as we could not have the same command over the meeting as would otherwise have been the case."

"We have now seen John Yearley for many years in the devoted exercise of his calling of a gospel minister. It is instructive to follow him into his chamber and see how, when alone with the gracious Giver, he was wont to regard the precious gift; how he lamented that he had not used the talent more diligently; and how his mind was enlarged to see the grace and power which the Lord is ready to bestow on those who seek and trust Him with their whole heart.

"Sixth Month 8th.—The important duty of a gospel minister has this day been brought closely under my consideration. It is most assuredly the imperative duty of those who are called to feed the flock, to labor diligently for the good of others. With respect to myself, I feel greatly ashamed; and it has occurred to me that should I be cast on a bed of sickness or otherwise be deprived of an opportunity of exercising this gift, it would be an awful consideration, and cause of deep regret, that I had not better improved the time. The hardness of heart in others, as well as in one's self, is difficult to penetrate; nothing but the power of Divine grace can reach it, and this requires not only waiting for, but also laboring to overcome the wandering and unsettled thoughts to which the poor mind is subject. Merciful Father, give me more confidence in the gift which thou hast bestowed on me, and favor me with a greater portion of strength to minister thy word faithfully. "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing" (Luke xii: 42, 43)."

"In the Eleventh Month of 1832 they laid before their friends the prospect of more exten-

sive travel in the work of the gospel than a they had undertaken before. The time we come for John Yearley to pay that debt Christian love to the benighted inhabitants Greece which he had felt to press for years up his mind; and at the same time he and Mart Yearley believed it to be required of them revisit some of the places of their former service, and to take up their abode for a while with companies of persons whom they should find like-minded with themselves; and also perform the unaccomplished duty of visiting Piedmontese valleys. Considering the extent country over which they travelled, the variety nature of their labors, and the large number serious minded and sympathizing persons by whom they were brought into relation, this journey may perhaps be regarded as the most active and fruitful period of their lives. We are as we have so often been before, to read the impressions of duty, and their feelings, the hopes, doubts, and aspirations in J. Y.'s simple and faithful diary.

"A chief desideratum was to find a Greek who should accompany them as guide into I native country. 'Ever since,' says M. Y., in letter of the Twelfth Month, 1832, 'we have signed ourselves to this arduous mission, I read husband has frequently said, "If I were to go into Greece, how I wish we might find some companion for the journey, some Greek to conduct us into his country, to us altogether strange and unknown." A letter from Stephen Grellet to William Allen, which was sent down to and M. Yearley, was the opportune means supplying this want. It spoke of a Greek given at the school at Locle, named Argenti, who was exceedingly desirous of returning to Greece, and whose simple and teachable character recommended her at once to their attention. 'When,' continues M. Y., 'we came this part of Stephen Grellet's letter, we were both deeply moved, believing that thus the work might be prepared before us.'

(To be continued.)

THE sting of a bee, this consists of three parts one smooth, the others having tiny barbs. The three parts together form a sort of triangle through the centre of which flows the poison. As soon as the poison of the sting is thrust in the flesh, the barbed prongs begin to work alternately; first one is thrust forward, then the other, and as the barbs retain the hold in the flesh, the sting soon works its way into the flesh. This movement is kept up after the sting at the attendant poison sac has been torn from the bee, and may continue for some time after the sting had been removed from the flesh of the victim. It will be readily seen now how important it is that the sting be removed as soon as possible after it has been left in the flesh of the bee. The longer it remains the farther it works, and the more poison is injected in the wound. The sting should be removed with a scraping movement, such as may be performed with a finger nail, for instance. To grasp the sting and pull it out is to press into the wound the contents of the poison sac. The least pressure there is brought to bear upon the poison sac the better. If a sting is left in the wound, the results are usually several times greater than when it is promptly removed in the proper manner.—Ledger.

Oh! the wrongs that we may righten!
The hearts that we may lighten!
The skies that we may brighten.
By helping just a little!

FOR "THE FRIEND."

temptation, God's Furnace for Trying Faith.

Christ Jesus suffered temptation that He might overcome the tempter; He died that He might overcome death, and He rose again to life no more. They who are born again of His Spirit receive power, that like their Lord they may endure temptation, overcoming it, that so they may die to sin and live in righteousness and true holiness to God. So does the Apostle Paul say, "If we be dead with Him we shall also live with Him; if we suffer, we shall also suffer with Him; if we deny Him, He also will deny us; if we believe not, yet He abideth faithful, He cannot deny himself" (11 Tim. ii: 13). "Whoever persecutes the believer in Jesus, persecutes Jesus himself; whoever tempteth him, tempteth the Lord Jesus. But as these abide in the faith of Jesus, who is the power of God for salvation from sin, these shall in that power overcome the tempter in his power of temptation, for God's power is over all.

The Apostle James says: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him" (James i: 12).

Beyond measure is God's love to his only beloved Son Christ Jesus, yet did God permit him to be tempted in all points like as we are, yet was He without sin (Heb. iv: 15). He was tempted for our sake, that He might vanquish Satan and sin in the most powerful struggles of temptation. And now, for Christ's sake, the Father loveth those who believe and trust in Jesus, and "will not suffer you to be tempted above that which they are able to bear, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x: 13). Remember how, when Israel came out of Egypt and they cried unto the Lord, then Pharaoh and his hosts came in hot pursuit, how the Lord by the arm of his power opened up a way through the waves, against which man's arm was powerless. So Christ is now, by the power of his Spirit, the arm of God's power for our salvation from sin, the enemy of our souls and of God.

God tried Abraham's faith that he might strengthen that faith, and being tried He renewed his hope in God, carrying on his work of faith with power and making him strong in the Lord and in the power of his might; and by this faith did Abraham obtain God's promises, believing God's word as true. And the Lord does the same now to those who are the children of Abraham by faith, the true Israel of God.

If then the prayer of our soul be, "Lord increase our faith," why should we murmur at the very means which our loving Heavenly Father sees to fulfill and answer our petition? Jesus who in the days of his flesh was tempted like as we are, is now present with those who are tempted; like as He was with the three faithful children in Nebuchadnezzar's fiery furnace; and his words to us by his Apostle James are, "My brethren count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and mature, wanting nothing" (James i: 2-4).

Since then all these hindering things that beset our path as pilgrims on life's highway to glory, are mercifully designed to exercise and strengthen the powers of our inner man, to overcome sin in the name of the Lord, let us trust the Lord who will hasten his work, and

cut it short in righteousness, and when, by his work, we become fitted to be placed among those who can keep rank in the army of the Lord, as good soldiers of Christ in that warfare wherein the Christian is called to engage against the world, the flesh, and the devil; he will clothe us with his invulnerable armor and put into our hands the sharp sword of the Spirit so that all our enemies shall flee apace. Hear the encouraging word of thy Great Captain: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii: 10; 1 Pet. v: 4). Thus enlisted in the Lamb's army, thou wilt receive thy daily rations, "the hidden manna," and He will give thee "a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it" (Rev. ii: 17). So did Abraham, the friend of God, and the father of the faithful, having obeyed God's word in the offering up of his son Isaac, the child of promise, receive his new name Abraham, signifying "the father of a multitude."

And if through unwatchfulness thy steps have strayed, be not unduly discouraged or cast down nor let all hope go; for God graciously opens thine eyes to see thy mis-steppings. Follow Him who makes these plain to thee: The way is open to return through true repentance toward Him who never yet didst turn, nor ever will, a deaf ear to the wanderer's cry; for the Good Shepherd who gave his life for his sheep, now comes to seek and to save that which is lost. "A just man falleth seven times and riseth up again; but the wicked shall fall into mischief" (Prov. xxiv: 16), and why is this? Because "The way of the wicked is as darkness; they know not at what they stumble" (Prov. iv: 19). But Christ Jesus, the Good Shepherd, shows thee by his Light, what that is on which thy feet stumbled and He shows it thee, so that thou mayst avoid it. His light is then proof to thee that He by his love still follows thee, and that his kind providence and care is still over thee.

O gracious Lord! by thy good Remembrancer, ever keep it before the eye of our soul, even under temptation's darkest cloud, that thy dear Son, "the author and finisher of our faith," is, as we trust in Him, both willing and "able to keep us from falling, and to present us faultless before the presence of thy glory with exceeding joy." To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).

W. W. B.

A DOGS VICTORY.—Spurgeon told a very homely but very charming story about the conduct of a dog that had the habit of coming through his garden fence and scratching in the flower-beds, to the manifest spoiling of the gardener's toil and temper:

"Walking in my garden yesterday I saw this four footed creature, rather a scurvy specimen of his kind, and having a walking stick in my hand, I threw it at him with all my might, at the same time giving him some good advice about going home. Now, what should my canine friend do, but turn round, pick up the stick in his mouth and bring it and lay it down at my feet, wagging his tail all the while in expectation of my thanks and kind words!

Of course you do not suppose that I kicked him, or threw the stick at him any more. No; I felt quite ashamed of myself, and I told him that he was welcome to come as often as he pleased, and to stay as long as he liked. And I mention the incident now as an instance of the power of the non-resistance, submission,

patience and trust in overcoming even righteous anger. 'Be it not overcome of evil, but overcome evil with good.'

Egypt; Its History and Civilization.

BY DAVID M. CHAMBERS, JR.

(Continued from page 21).

The brilliant culture and civilization of the fourth dynasty continued on through the fifth and sixth dynasties, the most brilliant monarchs of these last two being Unas, Pepi I. and Pepi II., who reigned from about 3500 B. C. to about 3400 B. C. There has recently been discovered in a tomb at Meir, a city lying on the edge of the desert, northwest of Assiut, one of the most interesting discoveries made of late in Egypt, the tomb of an official of the reign of Pepi II. In this tomb have been found many small objects representing the lives and customs of the Egyptians of that time, besides that of a life-size portrait of its occupant. The end of the sixth dynasty brought the "Old Empire" to a close.

Then came what is termed by students as the "Middle Empire." Memphis had ceased to be the capital, and the country was ruled by a sort of feudal lords. From the sixth to the twelfth dynasties (from 3400 B. C. to 2800 B. C.), there was a period of weakness in Egypt, and a period of prosperity in Chaldaea, in which the Chaldeans by this time were again in possession of the mines of Sinai. This period of six hundred years contains very little of interest in Egypt, the only king worth mentioning being king Hannu, of the seventh dynasty, who probably reigned about 3300 B. C. We know very little of that monarch, but the little we do know of him seems to be very favorable. There have been found recently, engraved shells that were prepared during his reign, showing that his was probably a reign of peace.

The "Middle Empire" had however reached its climax of power under the twelfth and thirteenth dynasties. The petty kingdoms were again brought together, and Upper and Lower Egypt were again united into one kingdom. The northern capital was Thebes, where the power was transferred at the beginning of the twelfth dynasty. It was at about that period that the pyramid of Hawara was built. On the northeast frontier, fortifications were erected, extending across the isthmus of Suez. Of this dynasty much is known. Then obelisks in great abundance were erected, and treasure-houses of the king were first built in great numbers. Heliopolis, also called On ("the city of the sun"), stands near the point of the Delta, and though not as large as either Thebes or even Memphis, still it has the honor of containing the oldest obelisk in all Egypt, that of Useratesen I. (sometimes rendered as Osirtasen), second king of the twelfth dynasty. It dates about 2800 B. C. It has the same curious inscription on each of the four sides, which has been translated into English in many different ways. The following is one of the translations:

"The Hor of the Sun,

The life of those who are born,
The King of the upper and lower land,
Kheper-ka-ra (or Ra-kheper-ka),
The Lord of the Double Crown,
The life of those who are born,
The son of the sun-god, Ra,

Osirtasen (or Useratesen),

The friend of the spirits of On,
Ever living:
The golden Hor,
The life of those who are born.
The good god

Kheper-ka-ra (or Ra-kheper-ka),
Has executed this work
In the beginning of the thirty years' cycle,
He, the dispenser of life, forever more."

This obelisk has been standing for about a period of four thousand seven hundred years.

There has also been found by M. de Morgan, who lived in the village of Dahshur during the year 1894, and who superintended the excavations on that site, a vast necropolis of the twelfth and thirteenth dynasties, which clustered about the pyramid tomb of this dynasty. That greatly renowned monarch was Userseten III. A granite sarcophagus belonging to this king has also been reached, but the jewels and ornaments decorating the monarch, were robbed long ages ago. This king—Userseten III.—was the greatest monarch of that name. A beautiful pectoral of an earlier monarch of that name—Userseten III.—representing the king striking down an Asiatic enemy, was also found among the ruins.

The work is done remarkably well, and the scene represented in inlaid work with exquisite taste. On another pectoral belonging to this same king, we have a picture of the enemy being trampled upon by hawk-headed lions represented on each side. The work also, is well executed. Even the modern goldsmith can hardly improve on it. Then came the explorers also upon the bodies of the Amen-em-hats who succeeded the Usersetens, the greatest monarch of that name being Amen-em-hat III. Both these royal families contributed much to the civilization of Egypt.

During the thirteenth dynasty the "Hyksos" or "Shepherd Kings," a race of Semites, conquered the whole of Egypt, which they had been striving to do for so long, and governed the country for about a period of five hundred and fifty years (from about 2300 B. C. to 1750 B. C.), or through the close of the thirteenth dynasty to the close of the seventeenth, when they were driven out by Ahmes I., who became the first king of the eighteenth dynasty. Though a foreign people the Hyksos did much good towards the civilization of Egypt, they having built Tanis, the "Zaan" of the Scriptures; and thence they removed the seat of the kingdom from Thebes. It was during this period of Hyksos rule that Abraham sojourned in Egypt, and also long centuries afterwards when Joseph was made ruler of Egypt next to the king, at the time of the famine, when one of the last of the "Shepherd kings" was on the throne. Of the last dynasty of "Hyksos," the seventeenth, we have the name of a queen, Ah-bop-et, who was a woman of very fine taste, for recently there have been found beautifully engraved jewelry work, somewhat similar to those done during the reign of the Usersetens. With the expulsion of the "Shepherd Kings" the "Middle Empire" came to a close.

Having expelled the foreigners Ahmes I. became king of Egypt, and was the first king of the eighteenth dynasty. The war which was begun in Egypt against the Asiatic invaders, whom the new king had just driven out, was carried into the homes of the Hyksos in Asia. Ahmes I. was followed by a list of energetic, but "stiff-necked" monarchs, who, as far as the banks of the Euphrates, made themselves master of a great part of Asia. He waged war against Canaan, which became an Egyptian province. The empire at last embraced the country between the gulf of Antioch and the Soudan. But the most brilliant families of this dynasty were the Amenophis and Thothmes. Of Amenophis I., the third king of the eighteenth dynasty, we know that it was during his reign

that the great chain of tombs was constructed on the Western Theban hills. It is by means of the sculptured walls of these tombs that the secret practice of embalming the dead has been brought to light. The mummy of Amenophis I., together with that of his sister, Houtimhou, has been recently discovered by Brugsch Bey, and are now at the Boulak Museum at Cairo, and the name of the discoverer is placed along with that of Mariette, who has also enriched the museum with many valuable finds. The reign of this king is about 1700 B. C.

The next great monarch worthy of mention was Thothmes I. (1650 B. C.), who enlarged the great temple of Karnak, and to this day obelisks are still standing in Egypt, which being erected by him and his successors, are as well preserved as many of later times, and the hieroglyphics are as clear and bright to-day as when they were cut fresh on the stone. It was also during his reign that the quarries in Syene, a city of Upper Egypt, were worked, for gathering stone for the erection of palaces and temples. The seat of the kingdom at this time, which was again transferred to Thebes at the beginning of the dynasty, was the greatest city of Upper Egypt, and in the inscriptions is known by the name T-ap (the word Ap signifying "a head" or "capital," the letter T being prefixed). Of Thothmes III. (1600 B. C.), much can be said. He was the crowning monarch of the eighteenth dynasty, having conquered Cyprus and subdued the Egean coasts from which he received tribute. He also carried his arms into Rutenu, i. e., Southern Syria, from which he received tribute; also from Kaft i. e., Phoenicia, another of his tributary kingdoms. The tribute consisted of vases covered over with geometrical patterns. Edward Meyer says, "In Egypt, in the New Kingdom, the geometrical style is much used; all objects on which it occurs declare themselves at the first glance to be imitations of a foreign style and not the product of native art." This king Thothmes III., in order to make his name immortal, left a record of his brilliant exploits on the temple of Karnak.

(To be continued.)

The Behring Sea Arbitration.

The final state of the Behring Sea arbitration was reached, when Judge Day, Secretary of State, delivered, in his office at Washington, to Sir Julian Pauncefote, the British Ambassador, a draft drawn on the treasurer of the United States for the sum of \$473,151.26, as payment in full of the sum awarded Great Britain by the joint commission appointed, under the provisions of the treaty organizing the Behring Sea tribunal, to determine the damages due to Canadian sealers. Thus ends one of the most important arbitrations ever undertaken between two great nations. The history of the diplomatic correspondence leading up to the agreement to submit the question to arbitration, of the organization and work of the Paris tribunal, of the subsequent efforts to secure the protection of the seals from destruction, and of the appointment and work of the damages commission, is a long one, covering more than a decade. It will be remembered that primarily the question in dispute, while arising out of the matter of the destruction of the seal herd, was whether the United States had exclusive jurisdiction over Behring Sea, a vast expanse of water about one thousand miles in diameter. On this point, the decision of the Paris tribunal was against the claim of the United States, and rightly so,

as is now almost universally granted. The decision is likely to settle for all time the question of jurisdiction on the sea beyond the three-mile limit. The fixing of the damages to be paid the Canadian sealers was incidental to the main question. The whole matter has now passed into history.

The handing of the check by Judge Day Sir Julian Pauncefote was in itself a very simple affair. We hear of no ringing of bells, or firing of guns, or parades in the capital on account of it. But the whole of our civilization was there summed up in that simple transaction—reason, justice, law, goodwill.—*Advocate of Peace.*

FOR "THE FRIEND."

In the year 1813, Mary Dudley, then residing in London, held a number of meetings appointing among various classes, under an apprehension of religious duty. The following memorandum has been preserved of some of these occasions which shows the remarkable power which a companioned her ministry.

Mary Dudley had a meeting in Westminster quarter, with the rich and noble. M. Dudley's concern extended to Windsor, and many of the most distinguished persons of the town and vicinity were present, several from the Cast and by all accounts a most memorable time was; after a most powerfully convincing testimony, she was favored in an extraordinary manner in supplication, and was led to petition for the King in a way that tendered almost all present the solemnity was said to be marvellous; as she has at times since acknowledged she has never experienced the like descendings of divinely empowering influence; a person present, after the supplication, penned it down from memory and presented it to the Queen, who was greatly affected at its perusal to the shedding of many tears, she dispatched a Lord in waiting with message to M. D. directing every comfort and accommodation might be rendered her. A clergyman spoke to her at the end of the meeting, thinking he was convinced beyond all manner of doubt, that she was commissioned to preach the everlasting gospel, and if she came to his place he would give every information, and take the needful care—on her inquiry where he lived, and his naming the place, she said she had never been without thoughts of being there, and so, after went, and a season of favor was then witnessed, she next went to Stains, and there was largely engaged, and with great power being much exhausted, she fainted as soon as the meeting was closed, on recovering and looking up, she saw the clergyman standing over her, and she exclaimed, "Art thou here?" he replied, "yes, and what is far better the Lord is here also."

THE FIRST OFFER.—Not long since, as a clergyman was visiting one of his parishioners who was a man of business, the following conversation occurred:

"It is true," said the merchant. "I am not satisfied with my present condition; I am not 'of a settled mind in religion,' as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour." "Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer. 'Is that so?' 'Certainly; they said to the Lord of the vineyard, 'No man hath hired us. They welcomed the first offer immediately.'—*Times of Refreshing.*

HIS BEAUTIFUL WAY.

might have set the apple on the bough,
Without the rose white coronal of May;
I eorn in rows, the clusters on the vine,
Without the season's alchemy divine,
But it was not his way.

might have stood the cedars on the hills,
The strong night watchmen by the sounding sea,
Without the tardy growth from slender spires,
The crowned heads against the sunset fires,
But other plans had life.

might have placed his children on a height,
Strong men for God, his mission to fulfil;
Without the upward climb, the balled flight,
The halting step slow mounting toward the light—
But such was not his will.

pleased him that in nature, or in grace,
In deed, or soul, toward him should all things
grow,
aching, aspiring, from beginnings small,
All the sweet day when Christ is all in all,
And we his will shall know!

—Emma Herrick Weed.

MITES OF LOVE.

What will it matter in a little while
That for a day
We met and gave a word, a touch, a smile
Upon the way?

What will it matter whether hearts were brave
And lives were true;
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make or mar
A human life?
Are souls as lightly swayed as rushes are,
By love or strife?

Yet, yea! a look the fainting heart may break,
Or make it whole;
And just one word, if said for love's sweet sake,
May save a soul.

—May Riley Smith.

The Christian's Authority.

What we want, then, is to find in religion
me authority which may become to us a source
assurance, like the authority in the confidence
which we live our daily lives. Where shall
we find such an authority? Some say, in the
ible; others, in the church. But these authori-
es are still questioned. Back we go, behind
the Bible and the church, to the Lord Jesus
rist. There we find the supreme spiritual
aster, who shall teach us in religion as the
cientific masters teach us in science; yes, and
th far higher authority, far greater wisdom.
Think of it. Consider Him at the least and
west. Here is One who lived almost nineteen
ndred years ago, in an obscure Syrian pro-
nce, since whose time the world has gone on
ssing through revolution after revolution, dis-
ssing its old teachers and inviting new ones
er and over again, discarding discredited philo-
phies, abandoning disproved conclusions, dis-
parging its old guides, dethroning its former
ngs; and yet no word of this Master has ever
en found to be mistaken; but, on the con-
ary, the men who to-day are thinking the
epest and the longest thoughts, and looking
e ad with clearest vision into the coming
e, declare that the only solution of our im-
ediate and impending problems lies in the
eceptance and the use of his teachings.

There is no scientific or philosophical authori-
ty to compare with this. Above all other teach-
ers of the race stands this supreme spiritual
aster. May we not take his word? Is it not
reasonable act, worthy of a reasonable man?
We are perplexed and distressed over some hard
problem in religion, and we get no answer to

our questions; we are ready to give up our faith.
But the trouble is that we are attempting to
attain truth along a path which we are not strong
enough to climb; the other is the way for us—
the way of authority, the way of the words of
Jesus Christ. May we not take it and be satis-
fied? May we not put aside all our tangled
and inconclusive disputations and say, "I do
not understand, but He said thus and thus about
it, and I am content with that; I accept it and
am sure of it on his blessed and satisfying au-
thority?"

And this is true when we consider Jesus only
at the least and lowest. Think of Him then,
at the most and best—God manifest in man,
God with us, the Eternal speaking to us, that
He may dispel our doubts and tell us what we
want to know. Put it away; put the weary
sun away and take this answer.

Thus at last we come to Him with the Apostles,
taking his hand, and saying their words after
them: "Lord, to whom shall we go? Thou
hast the words of eternal life." In Him we find
the ground of Christian certainty and belief in
Heaven.—George Hodges, Dean of the Episcopal
Theological School, Cambridge, Mass.

ANGLO-AMERICAN ALLIANCE.—We should
have absolute sympathy with the agitation for
an Anglo-American Alliance, if there were not
behind it this idea which is associated with most
alliances—that of mere domination. What is
advocated under this sounding title and plausible
plea is a supremacy of race. Let the Eng-
lish-speaking people be united, we are told, and
they could dictate to the world. Why should
they? Would there be any guarantee that their
supreme will would be always just and right?
They would only, we are again told, have to say
to wrong in any part of the world "Cease" and
there would be an end of it? Would there?
And would they always say the word, or be in-
clined to say it? If so, what of the others who
had to obey? Freedom is as dear to one race
as another, and as much its birthright. And
what of the peace of the world so secured? And
of the method of securing it? There is not only
the right end to be thought of, but the right
way of reaching it. We believe in permanent
and universal peace as we believe in to-morrow's
sunrise, but not as the result of an Anglo-Saxon
alliance. Let us clear our minds of cant. Peace
by war, peace by an alliance based on force, and
imposing its will by its superior, "irresistible"
force, is a contradiction, and so impracticable.
... The idea that peace is to be secured by an
alliance flaunted in the face of those against
whom it is directed, is about as wise and rational
as the principle of modern statesmanship that
peace is to be secured by preparing to fight. . .
Let the two great Christian nations join hand
and heart to apply their Christianity, and to
maintain righteousness by right-wise methods,
and we should have some hope of peace follow-
ing from their union; for peace is the work of
righteousness. But to prate about a union that
is to command peace, and to dictate it to the
rest of the world is simply to provoke the taunt
of hypocrisy; to propose it in the name of prac-
tical and responsible statesmanship is both foolish
and wicked.—Herald of Peace.

GROWTH IN GRACE.—The growth of grace is
like the polishing of metals. There is first an
opaque surface; by and by you see a spark
darting out, then a strong light, till at length it
sends back a perfect image of the sun that shines
upon it.—Congregational Words.

William U. Ditzler.*

William Ulrich Ditzler, son of Christian and
Christina Ditzler, was born near Lebanon, in
Penna., on the third of First Month, 1821, and
died at his residence near Downington, on the
second of First Month, 1897, aged nearly seventy-
six years.

His father, a tailor by regular occupation,
served also at times as a minister in meetings
of the Lutheran congregation of his birthplace,
which, under the name of the "Church of Mount
Zion," had been established under the ministry
of his ancestor, who was among the early German
immigrants into Pennsylvania. His father was
strictly observant of whatever seemed his re-
ligious duties, and sought carefully to imbue
his children's minds with the teachings of his
church. His mother was tenderly concerned
for the spiritual blessing of her son—the more
so when she saw, when he was three years of
age, that she must soon depart this life. It is
believed that her earnest travail of spirit before
her decease, for a blessing on her child, and her
strong supplications for his dedication to God
and the word of his grace, were signally answered
in all the way in which her son was afterwards
led.

As nearly as memory can recall a recital
sometimes repeated by him, it was in the time
of his early boyhood that there came a remark-
able deepening of spiritual interest in the con-
gregation of which his family was a part. Such
a Divine solemnity overpread the meeting, that
the singers in the choir could no longer proceed
with their stated music. For some four years,
as it is understood, the organ was closed, and
the worshippers sat often under so holy a cover-
ing of Divine power, and that praise which "is
silent for Him in Zion" that the intrusion of
artificial offerings would be a violence to such
communion of the Spirit.

For a few years during his youth he was
much confined in or near his home by a lame-
ness which kept him from the usual diversions
of boyhood, and gave him much time for thought
and meditation. In the fifteenth year of his
age he was interested in the attendance of meet-
ings of a Methodist body, called Evangelical
Friends. In this period he was revisited with
a clear discovery of his state by nature and the
awfulness of sin, to such a degree that he told
his father he was "lost." His father called upon
the members of his congregation to pray for his
distressed boy. At length, in the fulness
of time, relief came. William was sitting alone,
as was his wont, upon the stones of an old quarry.
"This text of Scripture," he writes, "was power-
fully applied to my mind: 'The Son of Man
bath power on earth to forgive sins,' which was
accompanied with such a sweet heavenly sen-
sation, that I did believe that the Lord had passed
by my former transgressions, and adopted me
amongst his children." Such heavenly light
and peace filled his heart that everything in-
wardly and outwardly, he said, seemed changed
as in a moment. So that when he went home
he could say, "Now father, I know I am not
lost!"

His brief written account of this period con-
tinues thus: "My father, by this time, heard of
my going to the Evangelical Friends, and he
began to oppose me and force me to go to the
Lutheran Church to be confirmed. I submitted
to it, but only attended three times afterwards,
and in six months after I joined in full member-

* A memorial issued by Philadelphia Yearly Meet-
ing, 1898, prepared by the Monthly Meeting of Friends
of Philadelphia, for the Western District.

ship with the Evangelical Methodists, which exasperated my father so much that he took me away from school. . . . In consequence of this I lost a large share of learning."

While sitting before the large open fire-place one day, about this time, he saw a panorama, as he expressed it, of his history for the coming half century. It seemed to start with laying aside his crutches and leaving his father's house to travel alone upon unknown roads to a great city, which appeared clearly before him, with its many streets, houses and steeples; where he would live, moving in and out as a minister of the everlasting gospel. All this seemed more than he could believe; so that he exclaimed (in his native German), "Impossible! impossible!" which his father overhearing, inquired the cause.

It had long been the cherished purpose of his father and friends, to see William follow in the footsteps of his ancestors for some generations, as a minister of the gospel. This had been his purpose in placing his son in such a line of studies as was deemed preparatory to that service. From time to time the spirituality of the gospel dispensation was becoming unfolded to the boy's mind, including the nature of Christ's baptism as the true successor of that of John, by water, under the old dispensation; and the new and spiritual communion as the true advance beyond the passover-form with bread and wine. Other forms, like the saying of "grace" at meals, confirmation, and stated exercises as worship were growing more and more questionable to him, save when freshly proceeding in the newness of the Spirit.

One day, while standing at a railroad station, he observed at the window of a train of cars, as it stopped, a man and two women in a peculiar garb, which called forth his inquiry who they were. He was told they were some Quakers from Philadelphia: that they did not believe in water baptism, paid ministry, war, etc. A desire at once sprang up in his mind to know more of such people, who held views of the Christian religion of which he was already secretly persuaded.

His radical difference from his father's views concerning the so-called sacraments became in due time manifest. Stringent measures were taken to bring him into conformity with the practice of his church, but without avail. Intercourse with others was cut off, by solitary confinement for a whole week or more, to give him an opportunity to come to what was deemed a right mind on that question. No arguments, fears, or persuasions, could change his adherence to the purely spiritual aspect of Christ's doctrine.

At length he felt that his true home lay in the direction where the drawings of Truth seemed to lead him. He found his way, with some interruptions, to Philadelphia, when about nineteen years of age. There very soon he beheld men and women in the garb in which Friends were first presented to his view. He followed them till he found himself sitting in their meeting for worship. He was so impressed with the reality of true worship in that silent waiting, that he mentally exclaimed: "This meeting is my meeting, and this people is my people!"

His own account of this meeting has lately been found in the hand-writing of a valued Friend, to whom its correct expression in our language may be due: "Some time past I went to a Friends' or Quakers' Meeting, where I saw a number of people sitting together in silence, with which I was very much struck. Many of them appeared to be gathered into a

state of holy introversion from every earthly object, and the countenances of many of them evinced that they held communion with God. My spirit was much refreshed (though there was no word spoken), which made me desire to go again. The next time I went, a man Friend stood up, I may say, as some said of Christ formerly, 'as one having authority, and not as the scribes.' This induced me to inquire more particularly into their doctrine and mode of worship. I afterwards understood that they made it their business in meeting to gather into the name of Christ, in order to feel his power and blessed presence, to influence them in all their religious services. This they consider a necessary requisite for a gospel minister, in order to enable him to speak in the demonstration of the Spirit and with power, and to baptize the hearers so that they may be strengthened and edified together."

After this, in the middle of the week as well as on First-days, he steadily attended the meetings of Friends. He found employment at a tailoring-shop kept by a party who had no sympathy with his mid-week attendance of meetings. They withheld his day's pay, one dollar, for every instance of his attending the Fourth-day meeting. This did not deter him from the regular practice, and he would return from his two-hours absence and faithfully work the remaining hours of the day. Interested fellow-boarders found for him a better situation; and he eventually, under a guiding and overruling Providence, became largely blessed in means.

A time came when, in one of these meetings, he was drawn to kneel in the solemn exercise of prayer, which was uttered in the German tongue. A Friend who understood the words, described them as of a very touching character. Elders in the meeting began to manifest an increased interest in his course, by counselling his private use of the English Bible instead of his Luther's version, and directing his reading in the standard writings of Friends.

After coming of age, his exercise of mind in view of applying to be received into membership in our religious Society, was deep and anxious. In earnest meditation concerning this step, he would sometimes be walking in his room or in the open air till the early hours of morning. After he had left the question in the hands of the meeting, his heart was peacefully lightened, as if all the responsibility was lifted from him. It was some three years before he was formally received into membership. Time was thus taken to witness the stability of his purpose, and the sureness of his growth in the Truth.

His father, after some years, became reconciled to his son's course and at length visited him and the daughters, then residing in Philadelphia. The father's death soon afterwards occurring, his remains were laid in his son's lot, beside the spot reserved for William himself, in Friends' Southwestern Burial Ground.

(To be concluded.)

TRAINING THE CHILDREN.—Children early catch the tone of their surroundings, and become harsh or tender, indifferent or solicitous, sympathetic or selfish, courteous or rude, as those around them. By a loving example and persuasive influence they can be accustomed from the first to take pleasure in each other's joy, and to be sorry for each other's pain—to try to promote the one and assuage the other, to be kind and courteous, generous and self-sacrificing, until such feelings and conduct grow to be the habit of their lives.—*Great Thoughts.*

His Joy Our Strength.

Of course, it is not right for the Christian to seek joy as an end; but, enthroning Christ, his heart, and making Him his all, joy is sure to be given him. During the transition period from a life of self service to a life wholly consecrated to God, there are many things to be eliminated from the ordinary character; and during this period of "pruning," or melting the dross, one's joys may not be very constant. Yet, after this transition has passed, and one becomes settled in a life of union with Christ, the exhortation to "rejoice in the Lord always (Phil. iv. 4) will be very easy to comply with. It then becomes the Lord's joy welling up in the soul.

And yet how true it is that many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of those who have the training of song birds, that they will never learn to sing the song their masters would train them to sing in the light. They learn snatches of every song they hear, but will not learn a full separate melody of their own.

The master has to separate the birds, and put each in a cage by himself, and cover the cage, and make it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. The ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world song and sing them with it. Then He comes and makes it dark about us till we learn it sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God children in this world, they have been taught in the darkened chambers of sorrow.—*Lion Watchman.*

THE NOBLEST LIVING.—It is said that Nader, the illustrious German scholar and leader of Bible truth, was engaged in writing his church history when his final sickness came upon him. During that sickness he had to employ a amanuensis, to whom he dictated sentences with frequent interruptions, and to whom he said, "sentence after sentence fell from his lips, 'Are you ready?' On the night on which he died he inquired the time, and was told it was 'half past nine.' He then said to his amanuensis: 'I am weary; I will go to sleep.' Being stretched on his bed with the help of friendly hands, I said to his helpers, 'Good night!' and he sank into a sleep from which he never woke in this world. This was his last utterance. The great work, to which he had devoted his life was left unfinished by him. But a short time before his death he had said: 'The Christian should ever remember that here all is fragmentary, nothing reaches completion; that every service in the cause of Christ on earth is but the beginning of an activity destined for eternity that we must not, therefore, be so absorbed even in labors consecrated to God as to be unprepared to obey at any moment the summons to the higher life and service of heaven.'

THE Hebrew Scriptures, if left alone in the world, would have been a fossil. With Christ they become an organic whole, suffused with His power. This is one of the mightiest achievements of Christianity—to hand down to nation and ages to come, the Old Testament with the power of an endless life.—*W. E. Griffie.*

Livingstone's Honorary Degree.

Candidates for honorary degrees in the great universities of England and Scotland, as a rule, expect a noisy and rather embarrassing welcome in the resident collegians who witness the presentation. Immemorial custom has made every such ceremony an occasion of boyish fun to the "undergrads," including no little good-natured guffing of the fortunate candidates. James Russell Lowell and Oliver Wendell Holmes were obliged to undergo this droll discipline as the price of their foreign honors. But there was one man who did not have to run a gauntlet of the students' horse play.

When Dr. David Livingstone returned to Scotland, after sixteen years, absence in Africa, Alma Mater, the University of Glasgow, desired to confer on him the degree of Doctor of Laws. On the day of the ceremonial the collegians were out in full force, primed, usual, with jovial mischief, and armed with the customary pop guns and pea shooters.

When Doctor Livingstone appeared, gaunt and wrinkled with incessant toil and hardship and the torture of twenty-seven fevers, blackened years of African sun, and with one arm working useless from a lion's bite, the wags on the upper benches somehow forgot their ammunition and kept remarkably still. One or two dashing fellows cracked a feeble joke, but it dashed in the pan." Poking fun at such a man did not carry with the crowd. The students need in the applause, and let the doctor speak. When he said he should soon go back to Africa, and that he had three objects in view in going so, "to open fresh fields for British commerce, to suppress the slave trade, and to propagate the Gospel of Christ," the last clause fell the audience with thrilling emphasis. The stirrablest boy in the galleries appreciated the superb climax, and caught the contagion of the manly missionary's earnestness. The peacocking brigade had no use for their artillery. The doctor referred proudly to the honorable careers of many of his own classmates, and with pathetic sadness to the fate of some who had not been the wrong way. Beseeching the young men to lead noble lives, and inviting volunteers to join them to share the sacrifices of his African work, he asked, "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?"

In the moment's pause that followed the question the house was hushed. "It was this that comforted me," continued the speaker: "Lo, I am with you always, even unto the end of the world."

The effect of that sublime text, unexpected, identically, by every one, could hardly have been passed on any occasion since its first utterance in Galilee. Every heart felt the power of a word and promise—the grandest of all time. Doctor Livingstone was both its witness and its ample.

President and professors dropped their heads in reverence before the world's great Redeemer, unquestionably among the awed students this thing was largely mingled with reverence for the Redeemer's great servant. Boys who held a shooters in their hands slipped them into their pockets, ashamed.

Many who lived long to remember the scene like Dr. Fergus Ferguson and the late Dr. John Ker—could testify that the moral impulse that crowning verse of St. Matthew's Gospel did not soon pass away.

The instance just recorded proves for the thousandth time that a Divine word in the lips

of a manly man will command civility and attention; that the supreme impression of a great sentence is realized when the character of the speaker fits the speech.—*Zions Watchman.*

Selected for "THE FRIEND."

TESTIMONY OF MARY FLETCHER, A METHODIST PREACHER.—I prayed for direction, and saw clearly that plainness of dress and behavior best became a Christian, and proved it good for a proud heart to wear the plain and modest livery of God's children. For when I appeared like the world, in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and a foreigner, none can know, (but by experience), what an influence it has on the whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. But there is no medium,—they who are conformed to the maxims and customs and fashions of the world must embrace its spirit also, and they shall find the esteem they seek, for the world will love its own. But let them remember, also, that its friendship is enmity with God.

LIFE AND SERVICE THROUGH COMMUNION ONLY.—It remains to be a solemn truth that nothing can draw to God but what proceeds from Him and whatever may be the eloquence or oratory of man, if it be not the gift of God and under his holy anointing, which always has a tendency to humble the creature and exalt the Creator, it will in the end only scatter and decline. It has long appeared to me that true vital religion is a very simple thing, although from our fallen state, requiring continual warfare with evil to keep it alive. It surely consists in communion, and at times a degree of union, with our omnipotent Creator, through the mediation of our Holy Redeemer. And seeing these things cannot be produced by eloquent discourses or beautiful illustrations of Scripture, but by deep humiliation and frequent baptisms of spirit, whereby the heart is purified and fitted to receive a greater degree of Divine influence, seeing it is produced by daily prayer, by giving up our own will and seeking above all things to do the will of our Heavenly Father, surely there is cause to hope that those who are convinced of this and who have tasted of spiritual communion through this appointed means, will never be satisfied with any thing however enticing, which, if not under the influence of the Holy Spirit, may be compared to "sounding brass or a tinkling cymbal."—*Letter of Martha Yeardley to her sister, 1830.*

JANE BETTLE wrote: "O, saith my spirit, that the children of believing parents, who have had much religious instruction, and have often witnessed the tears of anxious solicitude to flow on their behalf, would be persuaded to forsake youthful vanities, and come and taste of the sweet fruits of obedience; which some have been partakers of, even to the latest period of life."

"When the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in few expressions, or greater enlargement, so that all is kept in the pure gift. Under this influence the holy union will be felt by the living members, and be made instrumental in awakening those who are dead in the trespasses and sins; and without it, whatever is spoken, whether less or more, will be superficial; burdensome to the living members, and a hurt to

the assembly." Again, "I have fellowship also with the Lord's anointed elders, who, as they keep in their gifts, are made to feel deeply together, and to drink together as of the same cup, that the precious cement which accompanies right exercise, may increase in all our religious assemblies, is the fervent breathing of my spirit."

Man Making.

What is all the world doing at once? My answer is, Building. I admit that a large part of them, probably the majority, do not know it and have never thought of it. Yet building they are, and have ever been and ever will be. Aye! and not only are they builders, but they are builders of that which they love the best, and in which they have the nearest interest; they are builders of themselves. In this great and universal trade there are no trade unions and no strikes. There is no distinction of employer and laborer. Bankruptcies and failures, I fear, there are many. Be that as it may, let every man—high or low, rich or poor, young or old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has entrusted to him and the most profligate and abandoned gambler—let them all know that at all times and in all conditions and circumstances they are builders, and are builders of themselves.

As trees make their largest growths in periods, not, perhaps, of their infancy, but of their early spring, so mental and moral actions, over and above what they are in the very process of thought and deed, leave behind them, as portions of the actual character of the agent, the largest actual results. Every one, at the end of the action, is in himself different from what he was at the beginning; and if the act be done in youth, the difference in him between what he was and what he is, is then the widest. Do not tell me in reply that the difference is small and imperceptible; for thus it is from moment to moment, in being well or ill, in its being light or dark, in all the processes which in the mass make up the experience of life, with the fruits of that experience.—*Gladstone.*

TONGUE FIRES.—The wasp's sting is provided with a barb, and when he feels particularly vicious and drives the sting into the flesh, it becomes so firmly imbedded that the only way for him to escape is to leave the sting behind. This, however, is sure to cause his death. He receives himself such a wound that he cannot recover. We sometimes forget that when we hurt others by stinging words and treacherous acts, we ourselves in the long run, are generally the greatest sufferers.—*Dr. Judson.*

KNOWLEDGE cannot be truly ours till we have appropriated it by some operation of our own minds. The best writers on property in land attribute that right to the first proprietor's having blended his own labor with his soil.—*Mackintosh.*

SUMMARY OF EVENTS.

UNITED STATES.—The reply of the Spanish government accepting the terms of peace, was received at Washington on the 8th instant, and it is stated to be an acceptance in general of the terms laid down by the United States government, but leaves several questions open not included in the terms submitted, which may be subjects of further negotiations.

Thus far the figures show that 266 Americans were killed in battle with 1400 wounded. The Spanish losses were 2000 killed and 2630 wounded. Those who have died since as the result of wounds or pestilence

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A Friend's Share in Mercy.

The question is sometimes asked, in what way can a Friend consistently help in alleviating the miseries of war, and in the care of wounded soldiers, without seeming to be a party to war?

Notwithstanding the proposed armistice, it is likely that much misery will for a considerable time drag on in the trail of the war.

Whatever may be said of the propriety of becoming an aid of the army medical staff, as a subordinate of the military department, it has seemed to us that there is one organization through which Friends may clearly relieve distress impartially, whether in friend or foe; a ministrations which does not take sides, but will help a wounded or sick Spaniard equally with one of our own soldiers, and is determined to know only that he is a suffering fellow-being. This is according to the spirit of the Saviour of men, who commended similar conduct in the good Samaritan. This association is the Red Cross Society, whose mercies are international. Not under military direction, and coming to aid men's lives and not to destroy them. "But for it," says the *Ledger*, "the suffering and death among the troops would be far greater than they are. The Red Cross receives no aid from the Government, and has nothing to do with politics."

While others are making their sacrifices for war, here seems to be an opportunity for Friends to testify that they have something more than words to spare for its opposite. We have not been made aware of any of the workings of the Red Cross Society which need prevent a Friend from extending relief through its labors. We insert an account of the rise and development of the Red Cross movement in another column.

There is much that the government does not or not sufficiently, provide, articles of food outside the regulation rations, canned fruits, vegetables, general groceries, disinfectants, quinine

and other medicines, soaps, hospital comforts, summer clothing for women and children, etc.

Money may be sent to William Hill, Treasurer, 308 Walnut Street, Philadelphia, and contributions of stores to the associate Society of the Red Cross, 1501 Chestnut St., Philadelphia.

Christian Martyrs of the Caucasus.

Another practical test of the degree to which we are in earnest in the cause of Peace, now reaches us from the sufferings of its martyrs in Russia. A thousand of the Dukhoborts! have already perished through persecution for their conscience, and the remaining number, possibly eight thousand in all, have obtained leave to emigrate.

More detailed particulars are to be found in another column, related perhaps more accurately than we have yet conveyed them in this periodical.

We are glad that Philadelphia Yearly Meeting through its Meeting for Sufferings has taken an interest, so consistent with our profession, on behalf of this sorely tried people. The Appeal to its Members, published week before last in *THE FRIEND*, we hope will receive a sympathizing response in offerings which we can make "for those in bonds as bound with them."

Co-operative Shepherding.

The apostle Paul named it as one of the conditions of a healthy church that "all the members should have the same care one for another."

The excuse given in some meetings for the one-man care, or pastorate, is that the members have not the time for what Paul recommended, and therefore must let it out to an individual.

In political parties the same leaving of interests to one man creates room for the disease called "Bossism," which was lately defined to be, "managing the government on behalf of citizens too busy for that important duty."

Accordingly those who cling to the name of Friends and yet invite a pastor, practically confess their own neglect. If all the members did have the same care one for another, "watching over one another for good," that would be a beautiful and no shirking pastorate, and of the nature of "primitive Christianity revived."

On the other hand, a conservative meeting of members neglecting this mutual care of love, living as it were each for himself, his business or family, is practically inviting the condition of a pastorate, provided the meeting continue long enough for a wearied posterity to conclude, "Any change must be an improvement."

The best improvement would be, not to leave an opportunity for this feeling to grow. When all members are as fellow-shepherds under the Chief Shepherd, each in his own gift, no cry for at least one man for a shepherd will arise. Even a few might obviate this danger, the ten or the five save the city, whether the whole flock should readily co-operate or not.

This means some sacrifice of worldliness, some less engrossing bondage to the exactions of modern business made necessary to keep up modern superfluities of living, if the Master's business is to prosper. We doubt, however, whether in the long run temporal business would prosper less when we could say "Yes" to his question: "Lovest thou me more than these accumulations?" and should heed his reply: "Feed my sheep and my lambs."

These members overworked in business who would do their shepherding by proxy and so miss a shepherd's reward, sorely need the co-operation of their families by avoiding superfluities of living, and by entering into that simplicity of housekeeping and appearances which would release them all much more from the exaction of temporal business for the employments of a higher life.

So we have thus far to notice, that the pastorate system is not a symptom of a healthy condition in the church, but rather of abnormal conditions, namely:

1. A dearth of united or mutual care,
2. Worldliness in the membership,
3. Bondage to social exactions and unchristian expense,
4. A too easy, or too faithless assuming by members that they have no gift; and an unwillingness to endure in themselves and others the day of small things.
5. Distrustfulness of Christ's spiritual leadership, so as to indulge a feeling of the need of a human leader.

6. A disposition not only to shepherd by proxy, but, as it were, to receive grace by the intervention of a man; or to accept religious ministrations only through "ordained" human channels—in a word *Sacerdotalism*.

For there is a latent submission to the principle of single priesthood, wherever a man is employed by men to officiate in things belonging to the province of the One Mediator, "the Head over all things to his Church;" as the conducting of prayer, the ordering of processes of praise, the handing forth of the Divine counsel to an assembly's condition, the mediatorship of the covenant of marriage, the solemnization of burials, the conducting of baptism and of

communion. The employment of a man as the regulation-channel for any of these, means a relapse to a belief in priestly functions—a belief more or less latent but essentially there.

A physician in our city having joined the Roman Catholic church, gave as his reason the engrossing nature of his professional practice, so that he "had not time for religious matters." "I want," said he, "to belong to a church that will do my religion for me." Is not the pastorate system in the line of bringing a "too-busy" Friends's church towards a similar leaning on a proxy? Think how very like indiscriminating sheep, with independent perceptions surrendered, the flock must be that is led by a human pastor, and what different sheep are those whose Good Shepherd says of them, "My sheep hear my voice, and they follow me." What strength, what individuality, what originality of Christian manhood, heroism, and martyrdom was in those sons of the morning and giants of the noon-day of our religious Society who were determined to know nothing among men but Jesus Christ directly, and Him crucified! And this degeneracy of setting up the man-conducted services, and agents to release the churches and lead them, had its expressive warning when, a few years ago, a prominent member of an English delegation to Friends in America characterized it as paving the way for a condition of "Babysim."

This topic has been at this time suggested on reading the following article on "Evangelists and Pastors," written by one not in connection with the Society of Friends.

Evangelists and Pastors.

The primitive method of doing things was different from that of to-day. The "pastorate," as it is called was unknown. Apostles and evangelists preached the word and gathered churches of believers. These were "set in order" by the ordaining of elders in every city, who while they might have lacked learning and eloquence, were made overseers by the Holy Spirit, and fed the flock of God, not for filthy lucre but of a ready mind. There was not contention between age and youth for places and salaries. They that preached the gospel were to live of the gospel, while the good, substantial, hospitable, respectable men who were elders in the church were to labor with their hands, and so doing support the weak, and remember the words of the Lord Jesus, how it is more blessed to give than to receive.

The gospel was thus preached with an independence which is too rare in these days of high salaries, dependent preachers, and starvation stipends, the payment of which depends upon the will of some man rich in this world and poor in faith.

Those whose lives were devoted to the ministry of the Word of God had reason to expect that their temporal wants would be supplied; but if no other means were open to them, they could go fishing as did Peter, or make tents as did Paul, and then freely preach the gospel of Christ.

The present artificial system may seem to some an improvement upon the Divine plan, but others will question whether the gain compensates for the loss that is sustained. Ministers

are killing themselves with pastoral overwork, work that should be done, but which they are utterly powerless to accomplish; and church-members are dying of utter stagnation for lack of having just this work to do.

In every true church of Christ there are men who are made overseers by the Holy Ghost, to care for the flock, to visit the sick, to watch over the needy, to warn the unruly, to guide the perplexed; and those persons thus appointed and anointed by the Holy Ghost, are in many instances displaced and hindered in the performance of their proper functions by the system which delegates to one hired pastor the duties which should be performed gratuitously by a dozen active, earnest Christian men and women. Meanwhile multitudes sit in darkness and hear no message of salvation. Churches which can support a man to do their work for them think themselves fortunate, while others fall into neglect and die from lack of that personal labor, the capacity for which should be developed among themselves.—*The Christian (Boston).*

Forgiveness.

A gentleman, who had a house surrounded by beautiful grounds, was looking from his drawing room one evening, when he saw a boy come across the lawn, evidently bent on mischief. He was trampling down the flowers, treading over the beds, and pulling down the branches from the trees.

The gentleman went down the steps, across the lawn, and before the boy had seen his approach, he had placed his hand firmly on his shoulder.

The boy struggled vehemently to escape, but his attempts were useless; a strong hand had secured him.

"Now, my boy," said the gentleman, "answer me one question. Which is the best flower in the garden?"

The boy still struggled, but finding there was no escape from the quiet eye and firm grasp of the man he had injured, he looked around, and after a few minutes' pause, he answered: "That rose is the best," pointing to a beautiful moss rose just bursting into bloom. The gentleman, still keeping one hand on the boy's shoulder, reached out his other hand, and plucking the rose in all its beauty, gave it to the boy, and releasing him as he did it, "There take it my boy," he said.

The boy was amazed. Looking into the face of his strange benefactor, he asked, "Ain't you going to have me punished, sir?"

"No," was the reply. "I am giving you the best flower in my garden. You will never come and trample down my flower beds again, will you?"

"Never, sir," as long as I live!" was the emphatic reply: "but please, sir, ain't there some little errand I could do for you?"

From that hour he was the willing servant of his friend. And many a time that boy would be seen, cap in hand, standing at that gentleman's gate, with the loving petition on his lips. "Please, sir, is there any little job I could do for you?" You may be sure the request was not refused.

Have we not, as sinners, trampled down God's holy laws, and grieved Him many, many times? And how has He treated us? He sent from the Throne of Glory, Jesus, the only begotten Son of God, "the rose of Sharon," and offers Him to-day to a sinful world.—*The Presbyterian.*

"EXPERIENCE is an able counselor."

"A Quaker Experiment in Government," Isaac Sharpless—A Notice.

BY HENRY N. HOXIE.

The first impression that occurs to a Friend on reading this book is the wonder that no one has ever attempted the subject before.

It is over two hundred years since William Penn established a government in Pennsylvania initiated and conducted upon Friends' principles distinctively, and here for the first time, believe, we have a record of the first severe five years of it, done by one of our own members sympathetically and adequately. It was not, except perhaps in detail, soon have to do again.

Such an attempt as that of Penn's was then as now so significant in history, and this book so important, that the Society of Friends, especially, and the reading public generally, are under more than usual obligation to President Sharpless for having presented to us an interpretation of a movement in human affairs unique and of such special interest. It has been a labor of love, as we happen to know, but no less a task positive and exacting, and out of all keeping with any reward beyond thoughtful appreciation.

We think Friends everywhere should be the book and read it carefully;—it is a record of their own work;—the first and largest exhibition of Quakerism in a religious commonwealth of their own yet made;—a new vision, a democratic age of what we now call Christian democracy;—an attempt then so premature that it failed partially only because men were unworthy of it;—a very vision even yet, we may say, and for a long time to come, we may assume, because the race in deed or creed scarcely realize it, or as an accomplished fact commemorate it.

To Friends in New Jersey and Pennsylvania the volume is of near and exceptional interest.

Not a few in the former State yet recall the grace and power with which the late Henry Armit Brown, in 1877, at the celebration of the two hundredth anniversary of the settlement of Burlington, depicted the influence of Friends in America in the colonization of the two Jerseys. Preliminary and premature as that attempt also was, it here finds recognition. For Pennsylvania as the actual place of the experiment described, and for most of the meetings of the Society of Friends in it, then and since established, the history is ample; the past live again in it, and is luminous with light and color.

Here too the old-time pictures of colonial life and customs are warm and vivid, and the abundant extracts in the foot-notes from the records of the Monthly and Quarterly Meetings, of Concord and Bucks, Chester, Middletown, Burlington and others, not only fortify the statements and opinions of the author, graphically illustrating them as contemporary evidence, but they have also a quick and keen interest for the members of those meetings still, appealing to memories and associations of all others more near and dear,—peopling and animating them with the life of a by-gone age.

Nor are these illustrations gathered from official documents alone. The letter of little Sally Brindley, pp. 84-7, dated the twenty-eighth of Eleventh Month, 1685, the Manor, Bucks Co. Pa., is a Flemish vignette, vivid with the contemporary life of its period, and as a bit of historical evidence, remarkably apt. With innocent humor she describes to her English kindred the situation of their new log house on the

slaware,—the abundance of wood and chestnuts, the spinning-wheel and their Dutch oven,—the garden rows of camomile, sage, comfrey d rue,—the hunt for their cows in the wide ranges of the woods ;—Wm. Penn, she adds, has a special mark on his own flocks, and the Indians are near; the river abounds with shad, the land with wild turkeys; sometime they hope visit again their old home in England. The ter is beautiful.

Folio volumes of letters sent from Philadelphia and vicinity by representative Friends of the colony to Europe, and imported here of later years by wealthy Friends,—valid evidence descriptive of the very historical events recorded;—ents long under criticism and therefore the sort of partisan interpretation, are here sifted and give us their treasure of statement and opinion, and fact. The references to the literature of the subject, now really immense, are of very wide range, and are found constantly at the foot of the page; they show as hardly aught can, the severe and accurate labor necessary the preparation of the work.

The book thus appeals to all members interested in the history of the Society of Friends. We may add that its public recognition has been prompt and cordial, fairly adequate rewards of it having appeared in the *London Friend*, the *British Friend*, and the *Friends' Messenger*, with thoughtful notices of it in several of our first-class periodicals in America. Prominent individuals, among them Bishop Potter of New York City, have welcomed it as a valuable study in the history of institutional government in this country. We have thus spoken of it because we have the impression, rightly or wrongly, that it is not sufficiently known and recognized among our own people. Naturally, President Sharpless in his treatment, groups his topics of narration and discussion philosophically. The Quaker commonwealth of Wm. Penn, from the very novelty of conception in 1681, and since, has never been adequately treated by historians, or understood, that could be expected in the seventeenth century of a State founded on the principles of peace, and whose members as a rule, rather than vice a superfluous conscience, take or administer oath, defend their homes, protect their own interest, gave up the active political participation and direction of their own affairs, the very government they had established? From lack of proper knowledge and sympathy, misapprehensions of the gravest kind and errors of fact, and intellible enough to Friends, have most of necessity occurred in its history to its constant prejudice, and praise and blame liberal measure have been accorded them. It is to correct this historical inaccuracy ;—to trace this holy experiment of one of the noblest in bold perspective from present-day standpoints,—and from a tangle of misconceptions and distortions of fact, to give the Quaker version a great fact in history, that this work has been undertaken. Accordingly, two chapters are given to "Friends in England and America;" two others to a statement of Quaker principles or views of government and to democracy and civil liberty as understood by Friends; and to the Quaker interpretation of religious liberty as connected with the subject, (the last four chapters of course, their concrete application in Pennsylvania);—one each to the Indians and to military matters, at once the cause the partial failure and glory of the colony, and, in conclusion, one of the longest chapters on the Quaker control of the Provincial Assembly.

These chapters are written in clear, direct English, and cover the time from 1681, the date of Penn's first arrival here, to 1776, the period of the Revolution, a stretch of nearly one hundred years. Not the least service rendered by the author, we think, is in determining the exact year, viz: 1756, when the responsibility of Friends for the provincial legislation of the colony ended, since heretofore that responsibility has ceased in popular history only with the beginning of the Revolution. The account of Penn in Friends' Library has always had it right.

Within the scope of these topics or chapters we have the history of a remarkable project;—the story as Bishop Potter calls it of "a great civic and spiritual movement to which civilization in two hemispheres owes so much."

Of course, in this article, we can but briefly discuss these topics or their treatment in this book, our only object being to call attention to the latter. We may say, however, that the principles animating Penn's experiment in America are still, in substance, those animating Friends everywhere to-day,—diluted here and there geographically as they have been misapprehended, and neutralized in tint and tone or fibre, as in touch with the venter of popular religion they have been misinterpreted and rendered grotesque, but in little communities not a few, and in large meetings, however sparse over the country, pristine and strong, because cherished and beloved.

Germane to his subject in this connection, President Sharpless states these Quaker characteristics in his first chapter as positive and special conceptions of war; oaths, justice to native races, with definite opinions and ideals on democracy and religious liberty. The question was then as now, can a State founded and administered on such principles exist, and succeed? Can it be taught but a Utopia, the ideal republic of Plato, or the dream of doctrinaires?

The second chapter briefly discusses the rise and situation of Friends in contemporary England. It is in these chapters, especially in the third, although similar references are made throughout the book, that the extracts from the records of meetings occur; they show the political touch and contact of Friends in their solution of the problems of practical, civic life. This same chapter also covers the organization of Philadelphia Yearly Meeting, its geographical limits with the relations, at that time, of the Quaker Meetings to the State;—the general character of the life led by its members, and how eventually the ecclesiastical Friend absorbed the Friend in politics. It has a special value, we think also, as showing how a Friendly training evolves an ideal type of citizenship.

The author has given his longest chapter by some twenty pages to that on democracy and civil liberty. Here there is open ground and wide range afield. These are large and reverberating words as we now understand them in America, and as they were understood by the leaders and enthusiasts of political thought of the seventeenth century in their struggle with prelacy and despotic prerogative. President Sharpless' observations are latent with the modern studies of Lecky, Sir Henry Maine, Dr. Woolsey and James Bryce, publicists whose works but illustrate to-day the prophetic statesmanship of the founders of the early commonwealths of this country.

(To be continued.)

To save time is to lengthen life.

Joseph Cartland.

BY AUGUSTINE JONES.

The most important contribution which any community makes to the world is the character and influence of its eminent men. And the same is true of religious denominations. Joseph Cartland, one of the most distinguished members of the Yearly Meeting of Friends for New England, during nearly half a century, deceased at Newburyport, Mass., Sixth Month 1st, 1898, in his eighty-ninth year.

He was born at Lee, N. H., in the Second Month 1810. It is believed that this town received its name from Lee, in Scotland, on the banks of the river Cart, whence John Cartland, the great-grandfather of the subject of this sketch, emigrated early in the last century, settling at Lee, N. H., and building the house, which is still in possession of the family. New Hampshire has been prolific in notable men, with sterling character, as firm and rugged as her own mountains, resting like them upon sure foundations. These she has nurtured to noble manhood and excellent citizenship.

Joseph Cartland, like so many other American boys, received his early education in the common schools of his native state, and advanced instruction in a private school at Lee, kept by Dr. Timothy Hilliard, a noted teacher. He became a student at Friends' School, Providence, R. I., in 1830, at the age of twenty, where he continued two years. His brother, Moses A. Cartland, who won distinction as an instructor, became a member of the faculty, and remained in the institution until 1855. Joseph returned to Lee in 1833, his father being deceased, to take care of affairs at the homestead, and continued this service until his brother Jonathan was old enough to take his place. He then gave his attention to teaching, assisting Moses at one time in the Clinton Grove Boarding School, at Weare, N. H., and later in a private school at Lee. The educational influence of these schools has been recognized throughout New England. This result was not due so much to new methods of instruction, to endowments or educational appliances, as to the tact and personal influence of the teachers themselves, who were possessed with rare gifts for training and guiding youth, and for character moulding.

The friendship and affection which bound Whittier to his Cartland cousin often found expression, but perhaps nowhere with more pathos than in his lines to the memory of Moses A. Cartland at his decease:

"In love surpassing that of brothers,
We walked, O friend, from childhood's day;
And looking back o'er fifty summers,
Our footprints track a common way."

Religion is always the enduring basis of genuine character, and therefore claims the first consideration in the study of a human career. The Cartland homestead was blessed with a Friends' Meeting-house all its own, where the family and neighbors regularly met to worship God. The service was simple with nothing to detract from or interrupt personal communion with God himself, through Jesus Christ his Son. The influence of these meetings could not fail to train the religious thought to deep meditation, and introspection, to create an independence and individuality which required little outward means for religious growth, its reliance being solely upon Him who is the Bread of Life.

Thither in 1825 came William Foster, the philanthropist, travelling in the ministry, and his visit was memorable in influencing the life

of Joseph Cartland at about fifteen years of age. Thither also came David Sands and other eminent ministers, stimulating his religious aspirations and awakening his attention to the principles of the Society into which he had been born, securing his loyalty evermore to these simple interpretations of primitive Christianity.

He was engaged in mercantile business with his relative, Isaac Wendell at La Grande, near Philadelphia, when about thirty-five years of age, where he continued a number of years, and his intellectual and spiritual life took a strong coloring from his environment here which it exhibited ever afterwards.

In 1849 he was elected to the faculty of Haverford College, Pa., where he continued until 1853, discharging some of the duties of President, as that office did not then exist in the institution. He was very efficient, and created here as everywhere a multitude of lifelong friendships.

He was married in 1855 to Gertrude E. Whittier, who was then Principal of the Girls' Department of the Friends' School at Providence. This most congenial union continued more than forty years, during which their names were inseparable in public thought and speech, while their lives seemed to blend into graceful harmony.

Joseph and Gertrude W. Cartland became the Principals of Friends' School in 1855, which at once advanced to a higher grade under their leadership. The quality of instruction was improved, and the course of study and graduation of classes established, which have continued ever since. The new impulse in the direction of higher education emanating from them was felt throughout the Society in America. Other men have since entered into their labors. This prosperous work was destined after a brief period of five years to be terminated by sickness. They continued to reside in Providence for about twenty years, and then after spending one winter with their cousin, John G. Whittier, at his home in Amesbury, they settled permanently near him in Newburyport. In the summer of 1881, Whittier spent several weeks with them at Intervale, N. H., and continued to be their summer companion among the hills during the remaining eleven years of his life.

This home at Newburyport will be forever memorable to those who were familiar with it. It had especial attraction for members of the Society of Friends, who were possessed of culture, the world over, because here was to be found not only the most interesting literary association, but instinct with essential Quakerism. The writer himself passed a night here in 1887 in company with two eminent English Friends, one of whom remarked that he had found here more than almost anywhere else in America the comfort, repose and simplicity of a true English home.

Joseph Cartland, in advanced life, had witnessed a great change in the Society of Friends in two generations. He had early seized the fundamental thought of Friends with love and admiration, and found little to admire in a movement which seemed, in his estimation, to be retrograding.

Joseph Cartland retained to the end of life his remarkable, upright, manly carriage and intellectual vigor, with the same critical instinct and thoughtfulness, examining new literature which lay along the lines of his faith and discharging sacred trusts in its distribution for the upbuilding of Zion. During the anti-slavery conflict in this country he was faithful in his efforts to create a public opinion in favor of

Emancipation, and the cause of Peace and International Arbitration always claimed his deep and active interest. He regards age as "opportunity, no less than youth itself, though in another dress," and that, "as the evening twilight fades away, the sky is filled with stars invisible by day." He was in communion with that Divine Spirit which sends the "Gulf Stream of Youth into the Arctic region of our lives." Surely, "the path of the Just is as the shining light that shineth more and more unto the perfect day." His gentle, courtly manners, emanating from his real life within, attracted universal attention. Whoever met him was impressed with his generous greeting and with that chivalric spirit, which, by its genial warmth and sweetness, drew to him the loving notice of all.

"Even children followed, with endeavoring wile And plucked his gown, to share the good man's smile!"

Joseph Cartland had a strong interest in metaphysical studies, and dearly loved generalizations ample and rich, covering all subordinate parts. He was an earnest student of the Holy Scriptures and a firm believer in Christian doctrines of his own Society, but his reading included the writings of the best minds of his age.

The significance of every human life is the character which it has maintained, that part which remains, and by its very completeness and perfection leaves the deepest sense of loss to the world when the man himself has passed away. In conclusion, therefore, it may be said that Joseph Cartland made through his long life a strong impression by a very worthy, upright, noble Christian character, and society, because of this, is busy to-day with the thought that a great landmark has fallen, the public loss of which cannot now be estimated.—*American Friend.*

WHY WEAR THIS UNIFORM?—A young Christian woman a while ago started to go to Kansas. On the way the conductor of the train sat down opposite her and politely asked, "Why do you dress so plain?" She enquired what his motive was in asking this question, so that she might answer him accordingly. He replied that his wife always talked about the necessity of women dressing plainly, whilst he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was her quick reply, "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey also in my dress according to 1 Tim. ii: 9, where he says verbally that women shall adorn themselves in modest apparel."

Let Christian women put on this uniform and save time, money, labor, strength, and even life itself.—*Common People.*

INSPIRATION AND EXPERIENCE.—The Bible was written by inspired men, but it was also written largely out of the personal experiences of those men. This is a very instructive fact, and it will require a little thought to see the full force of it. The Bible is, in a very great degree, the record of the experiences of men under the influence of the spirit of God, and this is one central reason why it is so profitable for doctrine, and reproof and edification. That which unites them is the intensely interesting fact that God uses them, with all their individual peculiarities, and yet with their common spiritual needs, as his special messengers of warning and mercy to the human race.—*The Commonwealth.*

FOR "THE FRIEND."

Obedience to Manifest Duty.

I was much interested in an editorial of THE FRIEND in regard to the danger of being satisfied to work only in organized effort for good and neglecting the immediate calls of the Master. Not only is this the case in philanthropic work, but in depending upon being appointed on committees in our business meetings. I long since a Friend said to me, "There is no use of my going to Monthly Meeting, I am never made of any use by being named on any of the committees."

The most valuable teaching of our religious Society is the doctrine of "Immanuel—God with us." If we are faithful to this will of Immanuel I do not believe there will be a day but we will receive a call to some service of love, some healing of a human soul. For, as some one has said: "The best way to show our thankfulness to our Heavenly Father for his kindness to us, is, being kind to his other children." I believe there have been Friends in even these latter days who, through obedience to manifest duty have been very helpful to their fellow-men.

In the vicinity of the residence of the late Joseph Rhoads lives a plumber, a member of the Roman Catholic church. Death took his son. Joseph Rhoads felt it right to go and offer words of sympathy, and direct the sorrowing parent to the true source of comfort. In the plumber's own words we find the result: "I never shall forget the words of Joseph Rhoads. It made a changed man of me, I now try to live for something beyond self." On another occasion, Joseph felt called to visit a saloon in West Philadelphia, and solemnly urged the proprietor to give up his soul-destroying business. The proprietor felt on good ground and the saloonkeeper is now in an honest business and a humble Christian.

Sixteen years ago a young Friend, twenty-four years of age and trying to lead a Christian life, fell under great discouragement through financial reverses. He finally made up his mind to seek relief from trouble by following the pleasures of this world, and actually bought a ticket for a public ball. On the morning previous to the evening of the ball he attended a public sale and there met Jacob Roberts, an elder, who said to him, "Why so sorrowful, and then the young man told him all his prospects seemed bright. Jacob then said, 'I am not cast down. There are but few who make success in this world, but there are many who the Master has owned and who have been much use in their day and generation, and yet could not make money.' The listener told these words and pondered them carefully in his heart, tore up the ball ticket and resolved to follow the Master through evil as well as good report. Since then he has had to pass through many dark waters, yet he has been able to say, 'My Redeemer liveth!'" And he has realized the truth of the words of Jacob Roberts that man can be useful and not have the gift of making money.

A young business man was so discouraged over financial losses, that he was almost tempted to take his own life. He called at a trust company where he kept his bank account and found he had overdrawn. He then felt more determined to carry his intention into execution, but as he turned from the window he heard the cheery voice of our dear departed friend Richard Cadbury say, "Look to Him who says, 'His grace is sufficient for thee.' The young man took courage and that evening he was enabled

make a collection that tided him over his difficulties.

Another instance is that of a young woman friend who felt drawn to write to a number of young men whom she saw frequenting a liquor parson. Two of those young men in a religious meeting said they were awakened to a better life by those letters. Another woman friend, a young man trying to entice another into a rum den. She laid her hand on the shoulder of the tempted one and said, "Let not another entice thee." He said, "I will not!" and turned away from his evil companions. He afterward stated that hour was the crisis of his life.

All are not called to minister in the assembly to the people, but all are called to a service of love. As the disciple is faithful and obedient, in time and place of such service will be made manifest as stated in the editorial of Seventh month 16th. "It grieves the Holy Spirit if, because an opportunity is not itself a call, we slip it of its call when they occur together. When instant action is required, the Divine impulse accompanies the emergency."

I fear the lack of faithfulness on the part of one has been a hindrance during the past few months to our testimony against war. Said an officer in one of our Pennsylvania regiments to me: "I lived for four years in my evil life with plain Friend who went regularly to meeting twice a week. He was never known to do a dishonorable action or an unselfish one. I believe he served most of scripture injunctions, and kept himself unspotted from the world; but he neglected the other part, that of visiting the afflicted. The morning he would read a portion of scripture. The rest of the day his one thought and whole conversation seemed to be, 'Money and how to make it.' This may be an exceptional case, yet there is much need of more watchfulness, that we may be consistent in our lives."

S. Z. P.

Rise and Development of the Red Cross Movement.

The labors in Cuba of the devoted men and women enlisted under the Red Cross flag have drawn public attention in this country to an organization which, more than any other in the history of civilization, has alleviated the horrors of warfare.

Thirty-nine years ago Henri Dunant, a Swiss means and leisure, witnessed the defeat of the Austrian army by the French at Solferino, and wrote a pamphlet describing the awful scenes of the battlefield, where wounded and dying men lay for days without attention. He pleaded for the formation of societies for supplying medical aid in time of war—societies which should be so strictly neutral in their services that they could be guaranteed immunity and protection by all civilized nations. The little book, which was entitled "Un Souvenir de Solferino," was reprinted in several languages and widely circulated, and the subject was taken up by other writers, who heartily seconded Dunant's appeal. The Societe Genevoise d'Utilité interested itself in the cause, and presently secured the co-operation of the Swiss Federal Council, which called an international conference.

Delegates from sixteen countries assembled in Geneva in 1863, and during a four days' session arranged for a convention the following year, to which all nations were invited to send representatives. This convention met in the

Swiss capital, twenty-five delegates, representing sixteen governments, being in attendance. Nine "articles of the convention for the amelioration of the condition of the wounded in armies in the field" were drawn up and at once signed by twelve governments. Other nations followed quickly, and still others fell into line later, until at the present time the signatory powers number forty. The latest to join was Japan, which became a party to the treaty about a dozen years ago, and during the recent war with China faithfully observed, except in a single instance, the merciful rule that protects a disabled soldier without reference to his allegiance.

The Geneva conference stipulates that each treaty nation shall have one national committee or society, purely civil in character and functions, which shall be the medium of communication with its government, and shall alone possess the right to use, or to authorize the use of the Red Cross. Under the treaty soldiers disabled by wounds or disease, who may have fallen into the hands of an enemy, may be sent through the lines; and, if healed in an enemy's hands and incapable of bearing arms, they may be sent to their homes on condition of not entering the service of their nation during the war. The treaty practically makes a wounded or sick soldier a neutral or non-combatant.

For a flag and badge the Swiss flag was adopted, with the colors exchanged—the Swiss ensign bearing a white cross on a red field, and the society's a red cross on a white field. This emblem, by the provisions of the treaty, is used to designate all hospitals, field or permanent, ambulances, persons, material and appliances employed in relief service, and whenever it is displayed, accompanied by the flag of the nation to which the hospital, etc., belongs, it is treated, respected and protected as neutral.

Similar articles to apply to naval warfare were formulated at Paris in 1863, but have not been generally adopted and ratified, though the Red Cross is universally respected on the sea as well as on land.

The United States, being in the midst of the civil war, did not send a delegate to Geneva in 1864, and hence were not among the original signers of the convention; but were, by act of Congress, made a party during President Arthur's administration. The sanitary and Christian commissions performed, in the civil war, the work which is now in the hands of the Red Cross Society.

The leader in the movement in this country is Clara Barton, who was chosen President of the American National Red Cross at its formation, and who has broadened the scope of the work by applying it to the relief of great national calamities other than war, such as famine, pestilence, fires or cyclones. The provision for this extension, incorporated into the charter of the association which Clara Barton formed, has received the hearty sanction of the international and other national committees, and is known as the "American Amendment." Money, food, clothing, buildings, agricultural implements, seeds and other means, aggregating in value upwards of \$1,500,000, have been distributed in nearly a score of fields of relief by the American National Red Cross.—Boston Herald.

It is well known that some seeds will not only multiply themselves many fold, but will also enrich the soil in which they grow. So the believer in doing good to others multiplies seed and enriches the soil of his own spiritual nature.—W. F. Allen.

Egypt; Its History and Civilization.

BY DAVID M. CHAMBERS, JR.
(Continued from page 28.)

This famous temple of Karnak is worthy of description, but no pen can portray its grandeur and gigantic build, of which the very ruins are immense. As one passes through the portico into the great court he sees before him on the west side of the court the temple of Karnak, which was originally dedicated to Baal. It measured two hundred and ninety feet long, and one hundred and sixty feet wide, has nineteen large columns on each side which still stand after so many ages, and ten on each end, making in all fifty-eight. The columns are twenty-three feet and two inches in circumference at the base, and twenty feet at the top. Their total height, including base and capital, is seventy-five feet, and the entablature over this was about fourteen feet more. Some of the stones for the construction of the walls are ninety feet in length, from about thirteen to eighteen feet wide, and often in thickness they exceed thirteen feet. It has been thought by many students of Egyptology that the foundation stones marked the extent of part of an older temple, but that the present temple was erected on the ruins of the older one. The columns were erected, however, at a later period than the temple, being built by Seti I., second king of the nineteenth dynasty, about the year 1540 B. C.

The famous temple of Luxor also belongs to this same period, or perhaps a little later. Immense colossal statues are seated on each side of the gate, and to one's fancy they seem to appear to guard the entrance to what they called holy ground. Columns with beautiful figures adorned all round with beautifully carved hieroglyphs and various ornaments from top to bottom form the gateway to the temple. At the beginning of this colonnade travellers enter, and so pass on through to the door of the temple.

Thothmes III. was succeeded by the last of that name, Thothmes IV. He was not as warlike as his predecessor, but he continued to hold together what the kings before him had conquered by force of arms. After him came the great and warlike monarch, Amenophis III., who made the brilliant campaigns against foreign foes, in which he came off victorious. So beloved was he by his subjects that they erected two large Colossi at Thebes representing him seated on his throne. The statues are about sixty-five feet high, and have been wonderfully preserved, though part of the feet are broken off. One of these statues is the subject of many wonderful stories told about it by the Greeks, which show the superstitions of the age. One was that they had often heard the statue talk. Some of the less credulous of them declared that they had heard a musical sound, but concluded that some æolian harp was hidden inside, playing on his lyre or harp, giving the statue the appearance of speaking. Some modern travellers, who have visited Egypt, declare that they have heard a peculiar musical sound, a joyful one at sunrise, and a mournful one at sunset. These same travellers on investigating the matter, concluded that the reason of this was that at sunrise the rays of the sun striking with full force upon the cold statue, heat it suddenly, making a tremendous ring, which can be heard at a great distance. By the middle of the day, the heat of the sun makes the statue pretty hot. When the sun is setting the heated statue begins to cool off so suddenly as to create

another tremendous ring, as loud as at sunrise, but of a mournful tone. The statue had been called by Greeks "vocal Memnon," and the name has been applied to it by this day.

With Amenophis IV. (circa 1550 B. C.), came a great change over the political and religious affairs of Egypt. The foreigners had gotten the upper hand, and the king, who seems to be greatly in favor of their religion, changed his name to Kluu-naten ("the glory of the solar disk"), and his religion to that of the Babylonians. This caused war between the king, together with his followers, against the adherents of the old Egyptian religion. The king was defeated, and retreating to the north, he turned his attention towards building for himself a city, of which he was always proud. The ruins now remain, and are known to the modern traveller as Tel-el-Amarna. One of the great attractions of this place was that the temple of the solar disk was placed in the very centre of the city. In 1887 there were found in the ruins of the city some clay tablets with cuneiform inscriptions showing that he was an enthusiast in Babylonian literature, more so than in Egyptian. In the ruins of the temple of Harshefi, another of his cities, was found a death-mask of Kluu-naten. Its features were fine, had a very prominent nose, and the back of his head was symbolic of great ambition. A curious and humorous smile was represented on the mask, which seems indicative of his natural disposition. Fragments of dictionaries have been found by Professor Flinders Petrie in the "Foreign Office" of this king. They were used by the scribes, and were probably written mostly in the cuneiform characters of the Babylonians, at least all that have been discovered as yet were written in that language. Some of the tablets discovered contained many interesting Babylonian stories, but most of them are now in fragments. They had served as lessons to the Egyptian student, and the discovery was an exceedingly interesting one.

We now come to the cruel and haughty Pharaohs of the nineteenth dynasty which embraced the reigns of Rameses I., Seti, Rameses II., and Merneptah. These were the Pharaohs who ruled over the Israelites, "God's chosen people," and who cruelly held them in bondage, forcing them to build their treasure-houses, Pithom and Raames, first with straw given them, and afterwards with straw which they were compelled to gather for themselves.

The first king of this dynasty was Rameses I. He was the champion of the Egyptians, and by his rule all Canaanites and other nations of Asia were driven out. This war against Asia of course included the Israelites, as they were included among the other Asiatic nations. We know now why it was that the Pharaohs of this dynasty oppressed the Hebrews. They being opposed alike to all foreigners and things Asiatic on account of their invasions (including Israelites under that name, though they had nothing to do with the foreign raids), spared none, but treated the innocent indiscriminately with the guilty. The Pharaoh who knew Joseph, as I related before, was one of the Hyksos or a "Shepherd King," an Asiatic, who, being classed under the same term as the Hebrews, "foreigners," of course showed favor to the young Hebrew as being a foreigner like himself. Rameses I., one of the Pharaohs "who knew not Joseph," not only forced the Israelites to build for the kings of Egypt their treasure cities, Pithom and Raames, as related in Exodus i: 11, but according to other writings he commanded them

also to build obelisks recording the conquests of the kings during their reigns.

(To be continued.)

The Emigration of the Doukhoborts.

CHRISTIAN MARTYRS OF THE CAUCASUS.

There is a movement taking place in the world to-day of far more importance than the war between America and Spain, or the encroachment of European nations upon China, or any other political event which, for the time being, occupies the mind of civilized nations,—this is the movement towards the realization of the true Christian life, which, though without clamour and show, is the more surely and persistently developing in various corners of the earth, and in which a foremost place belongs to the Doukhoborts or Spirit-Wrestlers of the Caucasus.

It will already be known to some of those who read this, that these people have existed in Russia for the last hundred years, and have throughout that period been more or less persecuted for their refusal to bear arms or to have anything to do with the killing or injury of their fellow men. This has been their one offence in the eyes of the authorities, for in character and habits they have been recognized as remarkably industrious, honest, intelligent, truthful and kindly.

There are many in this Western world, where the struggle for life and prosperity is so keen, who to-day dream of and long for the ideal Society, where men shall not contend with one another, but love one another; where service shall be rendered for service in true brotherhood and not for personal gain; where there shall be none who lack and none who grow rich at the expense of their fellows; where good order shall be preserved by the power of love and intelligence, and not by prison and police. This ideal has actually been realized in our own time in some of the villages of the Caucasus. And during the terrible outburst of persecution which such a manner of life has evoked, it has been their reliance upon the Divine source whence such life and conduct emanates, which has enabled the Doukhoborts to help one another in the utmost extremity of need and to stand firm in the hour of trial. The story of the faith and practice, as well as the persecution of this people, is told in a little book entitled, "Christian Martyrdom in Russia."*

For the last few years the friends of the Doukhoborts have been laboring to spread information in Russia about them (if so be this might lead to an abatement of their sufferings) and to collect funds for the relief of those who were cut off from their usual means of support, also to obtain leave from the Government for their emigration.

At length this leave has been given. The authorities are now even eager to get rid of them, and by increasing the pressure of the persecution, are doing all they can to drive them out of the country. These people who were formerly well-to-do, are now almost completely ruined. A part of them have been taken from their homes and placed in such conditions that more than one thousand of them have already died out. Those who hold firm to their convictions must die from exhaustion and starvation (as far as we can see), if they remain in Russia another winter.

* "Christian Martyrdom in Russia," edited by V. Tcherkoff, with concluding chapter by Leo Tolstoy and Preface by J. C. Kenworthy, price one shilling, net. May be obtained through the Editors of the *Social Gospel*, Commonwealth, Georgia, U. S. A.

The Doukhoborts themselves feel and say that they have reached the limit of their strength and ask their friends in other countries to help them in this extremity. The latest news I have from them is that those who were banished from their homes to other villages, and who a in the greatest need (amounting to about thirty five hundred) have decided to leave Russia, once, cost what it may. They say that no I could be worse than that what they are now enduring, and that if they cannot emigrate all together in an organized manner, they must go in whatever way may be possible for them. The remaining eight thousand or more also increasingly feel the pressure of persecution and would most likely eventually follow.

In the meantime their friends in England have been issuing appeals and collecting funds—as yet amounting only to about £2,000. T. together with the sum of £4,700 which was paid aside a few years ago by the Doukhoborts themselves for the same purpose, is only sufficient to commence the emigration. It will be seen that far larger sums are required, if the undertaking is to be continued and carried out.

A representative Committee has been formed by the Society of Friends in England for dealing with this matter, who have been gathering information about suitable localities for the emigration in different places. The Doukhoborts themselves desire to go to America, and all circumstances tend to show that this is the country most suitable for the purpose. The funds however are not in hand at present for the cost of passage, etc., and there has not been time to select the locality or to make necessary preparation. As there is no time to be lost in helping them to move out of Russia, it has been decided to commence their transportation to the nearest available locality, where they may settle for a time and which might serve as a intermediary station in their hoped for further journey to America. The most suitable place for this purpose appears to be the island of Cyprus, as being near the Caucasus and under British rule. An English friend of the Doukhoborts is now on the island engaged in selecting land; and two of their own people, who came to England a few weeks ago as deputies from their brethren, have also started for Cyprus, accompanied by a Russian friend who understands English.

The present appeal is specially addressed to American sympathizers in this cause. Very much depends upon wise and generous action at this juncture, and we are encouraged in the hope of finding true helpers in America,—the land of those who have in their time suffered and done so much for liberty and religious tolerance.

The ways in which help may be rendered are various:

(1) Recommendations as to suitable localities for the emigration. The Doukhoborts are accustomed to extensive agriculture, chiefly corn-growing, and a dry climate with cold winters. Practising communism and understanding all useful handicrafts, their community when established, would be entirely self-supporting.

(2) The loan or hire and equipping of vessels for transportation.

(3) General help through subscriptions and such true sympathy as may lead a number of faithful men and women to give themselves to the work. These, by making sacrifices in their own lives for it, would become sharers together in a movement which directly tends to the coming and establishment of the kingdom of God amongst men.

4) The spreading of information by distribution of leaflets, letters in newspapers, sale of tracts, &c., etc.

It is greatly to be desired that before winter cable land in America will have been decided on, and some of the emigrants already settled, so that they may prepare the ground for next year's planting.

In sending out this appeal we have the sincere hope that those who are sharers in the same common cause will actively respond, according as ability is given them.

VLADIMIR TCHERTKOFF.
PAUL BIRUKOFF.
ELIZA PICKARD.
WILKINSON, ESSEX, ENGLAND, Seventh Mo. 15th, 1898.

William U. Ditzler.
(Continued from page 20.)

"be innocent, earnest, and devout character the lad, early endeared him to such elders as concerned Friends as Jane Johnson, H. Maria Shober, Marmaduke C. and Sarah W. W. Thomas Wistar, and Mary Ann Lloyd, who were warmly interested to watch over him in good. One day he was sitting in the parlor when the latter, when Stephen Grellet came in, to whom the young man was introduced. On being left alone with him, Stephen Grellet's faith was opened in a flow of prophetic ministry, encouraging William to look neither to right nor to the left in following the high calling which was before him in the ministry of everlasting gospel.

While a young man and in middle life, William U. Ditzler's time, outside of business hours, was largely occupied in visiting the poor and distressed in the slums of the city, and in teaching, as he had opportunity and message, word and way of life. He became a familiar face in these haunts of misery during the night, and way was always made for him even the most degraded; who offered him no offence, but viewed him with respect as a man of God. He was especially faithful as a visitor to the prisoners in the Eastern Penitentiary, and his instances could be recounted of the innocence of his labor there.

But to return to the earlier period, we note that after his admission into our religious Society, he yielded to occasional requirements for offering in meetings for worship. His of the English language improved as he grew in faithfulness and in grace, and his utterances became more and more marked by life, light and solemnity. His gift in the ministry was acknowledged, and was at length recorded in his Monthly and Quarterly Meetings in the year 1867, when he was forty-six years of age. His vocal appearances in his own meeting were never frequent; but, when offered, they were especially impressive, awakening and reaching the witness for Truth in men's hearts, as a trumpet giving no uncertain sound. During these earnest engagements, and in the solemnity which followed, meetings would seem to be with the Wing of ancient goodness; many there were, who, in departing to their homes, would say, "Truly, God hath not forsaken his people!" Especially under his devout rise in vocal prayer, was there a manifest shadowing of the Divine anointing. The solemnity spread as from heart to heart, the savor of strong supplication in the air ascended, bowing the congregation under the use of the majesty of the King of Heaven. His life and power of his ministry and its argument was more especially witnessed during

the visits to neighborhoods away from the city. His first travelling in the service of the gospel was performed in Pennsylvania and New Jersey, mostly during the year 1868. Its progress was a severer trial of his faith and of his dedication. Besides being inexperienced in this mode of service he had the disadvantage of being comparatively unknown, and subjected to misunderstandings arising from a condition of anxiety then subsisting in our religious Society. Through all apparent obstacles a way was made, to his own admiration and the satisfaction of the visited. On one occasion when refused admission to a house, a holy boldness empowered him to claim entrance and lodging. Before he left it, the hearts of the heads of the family were tendered and contrited under the power of gospel love and faithfulness. At one place, having mounted a horse-block in front of a building, while his companion, a minister, was engaged within it, he preached with power to the assembled out door company; and a remarkable religious awakening in that neighborhood is said to have followed this meeting. Various visits, for which he obtained minutes from his Monthly Meeting, included labor with mill-hands and operatives, prisoners and inmates of charitable institutions, westward as far as Columbus, Ohio, and eastward to the sea-coast of New Jersey.

(To be concluded.)

Religious Notes.

The sect of the Nazarenes in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian government, with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them.—*Literary Digest.*

The burling clergy of to-day is largely compelled to compromise, fearing to "cry aloud and spare not," lest they lose position or salary or fame. They are bound to ignore great existing evils, wink at abuses and errors, and pretend to close their eyes to corruptions which are in outright variance with and antagonistic to principles that are pure and heavenly.—*Evangelical Visitor.*

The *Daily Chronicle*, of London, says:—"It was stated in our columns about a month ago, on the authority of an American dispatch, that 'the explosion of the Maine had made the war popular even among the Quakers of Philadelphia.' This has prompted Mr. John Bellows and Mr. Thomas W. Marsh, of that estimable body, to write and assure us that such is not the case. Our correspondents—who have not, as yet, caused inquiries to be made—(and who were presented to the Editor the address sent by Philadelphia Friends to the President and Congress)—think that the statement 'casts a very serious slur on the character of the Friends of Philadelphia, by attributing to them that they profess one thing and act the opposite.' They think it possible that the statement 'may have been based upon a report that some members of the society have joined the United States army.' But even if this is true of a very few of the body, it will 'inevitably bring upon them the discipline of the society, and lead, if persisted in, to their disownment as Friends.'"

Says the *Episcopal Recorder*:—"Time was when the professed people of God thought it incumbent upon them to dress plainly. The writer remembers that when he was young the wearing of a feather in the bonnet or a dounce on the dress were regarded as dangerous concessions by Protestant Episcopalians to the spirit of the world, while many Methodist ladies wore bonnets of almost Quaker pattern as a matter of Christian consistency. In that far back time it was thought wrong for many evangelical Christians to build expensive

and highly ornamented places of worship, as a waste of money, which was so much needed for missionary operations.

It is unnecessary to say that, excepting in the Society of Friends, and a few sects in country neighborhoods, such restrictive principles are now unknown. Without entering into a discussion of the possible connection between the lessened fervor and power of evangelical religion, and such rigid rules of living, it is evident that both richly dressed worshippers and costly church structures are looked upon as obstacles which hinder the attendance of of workmen upon the services of the Church."

SUMMARY OF EVENTS.

UNITED STATES.—The President decided on the 9th inst. that Spain's answer to his recent communication was an acceptance of the demands of the United States, and on the 12th instant a protocol embodying the terms of peace which have been mutually agreed upon between the two countries was signed by Secretary Bay. The following is an official statement of the contents of the protocol:

First. That Spain will relinquish all claim of sovereignty over and title to Cuba.

Second. That Porto Rico and other Spanish islands in the West Indies, and the islands in the Ladrones, to be selected by the United States, shall be ceded to the latter.

Third. That the United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace, which shall determine the control, disposition and use of the Philippines.

Fourth. That Cuba, Porto Rico and other Spanish islands in the West Indies shall be immediately evacuated, and that commissioners, to be appointed within ten days, shall, within thirty days of the signing of the protocol, meet at Havana and San Juan respectively to arrange and execute the details of the evacuation.

Fifth. That the United States and Spain will each appoint not more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Paris not later than the first of October.

Sixth. On the signing of the protocol hostilities will be suspended, and no act of hostility will be given as soon as possible by each Government to the commanders of its military and naval forces.

In accordance with the provisions of the protocol, the President issued on the 12th inst., a proclamation declaring a suspension of hostilities on the part of the United States, and sent orders to that effect to different military commanders.

After the signing of the peace protocol, President McKinley requested the hand of Ambassador Cambon, and through him returned thanks to the sister republic of France for the exercise of her good offices in bringing about peace.

The war with Spain lasted three months and twenty-two days.

The information that the peace protocol had been agreed upon caused intense satisfaction throughout the fleet of Guantanamo. Italy has been the first European power to express congratulations on the termination of the war.

Manila was called upon to surrender on the 13th inst. by Admiral Dewey, which was not complied with. The fleet soon afterwards began a bombardment, and made assaults upon the town, when it surrendered unconditionally.

A Madrid despatch of the 12th inst. says: "The papers discuss the situation quietly, and great relief is felt in government and court circles that President McKinley has not demanded a convocation of the Cortes to approve the peace preliminaries. The Cortes will not be summoned until the autumn, by which time it is expected that the agitation of the extremists will have cooled down and the country have become more inclined to accept accomplished facts.

Sagasta has again assured the queen regent that he does not fear Carlist trouble, and the Carlists themselves appear to recognize that the country is not in the temper that would support a Carlist rising.

The merchant vessels of the world can now enter and leave all Cuban and Porto Rican ports. The State Department holds that no further proclamation is needed raising the blockade of these islands. The orders issued to the military and naval commanders, and the President's proclamation of peace, are said to be sufficient in themselves to end the blockade and open all ports to the shipping of the world.

Palma, head of the Cuban Junta, has accepted, in the name of the Cuban people, the armistice, the armistice proclaimed by the United States, and has

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The Christian Commission.

We have at times received information from wight L. Moody of East Northfield, Mass., concerning the extensive religious interest which carried on through the Army and Navy Christian Commission for the encouragement of Christian life among our soldiers everywhere. Many have devoutly given up their labors or portions of their means to this work for the furtherance of the gospel in camps and on shipboard, and have been encouraged by the gratifying interest ported.

For the information of Friends we quote portions of D. L. Moody's last letter:

"No Christian can read of what has already been done in the army camps without being deeply moved. Thousands of men have been brought under conviction and led to Christ, and the work is going right on with unabated interest and power. Now I don't believe we ought to give up a work like this until we are obliged

"The danger just now is that the impression will get abroad among the Christian people at large because the war seems to be ended, the opportunity for reaching the men has passed away. When the prayers and contributions will stop and the work must be given up.

"Now the real facts in the case are these: to-day at Chickamauga, Fernandina, Montauk Point, Newport News, Jacksonville, Key West, Cuba, Porto Rico and the Philippines, about two hundred thousand young men are accessible to this gospel effort. Besides these there are the sailors on the war vessels. There is every prospect that these men will not be mustered out and sent home for several months yet; and especially is this true of the troops in Cuba, Porto Rico and the Philippines.

"All the opportunity and need that has moved the church for the past three months is still before us unchanged but for the fact that

now we are able to minister to the spiritual needs of thousands of sick men in the hospitals, and that now we must follow the armies to Cuba, Porto Rico and the Philippines. The call is for expansion, not contraction.

"In view of these things we believe that the Christian people of this country will expect the Christian Commission to go right on with its work, and we are making our arrangements accordingly.

"Over twenty vessels of the navy have been supplied with testaments and good books, and arrangements are completed for reaching all the rest. One of the sailors sent us a good contribution the other day and said in his letter: 'I am thankful to God for the privilege of being the first sailor to contribute for special Christian work in the navy.'

The great object which the Army and Navy Christian Commission has at heart, is also at the heart of every living member of our religious Society. If individual Friends do not join the ranks of this commission to work exactly under its direction and methods, it is for no lack of such an interest.

If called of the Holy Spirit to labor in his cause among camps and soldiers—where no doubt his cause deeply suffers, they must abide and move under his call and direction throughout, and could not surrender their leadings or sendings to a commission of men. They might avail themselves of men as coadjutors, but not as directors, in spiritual labors of which Christ by his Spirit is the Head. Even their own religious Society could not send them to a spiritual service; but ought to be qualified to acknowledge, when it is so, their being sent by Him who said on a similar occasion: "Separate me, Barnabas and Saul for the work to which I have called them."

While holding to this principle of religious service for themselves, Friends would put no blocks, many will doubtless place aids, in the way of those who feel they must come up to the help of the Lord against the mighty, though subject to inferior direction or stated modes. May the Lover of souls reach souls through all means likely or unlikely, conscientiously used by those that go. We hail any moving of the Leaven which is to Christianize war away, working within its ranks as well as without.

Testimony by Countenance.

The following selection, entitled "An Apt Reply," together with the verses by way of comment, has been forwarded by a correspondent:

An exchange says that Dr. Andrew Bonar was out in D. L. Moody's garden at Northfield at early

morn one day, talking with his host. Along came a band of happy students, who shouted out:

"We've been having an all-night prayer meeting; can't you see our faces shine?"

Dr. Bonar turned to them and said, with a quiet smile and shake of the head:

"Moses wist not that his face shone."

This suggests a truth that lies deeper than most of the thought in our church life to-day. True piety never pats itself on the back. It never, like Jack Horner cries, "What a good boy am I!" Henry Varley, the well-known English evangelist, exclaims with deep impressiveness, "We are living in days of a noisy, superficial profession of Christianity." Alas, that is true!

"The concluding lines of Caroline Fry's poem on Humility may be pertinently appended to the above item.

"Humility! the sweetest, loveliest flower
That bloom'd in Paradise, and the first that died,
Has rarely blossom'd since on mortal soil.
It is so frail, so delicate a thing,
'Tis gone if it but look upon itself;
And she who ventures to esteem it her's,
Proves by that single thought she has it not."

While in the above-quoted case the criticism may be just—and its lesson is certainly wanted—yet in other instances we have sometimes been pained when an expression of rejoicing in the Lord was imputed to lack of humility.

We who value so highly the principle of testimony-bearing, will hardly be in haste to disown it for others when a testimony for the Saviour's honor assumes the form of a bright countenance.

To disfigure one's face either with joy or with fasting that is assumed, is rightly marked as hypocrisy. But when a heart rightly joyous "maketh a glad countenance," it may be one's very humility, or absence of self-consciousness, that lets it appear. Furthermore we have known very retiring dispositions to be made so willing to overcome self as to be emboldened to carry about in their bodies the expression of love, joy, and peace as "marks of the Lord Jesus."

As a general rule, when one has gone so far as to believe his will given up to the Lord's, the exhibition of his peace, however crude, may more charitably be construed as springing from a motive of testimony-bearing than of ostentation. At any rate it will do the critic more good to prefer to impute the better motive.

Nevertheless it helps make shipwreck of a new-born faith, to urge it to testify by any mode of exhibit beyond the impelling Witness. "Let your light so shine," as for the Master's glory, without urgency to make it shine. And let our inevitable shadows also have their effect of men, as did Peter's (Acts v : 15), so only that

the shadow we cast be that which comes of moving in the light of the Sun of Righteousness.

The *New York Journal of Commerce and Commercial Bulletin* in a recent issue, says editorially: "Most of the newspapers of the South have taken strong ground against lynch law, and have insisted upon the suppression of this form of violence, and the enforcement of the criminal laws of their States, and the execution of men only after 'due process of law.' One paper in Atlanta has made itself conspicuous as a defender of mob violence, and it is a sign of progress in the community that after a hard struggle of five years this organ of barbarism has gone out of existence."

Such, if true, really indicates a progress, for which there is cause for thankfulness. It were indeed well if, too, it prove a step towards a still more enlightened view in which the execution of men even after "due process of law," will be questioned as a prerogative of States.

S.

Interesting Letter Respecting the Dukhobortsis.

UPFON KNOLL, Gloucester, Eighth Month 11th, 1838.

DEAR FRIEND, JONATHAN E. RHODES.—I thank thee for thy letter, and take this, first leisure moment I have had for many days to let thee know what has been done in the matter of the Dukhobortsis since my last, in which I think I told thee of the steps taken by the emigrants themselves, to charter a steamer at once. Pressed no doubt by the extreme painfulness of their position, they fell back upon the fund originally put aside by them with a view to emigration, and arranged to have eleven hundred of their number immediately conveyed to Cyprus. This news reached our committee almost simultaneously with a letter from the colonial office (in London), with whose chief we had been in correspondence, stating that the governor of Cyprus had learned that this large number of Russian immigrants might be expected before proper preparation had been made for their shelter and sustenance, etc., and urging the Colonial Secretary not to allow of this landing without first obtaining a guarantee sufficient to ensure no cost falling on the community of Cyprus by reason of pauperism of the immigrants. This placed the committee in a very difficult position. At the moment they could not be quite certain that the eleven hundred persons had not actually left Batoum; and if this proved really to be the case, the situation would be one of great peril. On the one hand the people might be refused permission to disembark on reaching Larnaka, the port proposed in Cyprus, and on the other if the steamer carried them back to Batoum they would not be allowed to re-enter Russia. If put ashore in Asia Minor they would be driven out by the Turks. There was no time for much consultation; and the committee decided to raise so much, as a supplementary guarantee to add to the sum they held in subscriptions, as would bring the whole amount to eleven thousand pounds. The members put down their own names (as many of them were present), for as much as they could afford, and then wrote two or three Friends, asking them to reply by wire in the morning whether they would join in the guarantee and if so, for how much. Next morning was the Meeting for Sufferings, and two of us went early to the Colonial Office in

the hope of being able to report to the meeting the government's acquiescence in the security we should be able to offer. When the Post brought the replies we found we could make up the eleven thousand pounds; about half in cash and half in guarantee; and this equalled ten pounds a head for each man, woman and child of the eleven hundred emigrants leaving Batoum. But this was regarded as insufficient. Twenty-five pounds a head was mentioned; and this meant the stopping the emigration for the present, at any rate. Things were in this position when we had to leave the Colonial Office, a little before twelve, to get to Meeting for Sufferings, where on our reporting the position, Friends entered into it with much feeling. The Secretary of the Cyprus Department asked us to come back again at four o'clock; when we found the governor of Cyprus had telegraphed twenty pounds a head as the minimum he considered compatible with safety. After a long conversation with the secretary, who quite admitted the importance, in this question, of the character of the proposed immigrants, it was agreed that we might telegraph to Capt. St. John, who was acting for us in Cyprus, to go at once and see the governor "plead character of Dukhobortsis backed by Quakers, renders fifteen pounds per man, woman and child amply sufficient." Nothing could exceed the kindness and consideration the officials of the colonial office have shown Friends all the way through this matter.

We asked the secretary what form of guarantee the government would require us to send in. He said they had no form. We suggested a sheet bearing the signatures of all the Friends joining in the security, with the amounts they respectively agreed to pay if called on. He said that would not be necessary; it would be enough if the members of the committee themselves wrote him a letter and signed it that they would be responsible. We were much struck with this; for we were strangers to him, but he knew that we were Friends, and that we should not promise what we would not fulfil—and so the English government was satisfied to take our signatures as a security for over twenty thousand pounds.

This was on Sixth-day night. We decided to meet again in committee on Third-day morning and set upon such support as we could obtain from individual Friends in the two clear working days this would give us. One of us went to Birmingham, one to Norfolk, one to Bristol; and Vladimir Tchertkoff, who sits with the committee and bears no small share of the weight of the matter, went to Leeds to see Friends in these respective places.

Early on Seventh-day morning St. John wired from Cyprus that High Commissioner "assents fifteen pounds." This means that we must raise our eleven thousand pounds of cash and guarantee to sixteen thousand five hundred. On Third-day morning we again met at Devonshire House at half-past eleven, to deal with the responses that had been made to the appeal over the small area it had been possible to reach in the two days.

All the letters were put in but one, which made the option of our setting the writer down "for any sum under five hundred pounds" rest with the committee. When we reckoned up the actual cash in Barclay's Bank, and added all the guarantees definitely given, the total came to sixteen thousand and eighty-eight pounds. We added four hundred and twelve pounds for the Friend who left us the open amount, and thus found we had the exact sum the govern-

ment required us to show as security in order to let the eleven hundred Dukhobortsis land in Cyprus.

Wilson Sturge, of Birmingham, had offered to go out to the island and superintend the immigration and settlement. He came up to this sitting of the committee, and his offer was gladly accepted, as he lived long enough on the Glad Sea to speak Russian and to be acquainted with the ways of Russian peasants. He was British consul of Piti when Joseph Neave and I visited him there. He starts for Larnaka in a few days. The arranging for this and other matters kept the committee sitting for three hours, till half-past two; and by four o'clock William A. Albright and I were again at the colonial office, where we handed the secretary a simple letter promising to provide funds toward the settlement of the Dukhobortsis in Cyprus, up to the amount of fifteen pounds per head during the interval ending with the year 1900—or so much of such amount as may be required to prevent them from becoming a burden on the resources of the island. It was signed by four of the committee. The secretary read it, and said it was perfectly satisfactory; and that we were at liberty to proceed at once with the work. This was on Third-day evening. On Fourth-day we telegraphed to Batoum that the eleven hundred might go on board and sail; and I suppose they are doing this to-day. We have also arranged for sending tents out by steamer loading to-morrow, and we have telegraphed Captain St. John in Cyprus to prepare for the landing, etc.

Andrew Dunlap will arrive in Larnaka perhaps to-morrow, and assist him; and Wilson Sturge will reach the island quickly. We are taking the estate of Athalassa, near Nicosia, the capital, at two hundred pounds a year for a time, and with option of purchase on reasonable terms. Its area is some fifteen hundred and seventy acres.

We have further offers of land if needed. I have said nothing of the remainder of the thirty-five hundred Dukhobortsis who have prepared to emigrate. The way has only opened for the first division of eleven hundred of them, and this after seeming as hopelessly blocked as if the Egyptians had been behind them and the Red Sea before. The whole experience is a remarkable one, light being thrown upon only one step at a time in regard to it—yet that light fully sufficient for the step. A friend a day or two ago feelingly expressed the desire that it may not only result in the material help to the poor people whom we seek to serve, but in all the spiritual help it is intended to bring both to them and to us. I am thy friend,

For the Dukhobortsis Committee.

JOHN BELLOWES, Clerk.

SARAH CRESSON said: "I can do nothing for myself, or for any one else, however, dear and beloved, unaided and un replenished with heavenly virtue and grace." Again she said: "The more we dwell in the Spirit of the blessed Jesus, the more we should be enabled to stand before our enemies;" often expressing, that "meekness is the Christian's armor." And again, "unless I can preach Jesus Christ, and Him crucified, my lips must be forever sealed in silence."

JOHN PEMBERTON an eminent minister said: "It is infinitely better to keep silent before the Lord, than to utter words that are not accompanied with the life-giving and baptising power of the Spirit; which must needs enliven them if they shall be truly profitable."

For "THE FRIEND."

The Summer Climate at Santa Barbara.

At this season, when our cities at the east are warm as to compel many of the residents to seek cooler quarters among the mountains or on the seashore, a brief account of the summer climate of Santa Barbara may be not uninteresting to the readers of THE FRIEND.

While it is well known that the winters here, and generally along this coast, are very mild, most tropical in their character, it would seem as if it were the prevailing opinion almost everywhere east of the Rocky Mountains, that the California summers are correspondingly hot.

But this is very far from being the case except in the interior valleys, where, though the temperature may be high, the heat is rarely oppressive owing to the extreme dryness of the air. But on or near the coast there is, probably, a greater freedom from uncomfortably hot days than at any summer resort elsewhere in this country.

Several years ago the writer was unexpectedly put in possession of a set of standard thermometers and other meteorological instruments, and, as a consequence, became a regular observer of the weather at Santa Barbara; and for some twelve years his reports of maxima and minima temperatures for every day have been published in the local papers.

The results of these daily observations have frequently been compared with like observations made elsewhere, and the comparison has fully justified the assertion made above as to the merit of Santa Barbara as a summer resort.

Many figures might be given to show this; but a few will suffice.

According to the U. S. official weather report; the mean temperatures of the Seventh and Eighth months at Atlantic City are 72.6° and 71.6° respectively. In Santa Barbara these are only 56° and 66.8°; nor is this low average made, as it might be, of very hot days and very cool nights, as may be inferred from the fact that the record shows 81.5° to have been the highest temperature in the Seventh Month since 1891, and that only twice in that interval did it rise above 80°.

That the temperature even at Santa Barbara is sometimes very high is indeed true. Occasionally a strong northerly wind brings a hot blast from the Mohave Desert, that quickly raises the mercury up to 90° or 100° or even higher, and fills the air with extremely fine dust, but these sirocco-like winds are infrequent. A person might reside here a year without witnessing a single one; besides they are of short duration; it is seldom that the temperature does not fall to about 60°, on the same day on which they occur. They are of course extremely dry. During the hottest wind within the last eighteen years, when the ordinary dry bulb thermometer stood at 103°, the wet bulb one by the side of it was at 66°.

The mild and temperate character of the summer here is also indicated by the fruits grown, such as strawberries, raspberries and blackberries, all of which yield abundantly, though natives of cool northern climates.

Ripe strawberries are gathered every month of the year.

Fogs on the neighboring ocean, a few miles from shore, are not uncommon during the summer. These frequently drift in over the land during the night, but generally rising up above the town what are locally known as "high fogs," these, lodging against the face of the adjacent mountains project out over the valley like a

canopy until the sun is well up, when they entirely disappear. In this form they are not considered disagreeable nor unhealthy. Real fogs, on the surface of the ground, are not common.

While in most places the weather is an independent variable and must be considered in every out-door plan, here, throughout the summer, it is essentially a constant quantity, and need not be considered, as it is needless to say "if the weather permit" when the weather never hinders.

H. D. V.

FOR "THE FRIEND."

JUST BEYOND.

Just beyond the crystal river,
Just beside the gate of gold,
Waiting for the portal's opening,
Stood a woman, shrunk and old.

Quite irresolute she entered,
Half bewildered by the throng;
Pressing forward in the gloaming,
Joining in the ransomed song.

Overawed by all the wonders,
And the many offerings brought,
She alone seemed empty handed,
And with this overwhelming thought,

Bowed she at the throne supernal,
"Master, nought have I to show,
For I stopped to help the fainting,
And my steps are weak and slow.

"Then a sick one needed comfort
Just when others reaped the gain;
Little ones, too, claimed my pity,
And I paused to soothe their pain.

"So the days have passed unnoticed,
And the evening shadows fall;
Low I bow before thy footstool,
Take my life, for that is all."

Then a glory vouchsafed her,
As the Master touched her hand,
"Rest forever, child beloved,
Welcome to this better land."

E. F. P.

CHRIST'S CLEANSING PRESENCE.—Christ comes near no man to leave him the same. If he knocks at the door of the heart, and it does not open to Him, it is the harder and more hopeless for the rejection of the caller. If it is opened to Him, and He enters in, things which are hostile to his influence must fly out of doors. So Zaccheus found when he welcomed Jesus, not only to his house, but to his heart. He had been like all his class,—a greedy, selfish, grasping lover of money. He had been the slave of his money, living to do its will and to increase its bulk, while he thought himself free. But as Jesus, the enemy of covetousness, the grandest of givers, becomes his guest, the hour of his liberation strikes. He makes his money his servant now, bidding it go his errands, to help the poor and to recompense the wronged. It was a wrench for such a man to pledge himself before a street full of people, to deal thus with his money. But the wrench was decisive. That day and hour salvation came to his house to stay, as truly as Jesus came to abide for a night in his house. And so every real nearness to Jesus in our experience will constrain us to a farness from what does not suit our welcome of Him.—S. S. Times.

FRIENDS of Philadelphaia, in writing of John Pemberton, say: "His ministry was sound, instructive and edifying; being concerned to inculcate the necessity of great circumspection of life and purity of conversation, that thereby our religious profession might be adorned through humility and a reverent sense of the Lord's omnipotent care over us."

William U. Ditzler.

(Concluded from page 39.)

At a meeting appointed in a schoolhouse, a man was present whose boast it was to break up religious meetings. His mockery of the speaker's voice was subdued on this occasion, by a power felt while under a solemn silence the speaker stood in the midst of his sermon. Feeling this man's state as a burden on his mind, William, accompanied by the ministering Friend with whom he was travelling, and by an elder, drove early in the morning to the man's residence, and overtaking him as he was proceeding to his work, induced him to enter his dwelling, and, together with his wife in the midst of her laundry appliances, listen to the exercise for their soul's welfare which burdened the Friends' minds. Before these left the room, both the man who had seemed so hardened, and his wife, were on their knees with contrited hearts begging for Divine mercy.

While engaged in preaching to the assembled prisoners at Reading, Pa., several men and women from the town being also present, he made some attempts to use his customary expression, "My brethren and sisters;" but felt a stop in his mind before reaching the word "sisters." In one instance near the end he succeeded in saying, "My brethren and sister;" but was prevented by the same check from uttering the last of the words in the plural as "sisters." At the close of the meeting several who knew, as he did not, that among the four hundred in the audience, some of them women, there was but one female prisoner, expressed their admiration at his preservation in the Truth. His only explanation could be, that it was by simply minding his Guide.

This quickness of understanding in the fear of the Lord to heed the constraints and restraints of inward instruction, served him better than worldly wisdom in much of his daily walk and conversation. On one occasion, having dined with his sister in the southern part of the city, notwithstanding her entreaties and the appearance of rain, he felt he must walk instead of taking the street-car to his place of business. On the way he was addressed by a young woman who, observing his garb, asked if he was not a "Quaker Friend." Assured that he was, she proceeded to give an account of herself as the daughter of a Florida general, and having come north to study. As they were about parting near his place of business, she said, "Perhaps you will not approve of my object in studying. I am taking lessons in elocution to qualify me as an actress for the stage." His answer was, "Oh! I am sorry for that. My young friend, if thou pursue this course, darkness will be thy portion. But 'they that turn many to righteousness shall shine as the stars forever and ever.'" Some two weeks afterward she entered his office, and told him that those words had been ringing in her ears ever since; and she had found no peace until she had resolved to give up her prospect of the stage, and to devote her life, though much against her parent's views, to the good of benighted natives in a foreign land. At length he received a letter from her written in Siam, showing that she was there engaged in what she believed was her mission.

During part of one summer season, while his foreman would be gone out to dinner, he felt drawn day after day to go to a desk at the rear of his shop, and there at an open window to read aloud passages from the Bible. This seemed a singular proceeding for him. He had never done this before, and never did so since that

season. Several weeks afterward a well known Episcopal minister came into this room and informed William that he had been the means of saving one of his parishioners. William could not see how or when. "Were you not in the habit last summer," said the visitor, "of reading aloud by your back window, passages from the holy Scriptures?" "I was," he answered. "Yes," replied the minister, "and there was, in one of the rooms above, a young woman in a state of decline, with whom all my labors for the turning of her heart to God were without effect. She would have nothing to do with religion or pious advice. At length she heard your voice ringing out upon the air in passages of Scripture. Day after day she listened intently to your readings of the Bible. A deep impression was made on her conscience, and she at length gave up to repentance toward God, and faith toward our Lord Jesus Christ; and she died in the peace of redeeming love."

His firm confidence in the clear openings of Truth on his mind, seemed one of his strongest traits. He must see a truth for himself before he would adopt it; and that which the Witness for truth in his heart had once shown him, was invincible to argument or persuasions of men. It is not to be supposed that the same tenacity of mind would always escape a holding of erroneous ideas or ways, for he was not exempt from human error.

His daily vocation was not pursued entirely for gain, but also for the employment of others, and to give him a central stand in the city for what he regarded as a daily-mission service. Thither men of all persuasions loved to resort, ministers of various denominations, concerned Friends of his own fellowship, and young men and women needing fatherly sympathy and counsel, all held by the charm of his interest in them, and even at times by the blessing of his reproof. Through all his conversation there was an exaltation of the spirit above the letter, of faith above discouragement, of generosity above prejudice, of the heavens above the earth. Several ministers of other denominations are believed to have had the spiritual quality of their teaching improved, through the new light in which, in these interviews, they saw the gospel dispensation presented. And it is believed that not a few young Friends learned to regard him as a nursing father, and in the type of religion which he represented, they recognized a living argument for Quakerism.

In the year 1874, William U. Ditzler feeling that his service in Western District Monthly Meeting had ceased, and that a Divine call was extended to him to transfer his membership to Uxhoban Monthly Meeting, moved to a residence which he purchased near Downingtown, Pa., and thenceforward labored faithfully for the spiritual welfare of the meeting and people of that neighborhood, yet coming almost daily to his usual occupation in Philadelphia. Seals to his ministry were manifest in that place, and the church was in a marked degree edified. At length, aware that he had for twelve years expended the most earnest labors of his life-time in the meeting at Downingtown and that he was now excused from further service therein, he felt that the Lord had need of him in his former meeting in Philadelphia. His certificate of removal was granted in 1887, and he was sincerely welcomed back to the meeting which had been his first home in our religious Society. Notwithstanding he continued his residence in his Downingtown home, he came thirty miles to his meetings for worship in the city on First-

day mornings, as regularly as to his secular business on week-days. His service in the meeting was largely in silence, but dignified with devotion and solemnity, bearing impressive testimony to that worship and communion which is in spirit and in truth. His vocal offerings in supplication were notable in demonstrating the genuineness and power of true public prayer.

Almost as an evening sacrifice, in the year 1889, he felt drawn in gospel love to revisit those meetings in New Jersey which he had earliest visited, and also many of the prisons and charitable institutions within the borders of this Yearly Meeting. This service was continued at times during four years, to evident comfort, edifying, and awakening in many parts of the field. On one day, besides the journey to New York and return, he was exercised in gospel labor in the Friends' meeting and in three separate mission places of that city. During a visit within the limits of Delaware County, Pa., he heard that a certain tavern was the headquarters of a fox-hunting association, in which many men of the surrounding country had an interest. A concern at once fell on him to hold a meeting at that house for the good of that class of people. Attempts were made from time to time to arrange for such a meeting, but no way seemed to open to bring about an opportunity. After some two years word was brought to him that the proprietor of the hotel had died and his funeral would be held on the morrow. William Ditzler at once felt that this was his long-deferred opportunity. He proceeded to the place, and found that the priest who was expected to conduct the services, was prevented from coming. Our friend occupied a period of the delay in a tendering service with the widow and family in their private room. Another minister being obtained, he consented for William to occupy a short time after the close of the stated service. When the opportunity arrived, and the new voice began to be heard, all that could crowd into the hall-ways and rooms from out-of-doors at once flocked in, and stood as it were amazed at the demonstration of the spirit and of power in which the gospel message rang forth for their warning and turning from the power of Satan unto God, and unto Him that taketh away the sin of the world. When he ceased, the minister embraced him with joy for the Divine visitation, the crowd respectfully parted to let him go forth, and a solemn impression is spoken of as abiding among the people for days. Some who were present came on the next First-day to his regular meeting for worship in the city, and occasionally men of the class have stopped him on the street to acknowledge somewhat of the impression made on their feelings upon that occasion.

In the interest of righteousness he obtained interviews at times before two successive archbishops of the Roman Catholic Church in Philadelphia, always insisting that he should testify to his homage of God rather than of the creature, by appearing in their presence without removing his hat.

He also paid a noteworthy visit to the present mayor of the city soon after his entrance into office. After some interchange of kindly words, a silence came upon them, and at length our dear friend opened his mouth in testimony for the righteousness which exalteth a nation, and against sin, its true reproach. And he set forth the high future in store for his hearer, should he maintain his integrity and be faithful to the Divine witness in his heart. Under a solemn and feeling intercession for a blessing upon the

Executive of so great a city, the few present were bowed as in the Divine presence. The mayor has since taken occasion to acknowledge his appreciation of the grace of love shown in such a man; and the present archbishop has borne similar testimony.

During the period of these labors he was prostrated with a severe attack of pneumonia. His physician, when he had seen the fever past what was deemed the fatal mark, took an opportunity to say to him, "If you have anything to say, say it, or to sign, sign it." To his surprise his patient began afterwards to recover. The doctor declared to him, "This unexpected turn for the better is due to your simple and temperate habits of life. You never took alcoholic drinks, you never chewed nor smoked tobacco, you have never been indulgent of appetite. Had any of these been your practice, you could not have survived the violence of this attack. Your pure and clean life has saved you." But William U. Ditzler had seen in his sickness a vision of a further-extended time before him which he must occupy for others' good. While never free from much bodily infirmity after his illness, he was especially a sufferer during the last two years of his life in consequence of severe accident.

He bore his daily sufferings with great fortitude, continuing when possible his regular journeys to his city store, constantly waiving his own sense of pain, and hiding his exercises on behalf of those near and dear to him, that in self forgetfulness he might enter into the states and troubles of those who so much resorted to his society. At length a final attack of pneumonia laid him low, and after a week passed mostly in apparent unconsciousness, he passed away from works, it is believed to the rewards enjoyed by those, who, having turned many to righteous ness, shine as the stars forever and ever.

The foregoing incidents in the life of our valued Friend have been adduced to show, not the merit of the creature, but the sufficiency of Divine grace for man, when heeded. "Not by might, nor by power, but my Spirit, saith the Lord of Hosts." It is not to intellectual ability, or culture, that his life and power in the ministry can be ascribed, but it was his childlike trust in the immediate and perceptible direction of the Spirit of Christ. This gave him success in word or in work, only as it was permitted to prevail. His eye was kept remarkably single to this guidance, in the love and patience of Christ, whose gentleness made him great. He invested and imbued him with a rare sweetness of spirit and a tender sympathy of heart to such a degree that even the worldly minded took knowledge of him that he was with Jesus. That single and steadfast adherence to the inward and Holy Witness, which was the characteristic of his career, is essential, as he believed, to bring the church of his choice, as it did his own life out of the wilderness, and give it once more the shining place among men, of which his life was an instance.

RESPONSIBILITY.—An ancient sage illustrated the consequences of sin in this parable: A vessel sailing from Joppa, carried a passenger who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, the offender calmly replied, "What matters it to you? The hole I have made lies under my own berth." No man perishes alone in his iniquity: no man can guess the full consequences of his transgression.—*Spurgeon*.

FOR "THE FRIEND."

The Query of an Awakened Soul.

"Lord what wouldst thou have me to do?" This is oft the query of the soul when first awakened from the sleep of unconcern, when it comes sensible of the warming, life-giving rays of the Sun of righteousness, and a flame love is kindled therein that goes forth in gratitude to God for his sweet mercy, and to fellow-man as recipients of the like grace. Wouldst thou have me proclaim thy goodness and extol thy name? That may yet be, but let thy followers must know that all power is God, and He alone is the giver of all good. Without me ye can do nothing," for "man at his best estate is altogether vanity." "Shall I sit in seclusion myself and live to thee alone?" But for this was man created, but in unison of heart and voice to praise the Lord, and by loving man to prove he loves his Maker. "My words, and all that I possess, shall these be sold, and distribution made to feed the poor?" God sends the ravens when they seek their food, "the fowl on a thousand hills are his," and so is man never far from God, and God supplies his wants. What then my Lord, askest thou of me? for the soul doth love thee, and would seek to do thy will? If then thou my servant wouldst only be, forsake the willings of thy own mind, these will but weary thee, and lead thee into sizes far from the path of peace. Deny this thy forward will and humbly follow me, for I, thy Master, lead those who would learn of me. Before the cross my Father gave me, and now I give thee this, that thou mayest have fellowship with me and abide in my love, as I dwell in my Father's love.

"I will then, my Lord, thou helping me, reach the pointings of thy finger, and eschew that which I know is displeasing to thee. But I feel the weakness of the flesh. I spirit hastes to do thy will, but self doth lag behind and comes beneath the cross. Hasten thou to help my Lord! for in myself I find no power to do thy will, and do the things I would not. Bid me follow thee, and with thy mandate let thy word come. Self on the altar of thy will I lay, and humbled in the dust, I will look to thee and see alone, and hope in thy mercy. Strengthen me as I bend at thy footstool, as I approach thy mercy seat. Open thou the eyes of my understanding that I may see thee in the way which thou leadest, that I may follow hard after thee and abide in thy will. Not great things bid I seek, but to do and to be what thou wouldst, that thy favor may be toward me, and thy peace in my bosom. And when, O Lord! the work and operation of thy hand, abiding in patience, thou hast formed me to be an instrument fit for thee to use, may that work and labor of love which thou assignest as my lot to do, bring glory to thee alone, for it is not unto us, but unto us, but thy name alone is worthy of all praise and honor." W. W. B.

HANNAH, the wife of Jacob Lindley, said: "When I have gone only to pay formal visits, have returned empty and barren; but when I have given attention to the small intimations presented to my view, to visit the afflicted, or to administer some relief to the necessitous, I have been favored to return with a calm and peaceful mind." Again she said, "Poor mortals are dull scholars, not willing to learn: though the Almighty administers dispensations like judgments, yet it may be in great mercy, as He does nothing undone, in order to save the soul of his creature man."

Egypt; Its History and Civilization.

(Continued from page 38.)

After the death of Rameses I, his son Seti (circa 1540 B. C.) came to the throne. He partially restored the Egyptian empire in Syria, which had been lost since the death of Khnaten. He also built the great hall adjoining the palace of Karnak. Marching against the Canaanites he utterly destroyed their trade. Soon after the appearing of the Israelites, "God's chosen people," into the land of Canaan had come, when the "vials of wrath" were poured out upon the Canaanites. The Egyptians, Babylonians, Hittites and other nations had been there before them.

Then came Rameses II., "the Great," as he has been known in history. His reign was the longest in the annals of Egyptian history, reigning from about 1530 B. C. to about 1466 B. C., a period of sixty-six years, beginning when he was only five years old. He was the Pharaoh of the oppression, and though Archbishop Ussher places the reign of the Pharaoh of the Exodus (Merneptah, successor of Rameses II., in round numbers at about 1500 B. C., as seen in the margin of the Bible, yet in the light of recent research the dates as given by that "worthy man of Ireland" (in the sixteenth century), are incorrect, and in many instances far from the truth, as the date of the Exodus is now placed by some Egyptologists as low as about 1460 B. C., and by others even lower, instead of 1491 B. C., and the date of the creation is now placed thousands of years farther back, by Bible students, than that given by Ussher. I believe the time is not far distant when the chronological dates as given in the margin of the Bible will be substituted for more reliable ones. In the inscriptions Rameses II. calls himself "king of kings," and is identified with the Greek name Sesostris. He continued the persecutions of the Israelites, begun by his grandfather Rameses I. and father Seti. It was Rameses II. who commanded his subjects to throw all the male born of the Hebrews into the river Nile, and it was his daughter that brought Moses up as her own child, having found him in an ark of bulrushes. The Ramesium, the great temple of Thebes, was built by Rameses II., this Pharaoh of the oppression, according to some historians, but according to others by III Rameses, of the twentieth dynasty. In "Seward's Travels around the World," is given an elaborate description of this temple, in which Rameses III. figures as the builder instead of Rameses II. In the front of the temple of Luxor six colossal statues of Rameses II. are standing in this very day, and Egyptologists have, in their recent excavations, discovered engraved on their bases the names of the countries which his own army had vanquished. He also caused the four large statues of himself, to be seen to-day at Abu-Simbel, to be cut out of the rock. One of the statues is now badly shattered, the face and body being broken off; the base only remaining. The other three statues are in as good a state of preservation as when they were first carved out of the rock. On the smooth rock above their heads are hieroglyphics relating the conquests of that king. The temples of one of their idols Horus ("the Hor of the Sun"), not far from Luxor, was also built by Rameses II., or rather finished in his reign. The royal sepulchres, also, afforded another place of interest, and are contained in the Biban-el-Melook ("Gates of the Kings"), a secluded valley in the mountains. According to some historians Rameses II. or Sesostris committed suicide after

having been blind for many years, but according to others he died a natural death. His mummy can be seen this very day with hundreds of others in the museum at Cairo.

It will be remembered that with Rameses II. a new period of literature began to show itself in Egypt. These were books of travel and adventure, written on papyrus rolls. The rolls before this period, though written on papyrus, were chiefly confined to medical and philosophical treatises, and also historical. One of the rolls of travel written during the reign of this king, was recently discovered by W. Max Müller, and contains an account of the misadventures of an Egyptian commander, which he met with while travelling through Palestine, and the book is generally known as "The Travels of the Mohar." It is written in a sarcastic way, and the scribe who wrote it jeers at the "Mohar" for not having visited "Kirjathanab near Beth Thupar;" also for not having seen "Adullam and Zidipusa" in the southern part of Judah (or Judea).

It was during the reign of Merneptah that the Exodus of the Israelites occurred. This was about 1460 B. C. according to Nolan and several others, and in Exodus xiv. is given a graphic account of his destruction together with his army in the Red Sea, which corresponds to that given in the inscriptions on obelisks in Egypt. His body was probably washed up on shore and embalmed by his subjects, and according to some historians, put in sarcophagi.

With the twentieth dynasty (the foreign Phoenicians having just established themselves on the throne of Egypt), a revival took place, but it did not last long. The priests of Tanis (Zoan) drove out the foreign Phoenicians, who had just entered, and established themselves on the throne of Egypt. Then the kingdom began rapidly to decline. The greatest monarchs of the twentieth dynasty were Rameses III. and IV. It was probably during the reign of one of the kings of this dynasty that Solomon was reigning in Jerusalem, and it is thought by many students on the subject that it was the daughter of king Pionzer that was married to Solomon, as one of his wives, as stated in 1 Kings xii. Of the following dynasty we know very little, and nothing done during that dynasty worthy of mention. There has been found of this dynasty, however, the coffin and mummy of scribe Neb-seni, who lived about 1000 B. C.

It is with the twenty-second dynasty that Egypt again emerges into the light of history. This dynasty which is supposed by many to be of foreign origin (perhaps Assyrian or Elamite) was founded by Sheshong I. (the Shishak of 1 Kings xiv. 2; Chronicles xii. 2) who in the fifth year of the reign of Rehobam, king of Judah, came and laid siege to Jerusalem (with twelve hundred chariots, and three score thousand horsemen; and the people were without number that came with him out of Egypt; the Libbims, the Sukkims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem" (2 Chronicles xii. 3-5). And again we read (2 Chronicles xii. 9) that he "took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made." This event took place about the year 940 B. C. i. e., allowing four hundred and eighty years from the Exodus to the building of Solomon's temple, together with forty years for Solomon's reign.

With the twenty-fourth dynasty the Ethio-

plains took possession of Nubia, as well as Upper Egypt, and Shabak (the So mentioned in 2 K. xiv. 4), the king of Egypt received tribute from Hoshea, king of Israel—an alliance which brought about the captivity of the Hebrews or Israelites by the Assyrians. The Israelites asked for help from the Egyptians, which would gladly have been offered them, but for their inability to do so. Sabsatok, the new king of Egypt was defeated by Sargon, "the later" king of Assyria, at the battle of Raphia in 720 B. C. Later we read in 2 Kings xix. that another king of Egypt, Tirhakah, had gone to help Hezekiah, king of Judah, when he was besieged by Sennacherib, but was defeated by the Assyrians at the battle of Eltekeh in 701 B. C. In the Scriptures he is called "king of Ethiopia" only. Tirhakah, though defeated by the Assyrians at the encounter, retaliated by recapturing Memphis from their hands. Later he turned his troops again towards Assyria, but was defeated by the troops of Assurbanipal their king.

After Tirhakah, came his son, Rud-Amon, who was also defeated by the Assyrians. Then came Necho I., who reigned from about 670 B. C. to 626 B. C., who in turn was succeeded by Psammetichus I., who led his army against the Assyrians, who found it impossible to retain possession of so large a country. In 611 B. C. the king Psammetichus died, and was succeeded by Necho II. ("the lame"), one of the greatest of the Saite kings. Of his doings in the way of conquest we read in 2 Kings, 2 Chronicles, and Jeremiah, where he was coming to fight against the king of Assyria (Sarcus, being his name, according to other writers on the subject), and as Josephus asserts he intended to join the forces of Nabopolassar, king of Babylon, and Cyaxares I., king of Media, in their attempt to overthrow the city of Nineveh, and thus put an end to the Assyrian Empire. Though the kings of Babylon and Media succeeded in their design, still they had to do it without the help of the king of Egypt; for as we read in 2 Kings xxiii. he was confronted in the valley of Megiddo, by king Josiah of Judah near Carmelish, by the river Euphrates. In the 2 Chronicles xxxv. we read that Necho sent ambassadors to Josiah, telling him that he had not come against him that day, but against "the house wherewith I have war" (meaning Assyria). Josiah did not heed however, and a battle ensued, in which Josiah was killed. By reading the passage where he says to Josiah, king of Judah, "I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not," we know that this king must have believed in God, and believed in dreams as sent by Him. We know that he did not worship the gods of the Egyptians, he being of foreign descent, but it is thought that his religion was in a great measure like the Hebrews. This can easily be imagined when we know that a century before, the Hebrews and Egyptians were on friendly terms, and that possibly some of the monotheistic doctrines of the former slowly crept into Egypt. This was certainly the case, more or less, in the days of Necho II., and he is regarded as the greatest of the Saite kings. We next hear of him during the reign of Jehoahaz, successor of Josiah as king of Judah, where he came against him, and capturing him put him in chains at Riblah (in the land of Hamath), so that he might not reign in Jerusalem. It then says that he "put the land to a tribute of an hundred talents of

silver, and a talent of gold, and that he made his brother Eliakim, king of Judah in his place. After making him ruler over Judah, he made him change his name to Jehoiakim. The deposed king Jehoahaz was taken to Egypt where he died, probably in prison.

(To be continued.)

FOR "THE FRIEND."

EFFECTUAL ASPIRATION.

(Isaiah xxviii: 16. Rom. i: 17. Col. ii: 23.)

How shall the true Light lead each willing mind
Onward to aims embracing all mankind,
Without successive places

At which thought's upward course from problems past
Renews its rest on God's Foundation fast?

Devoted hearts and brains.

Mounting thence, ever in a loftier flight

Join, as the later leading of the Light

Each energy constrains

New problems cannot part them while the new

Knowledge so gained extends their union true

In Wisdom's wide domains.

Now therefore let no faithless fear prevent

Such souls from daring Truth's sublime ascent!

FOR "THE FRIEND."

EFFECTUAL INSPIRATION.

"THE SPIRIT giveth life."

Justly to rank the spiritual meat,

Nourishing the soul for every manly feat

O'er the infantile food

Handed diluted through our human speech,

Demands a skill beyond our human reach.

In its strong light construed,

Lessons of literal diversity

Loom out in large and heavenly harmony.

Intuitively viewed,

Now as of old, traditions outward rule

Guides to the truly spiritual school,

How'er its multitude

Avail to daze the intellect, until

Merged in the method of the Heavenly Will.

THE SERMON I LIKE BEST.—The *Christian Commonwealth* of America has essayed to inform the preacher what his hearers want by gathering a large number of descriptions of "the sermon I like best." Thirty of these are printed. There are certain essentials in which their writers agree. First, all these laymen want in their pulpit a man, not a mere instructor, essayist, or orator, but some one with strong sympathies. They want one who understands them, appreciates their aspirations to nobler living, and who has experienced in some measure what in their best moments they strive after. They want to feel in the sermon the strong, quiet hand clasp as they step upward. "The sermon I like best," says one, "comes from beyond the region of the intellect, though not unassociated with it, from the heart of a man to that of his brother man." It comes let us say, from Christ Jesus, who alone can speak to our condition.

ONE TALENT.—The gift or talent which the Lord puts into our hands to use is proportioned to every man's "several ability." He does not require service which we are unfitted to perform. He does not exact day labor, light being denied; does not require us to cut without an axe, or carve without a chisel; does not load the child with the burden of the man; does not require us to use five talents, having ability to use only one. We may, indeed, in our unwisdom and ambition, attempt many things for which we are unqualified, and which are beyond our strength, but we are not thereby serving the Lord truly; it would be far better that we should do that thing, however lowly, which the Lord lays to our hand—and do it faithfully and well.—From "The Greatness of Little Things," by James Cullross.

In a testimony of Horsham Monthly Meeting concerning James Thornton, of Byberry, Pa. who died in 1794, in the sixty-seventh year of his age, we read of his saying: "I have seen that the honors and friendships of this world are a great hindrance to the progress of man in religion; but it is what I always shunned, I should not have been able to have dealt so plainly, and spoken so impartially, in meeting and out, as I have done, and stood through all to this day." He was an able minister of the gospel, and well qualified for the discipline of the church; in which he was fervently engaged, that the good order thereof might be maintained, and the camp cleansed and preserved; his disposition kind and affable; his company and conversation being instructive and edifying, etc.

DANGER OF LITTLE SINS.—The slightest deflection from duty, or God's truth, is extremely dangerous. Small at first, it may at last meet the difference between heaven and hell. A Cunarder put out from England for New York. It was well equipped, but in putting up a stove in the pilot box, a nail was driven too near the compass. The ship's officer, deceived by the distracted compass, put the ship two hundred miles off her right course, and suddenly the man on the lookout cried, "Land, ho!" and the ship was halted within a few yards of her demolition on Nantucket shoals. A six-penny nail can hear wrecking a Cunarder.—Selected.

"THE DAY OF SMALL THINGS."—A man in Tolland, Conn., found a very small potato in one of his pockets when he came in from his work.

"Here," said he laughingly, to a boy twenty years old, who lived with him, "plant that, as you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into a many pieces as there were "eyes" in it and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the large crop gathered the previous autumn. The potato grew healthily and did well, and his four year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain for he saw the boy's planting would cover all his land. And yet it is quite common to despise "the day of small things."—Selected.

GREAT SINS.—The great danger in the Christian life is the supposition that only great sin affect the life. On the contrary, it is rare that the evil comes in like a flood. There is in the embankment the little crack through which the water trickles almost unobserved, and in such quantity that it is not regarded as worthy of effort to restrain. But each minute it works its deadly work, removing particle after particle until, under the stress of the storm, it opens the way for the giving away of the embankment and in a moment the flood with its ruin.—Lutheran Observer.

HELPING GOD.—A little girl, seeing the servant throw crumbs into the fire, said, "Don't you know that God takes care of the sparrows?" "If God cares for them," was the careless reply "we need not trouble ourselves about them." "But," said the little girl, "I had rather be like God, and help Him take care of the little birds than to scatter or waste the food that He gives us."—Epworth Herald.

FREEDOM FROM SIN.—Holiness is freedom from sin. In those once subject to sin, and filled by sin, it implies the destruction of the reigning power of sin, and the washing away of all pollution. By so much as we conquer sin we become holy. Just so far as we strive against it we strive for holiness. Every word, act and ought put forth in opposition to sin is an advocacy of holiness. All moral reforms tend to the promotion of personal purity. Whatever weakens the power of Satan on the soul, and sets the struggling penitent toward the light of truth, advances the work of Christian holiness. There can be no growth in grace, no advance toward the heavenly kingdom, without an increase in holiness. Every victory over temptation, every answer to prayer, every act of communion with God which confirms faith and establishes confidence toward the Lord Jesus Christ, raises the believer into higher experiences of Christian purity.—*Christian Work.*

FOR "THE FRIEND."

A DECLARATION OF DANIEL WHEELER.—On one occasion, when the subject of Divine worship was brought to view, Daniel Wheeler says: "I had to declare that if ever we suffered a righteous testimony to the teachings of that vine grace which hath appeared to all men, to all to the ground, or be lowered by departure from a silent waiting upon God for the blessed influence of the Holy Spirit to enable us to worship Him aright—the glory would depart from our Israel and nothing be left us but an empty name."

THE testimony of Haddonfield Monthly Meeting concerning Richard Jordan, who died in 1826, is as follows: "Being devoted to the service of his heavenly Master, he was made a faithful minister of the gospel; and though at times in the beginning of his communications, he might seem to the superficial observer, to waver in weakness, yet to the truly gathered spirits he was felt to be exercised in watchfulness not to proceed faster or further, than as the great Shepherd of the sheep was pleased to lead along, in the openings of the Divine gift."

TRUST.—Trust is applied faith. It is confidence in a person. The difference between faith and trust may be stated by a preposition. It is often so stated in the Scripture when the position is on or connected with believing. Faith may believe that there is a God, but only principles of Jesus depend on Him unto everlasting life. We believe a doctrine; we trust a person. What we believe about Christ is one thing, what we trust in Christ for is another.—*Christian Intelligencer.*

It is an inward tranquillity, a well regulated sense of safety, a readiness for all changes, even the latest great change, a fitness for another state, which alone can warrant a true enjoyment of life."

Religious Notes.

The Spanish prisoners, captured on prize ships brought to New York, have been visited by a Spanish missionary of the New York Bible Society. Meetings for prayer have been held with them. At the close of the service all would kneel in unity in the Lord's prayer. Then copies of the Spanish Testament and Bible were given to all present. This has been a personal work with the missionaries of the New York Bible Society, who went in the camp from tent to tent, in the spiritual from cot to cot, and talked with each man on every opportunity offered.—*Id.*

How Mastership Comes.

Everything right, in the issue or ultimate, becomes a right act. But before a right act goes inevitably a right thought, and right thinking is hence supremely important. By this is not meant merely a correct method of thinking or way of shaping one's thoughts. A good deal depends on this sometimes, but something far more primitive or original is here intended. A man may be more or less familiar with all the logical processes, may have at facile command the usual and approved tracts for catching fallacies, subtle and other, and yet may not genuinely know how to think. The vitally important part of thought is not the process of it, but the source of it; not the ordering of its flow, but what it is at the fountain. We do not act under the spur of our logical processes; we act in accordance with the authoritative of our primary perceptions, our intuitive judgments or moral instincts. How shall we think right, then, means, How shall we attain to correct primary thoughts? how make sure of them? how get such thoughts as rightly and unmistakably have authority? are of the sort that, as they come to us, we at once recognize their mastery, feel their commanding force? There is only one way to this; the secret is a simple one: We must recognize them when they come, honor them by responding to them, welcoming them at once to the very inner chambers of the soul. Let no one so dishonor them, or wrong himself in the very heart of his heart, as to ask for their credentials. There is only one thing to be done with these credentials and that is alertly to discern them.

Of some men it is sometimes said that they have no judgment; by which is meant that they are not expert in judicial methods, are not trained and apt in ratiocinative processes. But a vastly worse fault is that some men have lost, or never fairly possessed, the faculty of instinctive determination. When truth comes to them, as it ever comes, they are so out of affinity with it that they do not easily form its acquaintance. They are bound to make inquiries about it before they are ready to trust it. They want to know in whose name it comes or who vouches for it—what important and respectable person, what reputable class or clique, what community or concourse. They want to know whether it has the sanction of a majority vote. Now, this attitude or spirit is at war with and destructive of every possibility of a true human judgment. If a man is going to think right he must be sane in his primary instincts, in the inner realm with him of thought inception. All questions are moral in their root and all thoughts are moral in the thought stuff out of which they emerge. Right thought and truth are so akin as not to bear separation. The man capable of thinking aright is the man with tact to discern truth the instant it comes his way. When it speaks, no matter with what voice, he hears, and no matter whence it comes, he welcomes it, even though it come from the gutter—as likely it will—from the anarchist or from the Nazarene. He whom millions on millions have professedly honored as the Truth, as none else ever was or is said: "Every one that is of the truth heareth my voice." That fact abides. It is unchangeable.

Multitudes are not to be trusted to act aright in any stress or emergency, because they can not be trusted, and can not trust themselves, to think aright. They are not true. Their instincts, moral and intellectual,—at their source one and the same, as said,—are not true. Their

primary conceptions are shadowy and uncertain, and have no force. There is no master in them to be a proper master over them. Truth, as it comes to them, must wear a label. "Have any of the rulers believed?" they inquire, as certain very important ones of an older time inquired in respect to Jesus of Nazareth—who was so complete a nobody to them. They were accustomed to think always of what party any one introduced to their notice belonged to, or what set he went with. So there are men to-day who never take to truth—any kind of truth—simply. Their first thought is always, Is it worth while? They want to know the consideration. It may not be money consideration, but it is some kind of a consideration that controls them. Having eyes, hence, they can not see. The light that is in them is darkness, and the darkness is great. What the honorables, respectables, men of property, standing, fine repute, have to say they yield effusive deference to; that they alertly accept, and, as something worshipful and divine, believe. They have no independent judgment; yet a dependent judgment has already met its fate. It is in the hangman's hands. It is throttled.

If we would know the truth, there is just one way to know it, and only one—we must know it of ourselves. If we wait for some one—some superior person—to discern it for us, we shall never discern it. We can never know it in that way—never know it imperatively or commandingly, as Truth really known is ever known. And this applies to all truth, not merely to religious, or spiritual and moral, but to political as well, to economical and social truth—truth of the day and hour, and of the eternities. And if, in our perplexities, we turn to the respectables and high reputables and mighty honorables to know what the truth is, and how to find and follow it, we shall inevitably be misled and deceived. In either church or state, in the time of crisis, emergency, or sore trial, the respectables and their allies have not been on the side of truth. Explain it as one may, they are inevitably of the other party. Yet truth, no matter to what it pertain, or the so-called sphere of it, is never hard to discern. The earth is full of it, and no one need mistake it. It has in it a master light which those faithful to the light that is in them are bound to perceive. There are no mightier helps than the helps to what is right and good and true in any cause to those waiting and eager to be helped that way.

There is a philosophy the profoundest possible in this brief word, as any may be sure, applicable in the furtherance of any reform, in the correction of every abuse, and in the establishment of every right cause, in any sphere whatsoever, among men and for men in the world. Let a man simply be true to the truth in him and to the truth which comes to him, follow it loyally for its own sake alone and undimly where it leads, and he is a sure victor. The mastership of himself and of all worlds is his.—*City and State.*

THE SHADOW-CURE.—You will notice that while Peter, as the chief preacher and worker, was exercised in preaching the gospel of the risen Christ, his shadow—the direct reflection of himself—was also busy healing such sick people as he fell upon.

Your bodily shadow may be very worthless, but your Christian shadow, which is your influence, may and should be of the utmost worth. It is all the while falling upon some one, and he is made better or worse by it. You cannot

help that. God has made it so, that, with the sun upon one side of you, and the ground upon the other, there will be seen the faithful outline of yourself, according to the eternal laws of light! God has made it so, that with Jesus Christ living within you, and the souls of men living around you, upon them will fall the spiritual likeness of yourself, and every one will be different from what he otherwise would be.—N. J. S.

The wise men said, "What language did Christ speak? They cavil, argue, search, and little prove. O sages, leave your Syrian and your Greek. Each heart contains the knowledge that you seek; Christ spoke the universal language—love."

—Unknown.

SUMMARY OF EVENTS.

UNITED STATES.—Orders were issued at the War Department on the 16th inst. for the mustering out of 35,000 volunteers, and it is expected that the immediate reduction of the army will be continued until 100,000 men are discharged. The final placing of the army on a peace basis will be postponed until the peace negotiations are ratified by the United States and Spain.

Spain's Minister of War states that Captain General Angustin was removed from the command at Manila on Eighth Month 5th. His second in command, General Jaudenes, succeeded him at the city of Manila. General Merritt on the 13th inst. General Angustin took passage to Hong Kong in a German steamship, after the surrender.

A despatch from General Merritt, giving the terms of the capitulation of Manila, has been received in Washington. The surrender is to appear as follows: "to the city and defenses of Manila and its suburbs." The troops surrendered with all honors, and one provision of the agreement was that the return of the arms surrendered by the Spanish force "shall take place when they evacuate the city or when the American army evacuates."

Admiral Dewey's report of the surrender of Manila says that about 7000 prisoners were taken. The American squadron had no casualties, and none of the vessels were injured. The forts and entrenchments at Malate, on the south side of the city, were Spanish, driving back the enemy. The army advanced at the same time, and the city surrendered at 5 o'clock.

A despatch from Manila, dated Eighth Month 15th, says the total number of killed on the American side during the attacking operations, and capture of Manila was forty-six, and of the wounded 100. On the Spanish side, 270 killed and 400 wounded. The fire of the Americans did practically no damage to the town or to the non-combatants. The Americans had considerable difficulty in keeping the insurgents out of the city, only admitting those who were without weapons.

General Merritt and Aguinaldo have agreed that the latter shall govern outside of Manila for the present.

The United States troops have taken possession of the Spanish headquarters at Manila. The Spanish troops were encamped in the American quarter. General Jaudenes says their condition is bad.

The Manila cable has been restored, and is now working, notice to this effect having been sent by General Merritt on the 26th inst.

Isidro Miley returned to Santiago on the 17th inst. after having received the surrender of the Spanish soldiers and officers at Baracoa and Sagua de Tanamo; 2370 rifles and 400,000 cartridges were surrendered. The Spaniards at both places were in total ignorance of the progress of the war, and had not heard of General's defeat on the 1st of August.

According to the *Medical Record* Dr. Emma Wakefield, a colored woman, has received a license to practice medicine from the Louisiana State Board of Medical Examiners. She is the first woman of her race to receive a medical license in the South, and it is claimed in the Union.

Four persons were killed and twelve to fifteen seriously injured in a railroad wreck at Sharon, Massachusetts, on the night of the 21st.

More than in this city last week numbered 446, which is 3 more than the previous week and 40 more than the corresponding week of last year. Of the foregoing, 107 were under one year of age; 243 were males and 203 females; 50 died of consumption; 40 of cholera infantum; 40 of diseases of the heart; 23 of measles; 20 of cancer; 20 of pneumonia; 19 of old age; 16 of influenza.

mation of the stomach and bowels; 16 of diphtheria; 16 of nephritis; 12 from casualties; 11 of convulsions; 9 of apoplexy, and 8 of typhoid fever.

Markets, &c.—U. S. 2s, 97 to 100; 4s, 111 to 112; new 4s, 127 to 128; 7s, 112 to 113; 3s, 105 to 107; current, 8s, 102 to 103.

COTTON sold in a small way to spinners on a basis of 6½c. per pound for middling uplands.

FEED.—Spot bran, \$13.50 to \$14.00 per ton for winter in bulk and \$13.00 to \$13.50 for spring in sacks.

FLOUR.—Winter super, \$2.15 to \$2.40; do, extras, \$2.75 to \$3.00; Pennsylvania roller, clear, \$3.25 to \$3.40; do, do, straight, \$3.50 to \$3.70; Western winter, clear, \$2.25 to \$2.40; do, straight, \$3.50 to \$3.70; do, patent, \$3.75 to \$4.00; spring, clear, \$3.40 to \$3.60; do, straight, \$4.15 to \$4.35; do, patent, \$4.40 to \$4.60; do, favorite brand, city mill, \$4.80 to \$5.00; do, straight, \$3.75 to \$3.95; do, patent, \$3.85 to \$4.50. RYE FLOUR.—\$2.50 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 73½ to 75c. No. 2 mixed corn, 55½ to 56c.

No. 2 white oats, clipped, 30 to 32c.

BEEF CATTLE.—Extra, 5½ to 5½c; good, 5¼ to 5½c; medium, 5 to 5½c; common, 4½ to 5c.

SHEEP AND LAMBS.—Extra, 4½ to 5c; good, 4¼ to 4½c; medium, 3¾ to 4c; common, 2¾ to 3c; lambs, 4¼ to 4½c; stock, 3 to 4½c.

HOGS.—6 to 6½c for best Western and 5½ to 6c. for other grades.

FOREIGN.—Andrew Carnegie has offered the town of Dumfries, Scotland, the sum of £10,000 to build a public library.

The production of soap in England is about 45,000 tons per week, of which between 3000 and 4000 tons are made in London.

A despatch of the 18th inst., dated from Naples, says: Vesuvius is again in a state of active eruption. Four streams of lava are flowing down the mountain side at the rate of 1000 feet an hour. An hot sulphur fumes on Mount Somma have been burned. Constant explosions are heard in the central crater, which is vomiting ashes and flames.

A Copenhagen despatch dated the 16th, says: The expedition to explore the east coast of Greenland, under Lieutenant Angell, sailed this morning on board the steamer *Godthaab*.

Russia ranks fourth among the gold-producing countries of the world, with an annual output of about \$33,000,000.

A great fire at Nijni, Novgorod, Russia, has destroyed a number of factories and eighty houses, the damage being 1,500,000 rubles.

Another great fire at Nijni, Novgorod, Russia, occurred on the night of the 16th of the present month. The city workhouse was burned and many lives lost.

General Tcherniaeff, the famous Russian conqueror of Tashkend, died Eighth Month 17th.

The plague is again epidemic at Bombay.

The Korean Government has decided to construct its own railways, and will therefore grant no concessions.

The most active volcano in the world is Mount Sangay, in Ecuador, which it situated in the eastern chain of the Andes, South America. It has been in constant eruption since 1728, and the sound of its explosions is sometimes heard at Quito, a distance of 150 miles, 267 having been counted in an hour.

A Madrid despatch says the first use made by the Central American cabinet of the telegraph cable was to ask the Spanish Government for a remittance of £300,000 sterling.

United States Minister Hunter, at Guatemala, has cabled the State Department of the death of General Morales, the revolutionary leader, and the collapse of the revolution.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, and the names are as follows: J. A. Holloway, Agent, O., \$20, for Asa Branson, Joseph Bailey, Ellen Branson, Thomas Conrow, Mary J. French, Edwin F. Holloway, Asa G. Holloway, Sarah F. Holloway, Henry Stanton and Hannah Hoyle; Cooper Cooper, Phila.; Semira L. Comfort, Cal.; Henry A. Coe, Phila.; Benjamin C. Conner, Agent, O., \$22, for himself, Israel Steel, Elisha B. Conner, Phila. Bins, Lindley M. Brackin, Lindley Hall, Joseph P. Lupton, Jacob Maule, Oliver S. Negus, Israel Sidwell and Nathan Steel; Margaret Maule, Pa.; John S. Fowler, O.; Laura A. Osborn, Conn.; Jorgen Engle, Ia.; Thomas E. South, Agent, Ia., \$10, for Asa Branson, Painter, John Q. Spencer, Edward G. Vail, Edward Edgerton and Hannah W. Williams; for Clayton Haines and Benjamin J. Wilkins, N. J.; Edward

Lippincott, Gtn.; Joseph B. Matlack, Phila.; George J. Foster, Ill.; Ole T. Sawyer, Ia., \$12, for himself, John Knudson, Iver Olson, Sigbjorn T. Rosdale, Ma. Linda Thompson and Anna T. Tostenzon; J. W. Gaffney, Agent, Ia., for George Standing; R. S. Orfield, Agent, Pa., for Joshua B. Howell; John E. Daniel, N. J.; John W. Hilary, N. J.; Thomas W. Newby, Ind., \$6, for himself, Joseph Little and Nathan Little, Charles Jones and J. Barclay Jones, Gtn.; Walter F. Vail, N. J.; James M. Moon, Pa.; John G. Haine and Leo H. Haine, Negus, Agent, Ia., \$18, for William D. Branson, Tristram Coggeshall, Archibald Crosbie, Mary Edmondson, Lydia B. Ohphant, Clarkson T. Penrose, Erick Knudson, Rea Thompson and Margaret C. Williams; John S. Pearson, Pa.; Mark H. Buzby, N. J.; K. L. Roberts, N. J.; Edwin A. Hodge, N. J.; John E. Steel, N. J.; Charles B. Heston, Phila.; James C. Chappell, N. C.; James Lee, Jr., Pa.; Edward Stratton, O.; George Haine Jr., N. J.; Samuel L. Fox, Pa.; Robert R. Hulme, Gtn.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

WESTOWN BOARDING SCHOOL.—The next term will commence on Thursday, Ninth Month 6th. Application for admission of pupils should be made to

WILLIAM F. WICKERSHAM, Principal, Westtown, Chester Co., Pa.

FRIENDS' SELECT SCHOOL will re-open, Ninth Month 19th. The Superintendent will be in attendance at the school during the two weeks preceding the opening from ten until one o'clock.

J. HENRY BARTLETT, Superintendent.

Receipts for Fund in aid of the Dukhoborts. E. L., \$5; S. W., \$5; J. I. G., \$20; A. Friend, per J. S. E., \$1; R. S., \$5; J. A., \$15; J. E. T., \$10; G. M. G. \$50; R. P. G., \$50; J. G. A., \$10; R. S. C., Brooklyn \$1; W. E. V., \$5; E. B. J., J. B. J., \$1; J. draft for £150 has been forwarded to England.

WILLIAM EVANS, Treasurer.

FRIENDS wishing to visit the New England coast may obtain board at George C. Herbert's new house, on big and shaded ground, a short walk from the beach, as within a comfortable trolley ride of Marblehead, Salem Nahant, and other places of interest.

Address 10 Central Avenue, Lynn, Mass.

WESTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, as communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

DIED, at his residence near Barnesville, Ohio, on the fourteenth of Fifth Month, 1891, JESSE BAILEY, in his eighty-fifth year of his age; was a member of Still water Monthly Meeting. In the fore part of his sickness, he frequently expressed a desire to be in readiness at the Master's call, and his friends have the comforting assurance that he has been safely gathered home.

—, at his home in Malvern, Pennsylvania, on the morning of the fourth of Seventh Month, 1891, DAVID EVANS, in the eighty-first year of his age; a member of Malvern Friends' and Coates Monthly Meeting of Friends. "Be still and know that I am God." The dear Friend during a prolonged sickness, often allude to the value of "silence." On one occasion being asked if he would like to hear reading from some interesting book he replied, "I enjoy the book of silence." He was a member of Malvern Friends' Monthly Meeting in the seventy-ninth year of his age, a valued member and elder of New Garden Monthly Meeting of Friends. He was of a quiet spirit and endowed with good abilities, which qualified him to fill with acceptance several important trusts in different institutions. He was exempt from trials and afflictions incident to this life, but under all, was a good example of Christian submission to the dispensations of Providence, and it was his chief concern to keep his lamp trimmed and light burning, ready to meet the Bridegroom of souls. He died in peace.

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We have observed in our last number an extract from a work entitled "The Greatness of Little Things." It is no wonder that in such little a volume of meaning seems wrapped up; another book might be written on "The Little-ness of Great Things." A few days before, the following extract from the *Youth's Companion*, titled "Troubled by Little Things," had come under our notice:

The Quaker spirit, at its best, is the spirit of truth, righteousness and all-embracing charity, but sometimes Quakers, like other people, make too much of little things, thereby becoming, what they tell, formalists. The *Church Standard* tells two anecdotes illustrating this tendency.

"In the days when Friends were accustomed to wear cocked hats turned up at the sides, one good friend bought a hat of this description, without thinking that it was lopped up with a button. He wore it one day in meeting, when he noticed some looks of curious displeasure. Taking off his hat he saw the reason for the looks, and then rose and said, 'Friends, if religion consists in a button, I wouldn't wear a button for it.' His sermon was at least understood."

"A somewhat similar story is told of an influential Friend who, on his way to meeting was caught in a drenching rain, and borrowed a neighbor's hat. He seated himself opposite to Jacob Lindy, who was so much disturbed by the glittering buttons that 'his meeting did him no good.' When the congregation rose to depart, he felt constrained to go up to the Friend who had so much troubled him and inquire why he had so grievously departed from the simplicity enjoined upon the members of our Society."

"The good man looked down upon his garment and quietly replied, 'I borrowed the coat because my own was wet; and indeed, Jacob, I did not notice what buttons were on it.' Jacob shook his head and warmly, and said, 'Thou art a better Christian than I am, and I will learn of thee.'

"Jacob was right. He had been paying too much attention to the 'mint, anise and cummin' of Quaker tradition."

While we have a sympathy with those two Friends whose spirit seemed to transcend the letters, we are not in haste to judge that those others who were disturbed by so obvious signs of a giving way to vanity—as when "straws show which way the wind blows"—were any more enslaved by the jot or tittle of the letter, or were less universal in their spirits, than the two who were unconscious of the marks which they bore. The evidence on the face of it, and in its unexplained stage, was enough to occasion the uneasiness—an uneasiness exercised over the letter because of the spirit which it might well be taken to express.

Probably the smallest, that is the shortest, word in our language, is really the greatest word in most men's hearts. It is a being "troubled by a little thing," when one insists on the word "I" in some matters, rather than "he," or "you," or "they." Is it any more a petty concern when a small word or a button represents a great principle—involves the gospel principle of humility, and simplicity of show? Was a button a petty thing when a little girl touched it and thereupon the foundations of the deep were broken up, and an entrance to New York harbor was cleared of its underlying obstructions by the finger of a child exploding, through an electric current, a mine beneath the rock-bed? So a button might easily be but the beginning of a train of agencies to rend a church. A far-seeing eye might be grieved at it as the seed of a future disruption, while a short-sighted eye would get no deeper than to scorn it as a trifle, and its prophet as a Pharisee of trifles.

Not that the buttons in themselves do anything. Those who count beads and buttons and elements as in themselves medicated with grace, or inherently magical of ill-fate, are tainted with superstition, and are subjects of the letter which killeth. But when little tokens spell a principle, when they are testimonies of Truth, it is large-hearted and broad-minded to cherish them, not for themselves, but for the pure Truth's sake alone; and to grieve over other tokens as entering-wedges of vanity, of worldliness, of dismemberment, of "corruption that is in the world through lust."

The jot or the tittle which is accompanied in one's mind by the enlightenment of the spirit for which it stands, may rightly be invested with all the magnitude of that spiritual principle. A button is large in proportion as it is spiritually transfigured. A pin is a pin; but when in the inner sanctuary of faithfulness eternity is seen to hang upon it, it is smallness of mind—is it not rather largeness of heart—that takes in the

eternal significance? A pivot is a pivot. But there are pivotal moments upon which, for a single soul, the everlasting swings.

And so we little know what things are little, except some things that are highly esteemed in the sight of men. These worldly-great will in the balance of the sanctuary be found exceedingly small. It is said to be vulgar to society to estimate persons by their personal appearance. Equally vulgar spiritually it is to estimate the outwardly large or grand things as great in comparison with a minute item representing an imperishable spiritual principle. One of the greatest lessons taught by the walls of Haverford on our first sight of the study-room, was this motto over the door, once placed there by Dr. Paul Swift: "*Minimum minimum est, sed fidelis esse in minimum maximum est.*"—"A very little thing is very little, but to be faithful unto a very little is a great thing."

THE FIRST STEP.—"It is the first step that costs" the rest is only a slipping, slipping, drifting, drifting, until the awakening shock comes.

The first time you do something you feel best to say nothing about at home—the first time you accept a glass of punch flavored, no matter how slightly, with spirits; the first time you allow yourself to be drawn into questionable amusements, you have taken that expensive first step. Why is it expensive?

Simply because you have "established a precedent." After once doing one of those things you will have, besides the former temptation, your own reputation in addition to combat. "You did it the other evening" is the strongest argument that can be used against your scruple.

The boys will say, "You drank punch last week at John's camp, now you must have a glass of beer with me. It is just as harmless." Or a girl will plead, "You let your mother think you were going to the church social with Ella when she took you to the park. You can do it again, and go to the theatre with me. The tickets are bought, and we shall feel hurt if you don't come with us now."

When once you have taken the step, you have entangled yourself in a web. You struggle half-heartedly, and its meshes close about you one by one, until, tiny as they are, you realize that escape from them would be very difficult.

The but one course is wise—break away altogether. Some of the meshes that bind you will still seem very delightful. You will wish you could slip away from some without giving up the others. It cannot be done. Right-about-face and go the other way. Why? Look about you.—*Exchange.*

Not long before his death, Richard Jordan reported said: "My hope, my only hope for salvation, is in the mercy of God, through the merits of Jesus Christ."

"A Quaker Experiment in Government," by Isaac Sharpless—A Notice.

(Continued from page 35.)

That statesmanship, we may say, in the revival of interest now attending it, has received during the last twenty years remarkable attention from scholars on both sides of the water. Its inevitable issue was democratic government, and as a result of it, and with emphasis, there is now hardly a first-class State in the world where, in government circles, there is not open or tacit recognition of free movement in the popular mind—recognition of this organic, self-demonstrating doctrine of popular sovereignty, known here of all men, as opposed to the system of reigning families, classes, minorities, or on occasion, that of intervening States known in Penn's day. The world can afford to smile, as it does, at the anachronism of the present German emperor, but France in form is republican, and England is "an aristocratic republic with a permanent executive." It is in the light of this immense growth of popular institutions since the days of William Penn that we have to regard this book of President Sharpless. It describes a segment of the circle of this great movement. Back of and as part of it, we have the colonization of Plymouth in 1620; the great Suffolk Emigration of 1630; these two, with those of New Haven and Conn., making "the New England Confederation of 1643;" that of the Rhode Island Plantation in 1636, and, animated by the same spirit, that of the Calverts in Maryland in 1634. A unity of purpose pervades them all. Their leaders were apostles of civil and religious liberty, and, as emigrations from Europe, they were exclusively religious; they were godly men seeking a heavenly country, and strangers and pilgrims on the earth. Back of them still further was the Protestant Reformation. These several colonizations represent a spirit or temper born of select peoples, sifted in Europe as wheat to achieve here a new civilization; a supreme and imperative public life wide as our empire;—a transcendent nation best traced in pedigree through a long series of legal enactments in England, Magna Charta and the Petition of Right, and ending here with the Declaration of Independence and our Constitution of 1787 with its later amendments. Their work here, and that of their successors has been, we may say, the development of a vast inheritance of equitable laws and liberty; an equality of civil rights among commoners which Hallam describes somewhere as the most conspicuous character of the English constitution, the source of its permanence, its improvement and its vigor. These things these pioneers were to reaffirm and enrich here, having learned them from luminous events and from historic men. The founders of these colonies, including the province of Pennsylvania especially, we are to associate in these respects and in the same line with Hampden, Russell, John Pym, Sidney and John Milton; we are to trace their work in a long genealogy back to the most ancient monuments of English freedom. Thus viewed, these infant colonies no longer appear as sporadic settlements feeble and infantile, however small in numbers and poor in estate, but as heralds of a new order in the world; and the movements themselves, not as independent steps unrelated to each other, with no background of fact or event, but as the slow tendencies of centuries reaching a consummation; not as a sudden break in the continuity of history, but as an efflorescence of forces as old as the hope

of man. Our portrait, therefore, of William Penn, as described in President Sharpless' book, must be held up with that of elder Brewster, John Robinson, William Bradford and Roger Williams, because suffering in the same cause, with the same attachments and protest against all forms of prelate and prerogative, they left their English homes, as did Penn, to found a new nation in freedom of conscience, both in church and state. That they differed in degree in appreciation of these objects, and in their methods of foundation and establishment is simply to say they were human. Their conceptions were new conceptions, new interpretations of liberty, civil and religious, and that they were so regarded in Europe, receives confirmation in the contemporary declaration touching them of the most gifted philosophic statesman in English history.

Nothing more surely shows the marvellous political genius of Edmund Burke than his instant and complete judgment of the *new order* introduced into the world in 1776 by the birth of the American State, its strangeness and absolute newness in human affairs. He then said, "A great revolution has happened, a revolution made, not by chopping and changing of power in any of the existing States, but by the appearance of a new State, of a new species, in a new part of the globe. It has made as great a change in all the relations and balances and gravitations of power as the appearance of a new planet would in the system of the solar world." We emphasize not so much the announcement of a new State as the character of that State; the *new species* of powers and forces liberated to the world in the establishment of our republic, and add, that as expressing the opinion of competent European authorities at the time, Burke's view is at one with them.

The place of "A Quaker Experiment in Government," then, is to show the niche and work of William Penn in the introduction of a *new species of state* in the political order of the world, and the same holds true so far as it goes, of Brewster, Roger Williams and John Winthrop. Each aided in it according to his own light, but we place Penn highest of all; in the forefront of history, because the object of his legislation was the creation of the purest Christian or spiritual type of national well-being yet found in the ordinances, constitutions and customs, by the selection of which, as Lord Bacon says, "those who found States may sow greatness to their posterity and succession."

The discussion of these traits or characteristics of national life, as conceived by Penn, make up the substance of this book, and for this reason alone may well be studied. Whether voicing the views of his people or himself in 1681 or 1687, or again in 1676 in framing the Constitution of New Jersey, he was an iconoclast in the great company of Sir Henry Vane and others; in advance of the political and ethical thought of his time. We believe that students of history in Friends' schools and colleges should be taken to see the Penn mss. in the library of the Historical Society of Pennsylvania. Here are Penn's fundamental Constitutions, or, as we would say, the original constitution of his colony. The author of this volume characterizes it as "a remarkable constitution for the year 1681," "anticipating as it does, by two centuries, in some respects, the best ideas of the most advanced republics, and denying with a single exception nothing in our present American constitution relating to individual liberty and the right of popular assemblies." They are great historical

documents. And yet how little do Friends ever hear of them in school or college or home! They are like that old manuscript volume* Wm. Bradford's formerly in the suburban palace of the Bishop of London at Fulham, giving in his own hand the detailed story of the Pilgrim Fathers from their earliest gathering from Scrooby to the year 1647; or like the venerable parchment originals of Magna Charta, 1215, preserved to our own day in the British Museum, precious incalculably as tracing the history of liberty. The early Constitution itself in its divisions of legislative power and action described in this chapter; the popular Assembly the more aristocratic or upper House and the Governor or his deputy. So too, we have here their changes and modifications in almost constant democratic development; so also, the political parties of the period; that of proprietary interests and sympathies mostly in Philadelphia led by James Logan; the party of county Friends and Germans headed by David Loyd and a non-Quaker party with what seems a constant increase of numbers, advocates of a State church and a colony of the Crown. The plot of these factions or their storm-centre is about the questions of proprietary rights, and the religious tests of the civil life, yet to be noticed. After nearly thirty years of active fusion the young colony is crystallized, and a succeeding thirty years of tranquillity follows; a tranquillity so remarkable that its renown pervades Europe and elicits the signal notice of Voltaire. Penn passes away in 1718 in the early years of this peaceful calm. The chapter is as clear as crystal itself, and is instructive to us as shown here in that as in preceding generations the new spirit, old however, as the first Christian settlements in Asia, shook light and impulse over Western Europe for another page in Christia civilization, the tidal wave breaking on our shore in the emigrations from it we have a ready mentioned.

It is interesting to notice, also, that during these years of calm, with the province in the hands of Friends for many decades, President Sharpless is of the opinion that the Quaker vote was kept solid by good politics on their own part, perhaps by the adoption, as he suggests, of the town-meeting system then in vogue in New England, and that "the State expressed its principles in which they, in common with many German sects believed, and that they were loyal to the representatives of those principles. He notes that the growth of popular government was constant.

The chapter on religious liberty is largely occupied with a description of the contest induced in the Pennsylvania Province by the position Friends have always held in regard to the judicial oath—the confusion resulting therefrom and the rest of the book, except the closing chapter, is but an expansion of the same subject—the attitude of Friends touching war, and as a natural sequence, the relations of Friends to the Indians. The whole history of the process by which the right to consider an affirmation as valid in legal evidence as an oath, is here given in detail, as also the controversy with reference to capital punishment consequent upon the views of Friends. The various political parties of the seventy-five years of Friends' con-

* The original parchment folio of this volume, now in the Mass. State Library, was presented Fifth Mo. 26th, 1897, to the Governor of Mass., by Ambassador Thos. F. Bayard, of Delaware, at the instance of Dr. Lord Bishop of London, and by decree of the Episcopal Consistorial Court of London.

are again developed and their connection with the Friends in power brought out. Exceeding confusion and criticism of Friends in all these aspects of the colony has always obtained from want of a clear understanding of the exact terms under which Penn himself held his province under the Royal charter. That province was in no way his own in legislation, outright; that this legislation was at all times subject to the approval of the English government with the power of veto; that war, peace, the oath, the affirmation, capital punishment and other civil processes rested in a final choice of determination of the English crown, seems to have been the weakness of the experiment originally, and, at last, to have resulted from sheer pressure of arbitrary force lodged in a foreign cabinet in the voluntary retirement in 1756 of Friends from power.

The whole story is an instructive one, and instructive to Friends because it shows with vivid interest and emphasis the origin here amongst us of some of our own forms of disciplinary church procedure, or their need and use; the history here of our own corporate religious life. Our Queries from 1710 to 1756 just have been of lively concern throughout the Yearly Meeting, and throughout these years as earlier also. No young Friend can read these pages without a better appreciation of our own form of denominational faith, as developed under trial and suffering, into the practices, traditions and principles as we now have them.

From that time to this, we may say, the corporate life of Friends, with a single exception, has been one of comparative ease in all particulars, especially those mentioned. Some of these queries, notably the seventh, have been to the young and middle aged almost obsolete and of no meaning for many years.

But with the idea of political imperialism now in the air; with the expansion of the American navy and navy consequent upon the extension of our empire in foreign parts; with the policy of a fictitious "manifest destiny" rampant throughout the country, with the sinister possibilities already larger than a man's hand of our developing democracy—these temporarily obsolete forms and queries, our whole Discipline in fact and our religious order may wake to a terrible reality. As a picture of Quaker life and contribution under the stress and strain of personal suffering; suffering for conscience and for the sake unselfishly for generations yet to come, this book, as a host of others classic with us, but neglected or utterly unknown, may then have living truth to tell, and the nature and wholeness and splendor of spiritual Quakerism become again fragrant with newness of life. The heaven of it, as President Sharpless says, is still working, and the world will yet come back to it.

We think that maps, divisional and as a whole, of Penn's Province should accompany the book, with more frequent illustrations of houses, places and portraits contemporary with the events described, and that the book itself should have proper place in Friends' schools and families, and be read and thoroughly explained.

HENRY N. HOKIE.

HANNAH, the wife of Jonathan Evans, who died in 1829, was a valued minister of the gospel of Christ, said to her immediate family, not long before her death: "Keep low—keep humble, what a precious thing true humility is! O, how I have prayed for myself, that I might be kept little and humble; and for you also."

Company for the Aged.

I never would have believed myself capable of such a contemptible thing as reading a letter which I well knew was not intended for my eyes, and yet the lesson thus brought home to me was so wholesome that I can almost be thankful for my momentary weakness.

It happened in this wise. I had gone to mother Grover's room to get her lamp for cleaning, and receiving no response to my knock had opened the door and walked in, when to my surprise, as it was early in the day, I found her fast asleep upon the couch. As I carefully lifted the lamp from the table my eye caught my name upon a freshly written page, and before I realized what I was doing I had read as follows from a letter addressed to her sister in California:

"I do so miss the freedom of hospitality that I once enjoyed. Anne is a good woman and makes John a good wife, but, of course, her friends are not my friends, and she dreads company at best, so that when I received a letter yesterday from our girlhood friend, Eliza Foster, telling me that she and her daughter were on their way from Kansas to Philadelphia, and would spend a day or so with me next week, I couldn't summon the courage to tell Anne, and was so worried and anxious that I slept scarcely at all during the night.

"Of course I must tell her soon, however much I dread it.

"I do long to see Eliza, but, oh! how I wish I might entertain her without troubling any one else."

Hastily withdrawing I went to my room, where between shame over my surreptitious act and this new revelation of myself, I passed a wretched hour. My husband's mother was a sweet old woman, who, in the "still contentedness of seventy years," seemed the personification of patience and cheerfulness, and I had come to love her dearly.

Five years before I had come as mistress to the home over which she has presided so long, and I flattered myself that during that time she had received every attention which could have been given her by an own daughter. The heating and lighting of her room, fresh linen and frequent sweepings had received my careful attention. I had always held myself ready to assist in her sewing, and had taken pains to prepare her favorite dishes, all of which had been a real pleasure, so sweetly appreciative was she; but it came to me now, with painful clearness, that in studying her comfort I had confined myself to her physical needs, and had given no thought to her social longings.

"Anne dreads company," so her letter read.

Was that true? Quickly I ran over the five years of my married life. It was a fact that few of my friends from a distance had visited me, but then I had few near relatives, and as to John's friends—the freedom with which they came to the old homestead the first year appalled me. I tried not to complain, yet I endured rather than enjoyed their presence, and always gave a sigh of relief when they left. They must have felt it, for seldom did any of the relatives come now, and how mother must have missed their visits! Truly I had been remiss, and must in some way make amends, with which determination I resumed my work, promising myself that I would make mother's coming announcement as easy as possible for her, and give a hearty welcome to her guest.

That afternoon, as I sat sewing, she told me with hesitation and evident reluctance of the

letter received and the projected visit. Concealing my embarrassment as best I could, I expressed the pleasure which, after the lesson of the morning, I really felt, and gradually drew her out in regard to this life-long friend who was about to visit her, and other companions of her earlier days. As she easily fell into the reminiscence mood I improved the opportunity, when she referred to the visits received in her early married life, to inquire if she had much company in those days, and if she enjoyed or found it a burden.

"Yes," she replied, "I had much company, especially in summer when the Slocum relatives from Philadelphia used to come here for their outings. The Cary branch of the family from Pittsburg, too, used to come sometimes six and eight at a time, and stay a week or more. How well I remember those days! Sometimes, I confess that I had some dread of their annual visits, for of course their coming added greatly to my work in the busiest season of the year, and I seldom had good help, but I enjoyed their visits after all, and as I look back I count them a real blessing in many ways. They stirred up our somewhat sluggish farm life, which was more monotonous than you can imagine in these days of wheels and rail by villages. Their coming brought new trains of thought which lingered after they were gone, and aided, I am sure, in keeping me in mental health. Their presence gave me higher ambitions, too, and that without making me discontented with my lot as a farmer's wife, either, for they brought with them a sympathetic presence which enabled me to come into their life with its joys and sorrows, even as they came into mine, and I could readily see that while they had larger advantages than I, they also had their peculiar cares and temptations for which I was free."

In response to my question as to whether she made very elaborate preparations for their coming, she replied:

"No, I didn't. I knew that they came here to get just what was wanting in their city home, and I made little attempt to change my bill of fare, or to assume, however remotely, the style to which they were accustomed, and I believe they enjoyed their visits the better for it.

"Yes," she dreamily continued, "I like to think of those days, with the summer company and the family gatherings. They brought much work, it is true, but they brought pleasant associations which more than compensated for all weariness of flesh."

The next day I asked mother if there were any friends in the vicinity whom she would like to invite in to meet her expected guests at tea, and never will I forget the sudden brightness which illumined her face as she named several old people within visiting distance with whom she and her friend were children together.

The following week was one of joyful anticipation to her, as, with the eagerness of a child, she entered into the preparations for her "old folks' party," as she called it, and when the day arrived, and she, with her guest, welcomed the bent forms and wrinkled faces, and when I saw how delightfully they communed together of by-gone days, I wondered at my blindness in not having discovered sooner, and of my own accord, the social needs that accompany old age, and I mentally resolved that mother's first "old folks' party" beneath my roof should not be her last. Already I am looking forward to her birthday, three months distant, as an occasion upon which to repeat my happy experiment.—*Adelia Cobb, in Christian Work.*

FOR "THE FRIEND."

Round About Rocouney.

XVII.

In the spring of last year, a bird house of many round openings for the hoped-for ingress of martins, was made, and set upon a post twenty feet high at the top of the garden. In the near-by chicken yard are two Downy mulberry trees and several plum trees; and when the conveniently-chambered habitation appeared, so desirably placed, it was doubtless welcomed with glad acclaim by all local sparrows as admirably adapted for their needs. And so it happened that very soon all the apartments were seemingly in process of pre-emption by the saucy birds while as yet no martin had, so far as observed, come upon the scene.

As this undesired procedure could not, of course, be allowed to continue, and James (who came from old England, the historic home of the sparrows) affirmed that he knew just what needed to be done, permission was given him after a few days, to mount the long ladder placed against the post, and, having removed the several nests that had been constructed by the intrusive birds, to throw over the partitioned box an ample piece of burlap. After the lapse of about two weeks, during which the barred-out bundles of feathers, scolding the while, sought in vain to gain entrance to the enveloped box, came the first martins wheeling around. Then was the cover thrown off,—and the protracted contest for possession began. It is an exercise that will probably continue as long as the bird-box surmounts the post, but the martins—which appeared this year in greater force than last—are now, and it is likely will continue to be, the occupants of most of the coveted apartments. *

It is a pleasing sight to see the dark-coated birds ranged atop of their little house, or, suddenly dashing away together in bold aerial flight, return to circle gracefully around the household centre, then, diverging to the wind-mill's top, hold noisy council upon its extended blades. Now the home-bound sparrows know little of this wide careering life and delishtome liberty of the welkin, but, busied always near at hand, mount merely up from chicken yard or garden ground to the bird-box—seldom above it—then drop down again, or wing a tiny flight to mulberry tree or plum tree. Doubtless, however, they rejoice and are as satisfied in their sphere as are the others.

Yet these blithesome birds have their human enemies, as we know, and very many of them: "Pesky English sparrows," says my *Farm Journal*, in its current number, pilfering the wheat right along, after stealing the garden currants, and, as charged, the precious pie cherries! Appealing quite seriously to the Secretary of Agriculture for relief, the complainant makes

bold to inquire—"Are you going to let this miserable business go on until we are all devoured, without being aroused to the danger and loss that is being sustained by the country? Tell us the best way to clear our farms of this predaceous bird, who, with all its faults, possesses not a single virtue. . . . One hundred million dollars a year would be far less than the country annually loses by the fearful rapacity of this naughty bird, to say nothing of the mischief they do in driving away our beautiful native song birds, so useful and necessary to protect our farms, gardens and forests from insect enemies. I speak with warmth, and I assure you I have reason to feel *hot* on this subject."

The economic side of the question certainly constitutes a grievous and fairly well-grounded charge, and does seem to roll up a fearful balance as against the unconcerned feathered chatterer. Willing to throw out any proper foil against so heavy a presentment, I noted with interest in a paper sent me from New England the other day, the following partial defence of this questionably-beneficial importation from the mother country. The item reads: "The little feathered gamin for whom nobody has hitherto seemed to have a good word, is now reported as doing excellent service in some towns [i. e. townships] of Maine by saving the pear trees from a destructive green worm, while at the same time keeping the peace with the native birds." Inasmuch as it was but yesterday, I think, I read the information that the present year's wheat crop of this country, will, it is calculated, greatly surpass the yield of any previous year, the loss of that kind on account of the sparrow may not really be so grievous as has been represented.

There is another aspect of the sparrow subject tending to his favor, which needs to be taken into account, and it is based on the city and not the country side of the argument, and on its winter phase perhaps as much as that of the summer. I refer to the fact that in all our large cities are thousands of children (as well as many older in years) who are rarely provided with a glimpse of green fields and the bird life therearound, and to whom the tame and very domestic bird we are considering, so perfectly at home even in extensive, closely built-up areas, becomes a perennial diversion. Certainly it affords ready opportunity to point for them the beautiful parable of God's care of the sparrows, as of all his creatures, and so, many a sash is lifted, and little hands throw out the crumbs upon the drifted snow.

Nevertheless, the plaint of the agricultural writer quoted above, concerning the mischief the sparrows do "in driving away our beautiful native song birds, so useful and necessary to protect our farms, gardens and forests from insect enemies," is one not to be lightly passed by. At the same time, it is not to be forgotten that the sparrow, while responsible more or less for the economic loss as hereinabove stated, probably represents an agency very subordinate to that which causes the wanton destruction of beautiful song birds, and others of fine plumage, at the behest of a heartless fashion. Very singularly, and even alarmingly, have the successive insect enemies of our fruits, cereals, and vegetables, and even of our forests, multiplied within a few years, so that sometimes in witnessing or getting report of their blasting and desolating work, the thought recurs to the words—whether of rehearsal or of prophecy—of the prophet Joel (Chapter 1, verse 1): "That which the palmer-worm hath left hath the locust

eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten."

A report made in 1886 from carefully gathered statistics of ornithologists, went to show that not less than five million song birds were annually required to fill the demand for ornamentation of the hats of American women. It has been lately asserted that the slaughter has been greater during the last two years than ever before. By the frequenters of the plume house there has been a great outcry for several years against the "theatre hats" worn by the women. Portions of the plumage of birds or their entire prepared bodies being largely made use of for the hats' so-called ornamentation. Not against the barbarity and bad taste of this fashion, but because the height of head gear obstructs the view of the stage, is the outcry being made.

At the recent graduation exercises of the St. Normal School, at the neighboring town of Westchester, William P. Phillips, son of principal of the Institution, delivered a thoughtful address on "American Idolatry," specifying the worship of gold, political bossism, a (among women) the senseless following of fashion, as being three of the most exacting idols of our people. Of the last it was correctly concluded that, "undue attention thereto is a species of idolatry foolish in the extreme and especially lamentable in result." Were a mark historically warning upon this score asked for, need but turn to the third chapter of the prophet Isaiah to learn that by reason of the idolatry, by the daughters of Zion, of the vanities fashion of that day (and they are given in much detail), "thy men shall fall by the sword, a thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

But how could national ruin and disrepair progress from such a cause—such a petty and logically unconnected one, as some may be ready to say? Naught likelier and easier. Mark the steps! Forgetfulness of God—idolatry of fashion—no use for prayer—devotion to balls at the sports of the amphitheatre—vain show and extravagance of living—political decadence—speculation, gambling, fashionable extravagance must be paid for, "by fair means or foul"—ordinate covetousness, including that of a hater for a neighboring peoples' possessions—general venality—war—sickness, pestilence, wounds, deaths, with consequent lamentation and mourning by reason of the prevalent desolations. Is the sad picture reflected to our own day and even to our own nation?

Well, though I seem to have wandered somewhat away from the sparrows and martins with which these notes were started, yet, looking up at the bird house and seeing on its roof-ridge the form of a pretty, purple bird of the second named species, its head held a little sideways but turned upward to the sun, its dark, iridescent plumage shining as it were a burnished coat of mail, the hope is felt that neither he nor any of his tribe may be wantonly slain or captured to subserve the ill purpose of shining resplendence on the hat of a woman of fashion.

JOSIAH W. LEEDS.

"MINISTERS of the Gospel of Christ must be absolutely clean in their lives. The Holy Ghost is not going to put pure water into a dirty jar."

"EVERY man must humbly seek the glory of Jesus Christ alone."

*The following information in this connection is given in Dr. B. H. Warren's *Birds of Pennsylvania*: "Since the advent of the prolific English sparrow, martins have abandoned many of their nesting-places in towns and cities. Dr. John R. Everhart, of Westchester, Pa., appreciating that his flock of chattering martins was rapidly diminishing before the advances of the sparrows, some few years ago erected in his yard a large pole with cross-pieces, from which were suspended, by brass wire chains, each about eighteen inches long, a number of boxes, in which the martins, also wrens and blue-birds, nest without any trouble from their common feathered enemy. The swaying motion of these pendulous boxes appears to frighten the sparrows, as not one has ever been observed to alight on or enter them."

Egypt; Its History and Civilization.

BY DAVID M. CHAMBERS, JR.

(Concluded from page 46.)

The new king of Judah gave to Necho II, the silver and gold belonging to the kingdom, but order to do so he taxed his country, and gave much to Necho as the commandment required. us we see how soon the two countries—Egypt and Judah—came to be enemies, whereas a century before they were fast friends. The king of Babylon, Nebuchadnezzar, had taken all that belonged to Necho, from the Nile to the Euphrates, so that the land of Judah was not troubled any more by the king of Egypt. But the Jews did new foes, the Babylonians, in a war which ended with the fall of Jerusalem, 588 B. C.

Necho II. died in 605 B. C., the year after Nebuchadnezzar ascended the throne of Babylon, and was succeeded by Psammetichus II. Of his reign we hear but little; after reigning for fifteen years he died, and was succeeded by Vaphres (the Pharaoh Hophra of Jeremiah xliiv: 1, and Ezekiel xxix: 3; xxx: xxxi; xxxii: 30, where the Lord would give him into the hand of his enemies, in the same manner as Zedekiah, king of Judah, was delivered to the hands of Nebuchadnezzar, king of Babylon. An alliance was made by him with Zedekiah, king of Judah, and by his influence Zedekiah revolted against the king of Babylon. He came to his assistance when Jerusalem was besieged by Nebuchadnezzar for the third time, but was utterly defeated by the Babylonians, and thus the prediction told concerning him time to pass. After a reign of about nineteen years, Vaphres (Hophra) died in the year 571 B. C. In the early part of his reign he had defeated the Cyrians and Tyrians, and also laid siege to Sidon, capturing it in the end of the reign. After the second siege of Jerusalem, this king of Egypt opened the frontiers of his kingdom, and received the exiled Jews.

Vaphres was succeeded in 570 B. C., by Amasis Amosis, as Manetho states). During his reign alliances were made with the Greek tyrant, Polycrates of Samos. Foreign nationalities came over, and settled in Egypt, and in 568 B. C. the Babylonians made an invasion. In 526 B. C. he was succeeded by Psammetichus III., who reigned only one year, having been captured by the Persians under Cambyses, their king. It is related by some historians that Cambyses compelled Psammetichus III. to drink bull's blood, which probably turned into poison, as it caused his death. He was the last of the Saite kings.

The Persians held Egypt for about a period of two hundred years until the conquest of Alexander, king of Macedonia, in the year 332 B. C. Once during that period of two hundred years, the Egyptians revolted, during the reign of Xerxes, king of Persia, but were conquered again the next year, 484 B. C., the last of the Pharaohs being Nectanebo. When Alexander conquered it, he removed the seat or capital of the empire to Alexandria, a city built and named after himself. By thus doing it was made a province of Greece. After his death (323 B. C.) the dominions of the Grecian Empire fell, first into the hands of thirty-two of his generals, but afterwards only four retained the dominions, the distributions of the empire being as follows: Cassander had Macedonia, Lysimachus had Thrace, Seleucus taking Syria while Ptolemy held Egypt.

Of the first of this name we hear much. That

was Ptolemy, son of Lagos, and surnamed "Soter" i. e. a "Savior" of his country. During his reign of thirty-eight years from 323 B. C. to 285 B. C. he did many cruel acts. One was the treacherous seizure of Jerusalem, whereby many of the Jews were carried off to Egypt. Of this act Josephus gives a graphic description in his "Antiquities of the Jews" book 12 ch. 1. Of the next ruler, Ptolemy II., surnamed "Philadelphus" (i. e. a "brotherly lover"), we hear of much good during his reign. He was a man of great learning, and set free many captives. According to Josephus he dedicated many gifts to God, and it was during his reign of forty years that the Bible was translated into the Greek language, and put into the great Alexandrian Library. There were in all fifteen Ptolemies.

The crowning heroine of the "Ptolemaic Period" was Cleopatra "the beauty of the Nile." She was the daughter of Ptolemy XI. surnamed "Auletes," and together with her brother, Ptolemy XII., she ruled over Egypt. But they had not been on the throne together very long before civil war broke out between them, and Ptolemy was forced to flee from Egypt. Julius Caesar, hearing of the war which existed between her and her brother, did not hesitate to take her side, thus becoming an enemy to Ptolemy. The war lasted some months, ending with the defeat and drowning of her brother. Another of her brothers, Ptolemy XIII., was declared king to reign with Cleopatra. But after a reign of about five years, she assassinated him in the year 43 B. C. She was one of the most cruel and wicked women we read of in the pages of history. She, together with Marc Antony, the Roman soldier and friend of Julius Caesar, committed some of the most barbarous of acts. At last Octavius (afterwards Augustus Caesar) enraged because of his separation from his wife, Octavia, waged war with him. He, together with her fled to the tombs where, not wishing to survive capture, he committed suicide, at the intelligence of which Caesar fearing the death of Cleopatra by her own hand, tried to keep her from committing suicide. But she, not caring to fall into his hands, though she probably knew she would be treated kindly, killed herself by placing an asp (a small hooded snake) on her bosom, which was concealed in a basket of figs. Alexandria began to decline about the year 30 B. C. (the year of Cleopatra's death) but at the beginning of the present century commerce returned once more, and the old forsaken town revived, and this day a modern city stands by the ruins of the old city of Alexandria.

In the first century of the Christian era the Christian religion was established in Egypt, and for about five hundred years and more, her people were firm believers of that faith. Clement of Alexandria was a noted Christian father of the second and former part of the third century. But in about the 640 A. D. the Saracens under Omar, one of the successors of Mahomet (or Mohammed) invaded Egypt and forced upon them the new religion of the prophet. Some they won over, but others still clung to the Christian faith, and no measures whatsoever, could induce them to leave, no, not even by the sword of the prophet himself. The Saracens believed that Mahomet is the prophet of God, and that there is none of the prophets from Moses to Malachi equal to him. The most prominent feature of their religion was "predestination" i. e., that all things are decreed in the heaven (for they believe in seven heavens) beforehand just what will happen in the future, and that if a person was to die bravely in battle, he would

reap the benefits and profits of future happiness in heaven, which would be far better than to survive, sharing the spoils of the enemy.

The Arabs continued to be masters of Egypt until the year 1517, when the Arabians became subjects of the Turks, and the Arabian rule came to an end after a period of nearly nine hundred years. Since that time Egypt has been a tributary to Turkey, except during the three years that Napoleon Bonaparte occupied it (1798-1801). In 1832 and 1839 the country would have been liberated by Mohammed Ali, the viceroy, but for the interference of the "European Powers." It was not, however, until the rule of Ismail (khedive 1863-1870) that the Suez Canal was constructed, and the nation was plunged into debt, by a system of internal improvements, which the country could not meet. In 1876 (the French and English citizens, being the principal creditors), the governments of Europe appointed commissioners to take charge of the Egyptian revenue.

Because the khedive objected to foreign control, England and France, had him deposed and put Tewfik, his son, on the throne. But he fared no better, in fact worse, for the Nationalists being disgusted with his rule, rebelled under Arabi Bey, but the revolt being crushed by the English troops, they gained permission of the Turkish government to occupy the country until the carrying out of certain reforms. The leader of the rebellion, Arabi Bey was finally overthrown and banished from Egypt. Everybody, of course, has heard of how General Gordon, the great English general had been appointed English governor of the Sudan and had been offered a large salary, but would accept only a small sum, how this position gave him an excellent opportunity of fighting the slave trade, how he sailed up the Nile to Khartoum, from thence to Africa's centre, how it was his delight to minister to their wants, how he resigned and went to England, because the khedive would not support his measures, how in 1884 he was sent a second time to take command, how he was at length driven to Khartoum, being forced to cut off communication with other countries, and how finally he was killed by the rebels and the city taken before relief could come. This was in 1885. He was a sincere man, carrying his principles into every day life, and his name will always be remembered by a grateful people. On the seventh of First Month, 1892, Tewfik died and was succeeded by his son Abbas, who was only a mere lad of eighteen when he ascended the steps of khedivship, and the country is still under the control of the English government.

We have now viewed the history of Egypt both past and present, and as to civilization we have found that they were the first to have any record of national history. The ruined temples which have stood for so long ages past will probably stand for many ages to come, and remind us of the proverbial saying of King Solomon in the book of Ecclesiastes, "There is no new thing under the sun" for "it hath been already of old time, which was before us." That is true, and though the wonders of Egyptian art glare up before the eyes of the traveller as something apparently new to them, still we know that generations who have long ago gone to their graves looked upon those very monuments, and statues of which there seems to be no end in number. Is it any wonder then that the famous general and ex-president, U. S. Grant, when on his trip around the world having visited the grand works of Egyptian art, should remark, in his own quiet way, "After Egypt there is nothing."

FOR "THE FRIEND."

I'LL STEAL AWAY TO JESUS.

"Evening, and morning, and at noon will I pray;—Ps. cxix, 17.

When dawns the early morning;
When every sound is still:
I'll steal away to Jesus
His royal law fulfill.
I'll tell him that I love Him;
Get blessings for the day;
I'll pray for friend and neighbor
For help along the way.

When comes the hush at noon-time;
Amid the cares of day:
I'll steal away to Jesus
And not forget to pray,
I'll cast on him my burdens
He'll help me bear them all;
He'll help me on my duty,
Till evening's shadows fall.

And when the day is ended,
When in my blessed home:
I'll steal away to Jesus;
With no desire to roam.
I'll listen for his knocking;
I'll bid him enter in;
He'll bring his peace and gladness;
And I will up with Him.

And when earth's scenes are fading;
When comes the last farewell:
I'll steal away with Jesus;
For mansions in the sky
He'll lead me through the valley;
His wounds and face I'll see;
I'll sing his praise forever;
For Jesus died for me.

R. J. WILLIAMS.

AT THE DOOR.

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he tiddling comes to lure,
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant supplicating cry,
As at the outer door I plead,
"Tis I, O Father! only I?"

—EUGENE FIELD.

FOR "THE FRIEND."

FRESH AIR.

Ps. cxix, 96; Rom. III, 4.

Sarcasm wounds none but the morbid mind,
Quick to imagine in monition kind
Unreal ridicule.

In truth's clear mirror aspirations lame
Behold their shadows, and the mirror blame.
As hitted horse or mule.—Ps. xxxix, 9.

No soul can to true human fellowship
Draw nigh, till faith and hope and love outstrip
Self-bound suspicion's rule.

Equipping souls, with self-forsaking zeal
Rally to each unflattering appeal
Made in the better school

Of Him, whose servants for his truth aspire
No less, though every man be shown a liar.

ATLANTIC CITY.

FOR "THE FRIEND."

"The Junior Republic."

"The poor ye have always with you."

Near the little town of Freeville, in Tompkins County, New York, surrounded by a purely agricultural community, is a farm of forty-eight acres, on which has been established a benevolent enterprise of remarkable history, character and success. In the year 1880 the family of John F. George, consisting of himself, his wife, Eleanor B. George, and their only child, Wm. B. George, had removed from this county to New York city, where the father went into business. As their son grew up, he became much interested in "Sunday-school" teaching. In early manhood his mind became impressed by the misery and idleness to be observed among the congested masses of the city population by all "who have eyes to see" and hearts to feel the sorrows, the sufferings, the vice and the degradation of their fellow creatures, "the submerged classes."

His feelings were especially enlisted in behalf of the children, the poor boys and girls who swarmed in the filthy streets, their playground, and whose home was the slums, with their horizon of hopelessness and crime, and he began to take part in such work as had already been begun by others for their instruction and improvement. He "longed to give the confined city boys a taste of what he had so much enjoyed himself when young." With this thought in mind, during the summer of 1880, he with a few helpers, took twenty-two children to Freeville, where they stayed for "two weeks," among his relatives and friends. Besides these, and also with the aid of "The Tribune Fresh Air Fund," he brought about thirty more, boys and girls, to be distributed by twos and threes among the farming community.

In 1891 he brought up two hundred and ten boys and girls, in 1892, two hundred and sixty-five, in 1893, two hundred and fifty, beginning then his first attempt to set them at industrial work, in 1894, two hundred and fifty, prolonging the stay of some to one month and widening by much the character of their work and study.

This year the first court was held, with many trials, himself acting as judge. In 1895, he brought up two hundred boys and girls and an average of over one hundred and forty stayed two months: all by the aid of the admirable Fresh Air Fund of the *Tribune*. In this year "The Junior Republic" was founded, upon the conviction now distinctly felt, that a longer stay for these boys and girls was a necessity for the thorough transformation of character which was the great object of desire. Step by step the work had developed, and the call of God to mother and son to enter upon it as their life mission became more clear and imperative. The city business was abandoned in response to this call. For some time the summer influx of boys and girls from the city was large, and their stay comparatively brief. It was gradually seen that the proportion of permanent residents should be increased in order to attain a larger ratio of ultimate success in the transformation of character.

"The Junior Republic" is in many respects a miniature of the great Government upon the justice of whose laws rest our peace, our security and our business opportunities. A President, a Senate and a House of Representatives, elected by popular vote of the citizens; a judge, a police justice, chief of police, and a group of policemen, a board of highways, contractors for various

municipal functions, a court house and a prison suggest resemblances to the national and municipal governments. Every boy of twelve or more years is a citizen with a vote, and every girl corresponding age is a "citizen" without vote. It is, however, hoped by the Founder that the long local legislature will afford the franchise also to their fellow citizens, who are girls.

The monetary system of "The Junior Republic" is founded upon a metallic basis, at present tin—soon to be of aluminum—and stamped "George Junior Republic," 1896, 1, 5, 10, 25, and 100, respectively. These stand each for many cents at their respective numbers in value, and, while without value outside of the Republic, pass freely at par within it. No other money is seen or needed. In this currency, work is paid for at so much an hour, the compensation varying with the skill of the workman or the character of the labor. Food and clothing are not to be had for the simple asking. If any one will not work, neither shall he eat (if well enough to work, and sickness is quite unusual).

For the boarding house keepers, themselves "Junior Citizens" who work, have no sentimentality about feeding those who refuse to do the part. If any one declines to work this morning his supplies can wait; the time will soon come when he will be ready to do his share, even that be the rudest form of labor. The minimum wage is fifty cents for a day of labor, of eight hours, and that will pay for the lowest grade of food and attendance. For in this admirable system of ostensible self-government, the reward for better work are graded and numerous, for the rudeness and simplicity of each sex lodgings in companies in large rooms, up to the separate occupancy of single rooms, to be furnished according to the taste and means of the inmates. There are no donations of any sort to be hoped for by the citizen. If clothes or shoes be sent as a gift to the Republic, and growing, working boys and girls need a great many of these as an aggregate in the year, the articles are for sale to those who have been sufficiently provident and industrious to have the funds to pay for them.

If anyone behave badly or commit a wrong to another citizen or the commonwealth, the policeman will arrest him and the justice will hear the case, and, if proved, send the wrong-doer to jail unless he find bail for the next term of court. Another citizen or an adult officer of the "Junior Republic Association" will frequently "go bail" in cases not too serious. In the jail there is nothing humorous—but a sobering reality. Iron bars to the windows, the guard in charge and the simplest of diet are calculated to induce repentance and a change of course. In the open court, over which a judge of sixteen was presiding with impressive seriousness and dignity, we witnessed "A trial by jury"; it is open to the culprit, who was brought up from below by the guard, to demand that kind of hearing, and six talesmen were summoned out of the audience, each subject to objection by the district attorney and the prisoner. The general respect of that audience, composed nearly equally of citizens of each sex and of outside visitors, for the court, the dignity of all the proceedings and the awe of some of the witnesses were very manifest; as well as the readiness of the Judge with his duties. Yet this whole system is founded not upon fear, but upon love, Christian love, that love which is so large and wide as constantly to receive new members of this unique Commonwealth from the overflowing

ths of the degraded and the criminal classes, who open arms. However vile or vicious "his" may have been," this poor child is one of those "for whom Christ died;" let us open our eyes the way for him to find his Saviour.

Religion is not obtruded upon you, and no art to make proselytes is apparent, but the pure family and their adult associates are devout Christian men and women, and the spirit of the Master is there as indicated by their acts and their attitude towards the young people. The affection of these young Citizens for their elders is marked and general; and you can see with surprise a courtliness toward one other as well as to the adults, and listen to a city and choice of language not to have been anticipated from children of their antecedents. Little Charley ——— was sent from Syracuse only two years ago with the character from the police of that city of "an incorrigible," reddestined to a life of crime." At the tender of nine, he had been convicted three times of one and twice of burglary, but the reforming, uplifting influences of his present associates and surroundings have made of him "a good boy," beloved of all and active in the meetings of the Christian Endeavor Society of these "Citizens," assembled from the haunts of crime and to be transformed into worthy yes indeed, of that greater Republic whose gottene and outcast children they might have supposed to be.

It has, indeed, been noted as a remarkable thing in these young lives, that the very boys who in New York city have been accustomed for cause—to be watching and dodging the police, are here to be observed in the Library poring over books likely to acquaint them with the better administration of municipal government, so as properly to check evil doing and control those disposed to it. The process by which Charley was reformed and his feet set, let us be permanently, upon that pathway "which leadeth to eternal life," illustrates very forcibly the elevating methods and principles which form the foundation of "The Junior Republic's" striking success in the transformation of bad boys into good ones, in cases in which the resistance of the subject is not very brief. For each child under twelve a guardian is appointed, and Charley's first guardian was a boy of eighteen, who had served a term of two years in a State prison for horse-stealing. His ideas of reform were based on the caution of Solomon, not to pare the rod, and the rod failed in this case. When a new guardian was found for Charley in a boy of thirteen who had declared to "Daddy George" his opinion that "the boys don't have anything to love and care for," and had suggested that each boy should have a cat as the focus of his affections. To him Charley was next consigned instead of a cat, and he began the process of his reformation by taking him to his room. "Charley," he said, "I love you. You've been a bad boy, but I want to make a man of you. We will pray for help," and down their knees they began their mutual obligations. To this story, as thus related by Professor John R. Commons, of Syracuse University, he adds: "He is to-day the best loved and hardest-riding, chubby, red-headed urchin in the 'republic.'"

The Professor further says: "the most hopeful cases" of transformation under these influences, and this system of democratic self-government, "are the leaders of the gangs of toughs, and the despair of the city police. Their crimes are more often the natural expression in their en-

vironment of their love of adventure and excitement. Given the avenues and ambitions of the 'republic,' they become the ablest chiefs of police, lawyers, students and workers. Such boys have already taken high rank in schools and business outside the 'republic,' and several of them are preparing for college courses."

A committee of seven was sometime ago constituted of Professor Blackman, of Yale University, Professors Jenks and Wheeler of Cornell University, Professor Commons of Syracuse University, Frederic Almy, Secretary of the Charity Organization Society of Buffalo, and of two business men of recognized ability, F. W. Richardson and T. M. Osborne, of Auburn, N. Y., all persons until that time unconnected "in any way with the management of the 'republic,' to examine carefully into the working of the plan, weigh all criticisms, and report at length to the board." The substance of their report bears explicit testimony to the remarkable success of Wm. R. George's work, and the soundness of his plan. "The committee found undoubted evidences, in spite of an apparent crudeness and lack of system, of strong, moral regeneration, of gradually inculcated respect for law, of wonderfully stimulated mental activity. To relate evidences of the first two would require too much space. In regard to the last, it is sufficient to say that at a recent's examination this last winter at the Dryden High School, the two highest scholars were two citizens of the republic, with averages of eighty-five and five-sixths and ninety-four and two-thirds, respectively. The committee reported also to the trustees a plan for a more business-like and systematic management of the "republic" as a permanent institution, for the work has been carried on through the winter as well as the summer for the past two years. This plan the trustees adopted, and are now endeavoring to carry out."

"The Junior Republic" is without debt and without endowment, but it has no active constituency of wealthy friends. It is now in a situation in which modest contributions of a considerable number of people would be of very great importance to the continuation and the broadening of this noble work. Shall we, dear Friends, take part in it in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?" Or shall we see with unconcern the grievous "hurt of the daughter of my people," and pass regardless by, "on the other side," as did the priest and the Levite?

Money is needed to aid in the annual support of the Institution, which, in the nature of things, cannot be self-supporting. It is also needed in order to increase the accommodations for the children and their officers; the present buildings for workshops, sleeping rooms and other purposes being too small and meagre.

Five dollars (\$5.00) a year is the contribution which makes any one a member of the George Junior Republic Association, to receive, "from time to time, full reports of the condition of affairs of the 'republic,' and of the many interesting events that take place there," with the right to participate in the annual election of trustees.

Such sums as this, and much larger ones, will be received thankfully by the management and applied conscientiously for the elevation of their poor outcasts. May we, whom the Lord hath blessed "in basket and in store," whom He hath endowed with happy surroundings and the tender care of loving and virtuous parents, whom He

hath brought up afar from the haunts of sin and crime, give heed to "The cry of the children," of these very children, as pure at birth as we were ourselves, but now how stained and wretched and unlovely! and out of our abundance minister "In his name" to their needs!

JAMES M. PRICE.

Items Concerning the Society.

We find these among the "Sunday notices," of the *Indianapolis News*:

Second Friends' Church.—West Indianapolis.—Sabbath-school at 9.30 a. m. Preaching at 10.30 a. m. No evening service. The Rev. Anna Mills, pastor.

Third Friends' Church.—Sabbath-school at 9.30 a. m. Preaching at 10.45 a. m. and 7.25 p. m. The public cordially invited, especially those without a church home. Seats free.

First Friends' Church.—Services by the pastor, the Rev. Albert J. Brown, at 10.30 a. m. Sabbath school at 9.15 a. m. N. Y. P. S. C. E. at 6.30 p. m. No other evening service. Public cordially invited.

A letter from a subscriber in New Orleans, Louisiana, states: "For some time I read in the *Journal*, a paper published at Highlands, N. Y., of the doings of the Quakers in that vicinity. They had a 'revival,' they had the 'church' painted, they had 'prayer meeting,' the 'singing,' was approved of, and I believe the minister's salary" was spoken of. I did not understand the new style Quaker, and I determined to ask THE FRIEND. Thanks for the very full information given, much more than was expected.

"I have always been inclined to the Society; its teachings are pure and simple, its government so well suited to all people; its theology so easily grasped and retained by the simplest mind, that it really grieved me to read what I have here stated. I return sincere thanks for the kind attention received, and will pray that THE FRIEND and its teaching may gain new life in the land."

APPRECIATION OF THE COUNTRY.—It is a cheering sign to learn that there are evidences that the tide of population is now drifting toward the country. After the late war the tendency was away from the farm to the city. Labor gravitated toward the great centres of wealth. As the result, there has been terrible competition in trade and much overcrowding of populations in our cities. Besides, the young have been growing up with the idea that rural life is tame, hard, and unattractive, and that fame, enjoyment and fortune awaited them in some enchanting metropolis, east or west. But it is now stated that city experience is not what it was fancied to be. Many are finding out their mistake; that a better living, more comfort for the laborer's family, better health and more respectability and independence, with brighter prospects of substantial gains, are possible in the country. Ten years ago this idea would have been scouted, but now it appears to be gaining favor, and is having its effect upon thousands. When it becomes more general, it will be better both for the dwellers in the city and in the country.—*Selected.*

"PRAYER is the soul of christian worship, as it is the condition of all Christian life."

SUMMARY OF EVENTS.

UNITED STATES.—The commission to arrange terms of peace with Spain has been appointed by the President. They are: Secretary of State Frye, of Ohio; Senator Davis, of Minnesota; Senator Frye, of Maine; Whelan Reid, of New York, and Associate Justice White, of the United States Supreme Court.

Both the Military Commissions to arrange for the evacuation of Cuba and Porto Rico, expected to sail from New York this week.

The Board of Naval Expenses has recommended a programme for naval construction that calls for fifteen seagoing fighting ships and a number of troop ships. The enlargement of the navy is made necessary by the acquisition of foreign territories.

Since the customs house at Santiago has been in the hands of the United States military authorities \$102,093 has been collected. The expenses have been cut down from \$40,000 per annum to \$25,000, and "that in time can be materially reduced."

A regular steamship service to Cuba and Porto Rico is to be established by the Government.

More names were added to the pension rolls last year than at any time from 1869 to 1880, and the total now amounts to 1,049,356 names. No action has yet been taken on the applications filed on behalf of those killed or wounded in the Spanish war.

Joshua L. Baily, of the National Relief Commission, who made a thorough investigation of conditions prevailing at Camp McIde, says in his report that some of the charges against the administration of army affairs are beginning to see the results of their own negligence, "too late, however, to be of any service to the hundreds whose lives have been sacrificed with prodigality, not as casualties of war, but at the hands of official incapacity and neglect."

Dr. M. S. French, Secretary of the National Relief Commission, who has just returned from Camp Wikoff, at Montauk Point, describes the deplorable state of affairs which exists there among the soldiers.

Similar reports come from every other encampment of our soldiers, excepting that at Jacksonville, Fla., where competent and faithful service appears to be rendered.

At a conference at Manila on the 24th ult. between the insurgents and the Americans the former declared that they were willing to co-operate with the Americans and surrender their arms if assured that the islands would remain under American rule. The British aristocrats. The natives assert that the religious orders are instigating opposition to American supremacy.

The Captain General of the Philippines and Captain General Blanco have been ordered to act in accord with the Americans, but if the Americans should prove unable to make any headway against the British aristocrats, then the instructions were to repel by arms any attack upon the Spaniards.

At recent elections in Georgia the Counties of Sumter, Randolph and Newton, have all gone dry for the first time. No Infidelity in Georgia has been lost this year, which is very encouraging.

A few cases of supposed yellow fever have appeared at Fort Worth, Texas, and Franklin, Louisiana, on the 25th ult.

The Stepping, a line steamer *Norge*, at New York, from Stettin, ran aground and sank the French fishing schooner *La Coquette*, on the 27th ult., off the Newfoundland Banks. The captain and eight men of the schooner were saved, but sixteen were drowned.

During the first nine months manufactured in this country 4,576,263,487 cigars, 4,476,786,770 cigarettes and 309,818,659 pounds of chewing and smoking tobacco. It is estimated by the *Tobacco Journal* that the output for the current fiscal year will be even larger than this, keeping pace with the rapid increase in the cultivation of tobacco in this country.

California's Pacific Coast this season has been the greatest in California's history.

There were 429 deaths reported in this city last week, which is 42 more than the previous week and 17 less than the corresponding week of 1897. Of the whole number, 213 were males and 216 females; 94 died of cholera infantum; 52 of consumption; 36 of marasmus; 26 of heart disease; 21 of pneumonia; 17 of inanition; 17 of apoplexy; 13 of old age; 13 of inflammation of the brain; 11 of inflammation of the stomach and bowels; 11 from casualties; 11 of convulsions; 9 of cold fever; 9 of cancer, and 8 of diphtheria.

Markets.—U. S. 2½, 99; 100, 100; 111, 112; coupon, 111½; 112; new 4½, 127 1/8; 5½, 112 1/8; 113; 105, 105½; currency 6½, 102 1/8.

Cotton was in light request but steady on a basis of 30 cents for middling uplands.

FEED.—Winter wheat bulk at \$13.50 a \$14.00, and spring, in sacks, at \$12.00 a \$13.50 per ton.

FLOUR.—Winter super, \$2.15 a \$2.40; do, extras, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.25 a \$3.40; do, straight, \$3.50 a \$3.70; Western winter, clear, \$3.25 a \$3.40; spring, clear, \$3.25 a \$3.40; do, patent, \$3.75 a \$4.00; spring, clear, \$3.25 a \$3.40; do, patent, \$4.10 a \$4.30; do, patent, \$4.35 a \$4.70; do, favorite

brands, \$4.55 a \$4.65; city mills, extra, \$2.75 a \$3.00; do, clear, \$3.25 a \$3.50; do, straight, \$3.50 a \$3.75; do, patent, \$3.85 a \$4.50. **RYE FLOUR.**—\$2.80 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 69½ a 70c.

No. 2 mixed corn, 34½ a 34½c.

No. 2 white oats, clipped, 30c.

BEEF CATTLE.—No. 1, 5½c; No. 2, 5½c; medium, 4½c; common, 3½c a 4½c.

SHEEP AND LAMBS.—Extra, 4½c; good, 4½c; medium, 3½c; common, 2½c a 3½c; lambs, 4½c a 4½c; stock ewes, 4½c a 4½c.

Best Western, 6 a 6½c; selections, 6½c; other grades, 4½c a 5½c.

FOREIGN.—Premier Sagasta is quoted in a Madrid despatch as declaring that it was the Government's intention to repress the discussion of war topics in the Cortes.

The Commandant General Correa, Spanish Minister of War, has informed the Queen Regent of the arrival of the transports *Isla de Luzon* and *Vigo* and the *Monteserrat* at Corunna with troops returning from Cuba. Forty-two deaths occurred on the steamers during their passage.

It is reported in Berlin that the Algemeine Deutsche Credit-Office Versicherungs Bank has failed, with liabilities of several millions and no assets.

There are 318 female students at the universities of Germany this semester.

A severe thunder storm swept the whole Jutland Peninsula on Eighth month, and six persons were killed and thirty-nine farm buildings and thirteen houses burned.

The Copenhagen correspondent of the *Daily Mail* asserts that he is in a position to confirm the statement he recently made that a compromise has been arrived at between England and Russia in accordance with which Russia gets her way on the railway questions and England gets concessions in other directions.

"The relations between England and Russia," the correspondent says, "are very satisfactory, the Russian concessions fully meeting English wishes."

A profusion of English troops in the Crimea, ordered by the Czar of Russia. He has sent a note to all the foreign diplomats at St. Petersburg inviting the Powers to take part in an international conference, looking to a reduction of the excessive armaments now crushing the States, as a means of thus ensuring real and lasting peace.

The prospects of a famine in Russia are said to be most grave.

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Of the earth's surface, 1,500,000 acres are devoted to tobacco culture.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

Richard T. Osborn and for Edmund L. Post, N. Elizabeth K. Hutchinson, Phila.; Henry R. Woodward H. D. Leeds, Agent; Amy J. Brooks, N. Albertus L. Hoyle, S. E. Harris Masters, Phila. Anna Horst, Pa.; Paschal Worth, Pa.; Clinton Hampton, Kans. per Alva J. Smith, Agent; Hanr P. Smedley, Pa.; Lloyd Balderston and for Geo. Balderston, Md.; L. O. Stanley, Agent, Ind. 100. Joel W. Horton, Mary M. Prater, Mary A. O'Neil, William C. Stanley and Minerva T. Stanley; Will P. Churchill, Nova Scotia; J. Albin Thorp, Pa.; G. Ogden, Pa.; Elizabeth B. Alger, R. I.; Sarah Yarnall, Phila., and for Rachel W. Healy, Ore.; William Stanton, Agent, O., \$12, for William Hoyle, J. Bondy, Charles Livezey, Barclay Smith, Samuel Smith and A. Plummer; Ellis Smedley and for M. S. Ward, Pa.; George L. Smedley, Phila.; Jan Davis, Pa.; John S. Kirk, Pa.; Mary E. Ogden, P. Joshua Brantingham, Agent, O., 88, for Cyrus Brantingham, Hannah P. Oliphant, William D. Oliphant and Dillwyn Stratten, W. William C. Stokes, Mary E. Branson, Phila.; George Blackburn, Age O., for Annie Hutton; Dallas Reeve, N. J.; Abr Stratton, Phila.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

WESTOWN BOARDING SCHOOL.—The next test will commence on Third-day, Ninth Month 6th. A plication for admission of pupils should be made to

WILLIAM F. WICKESHAM, Principal,
Westtown, Chester Co., Pa.

FRIENDS' SELECT SCHOOL will re-open Ninth Month 19th. The Superintendent will be in attendance at t school during the two weeks preceding the opening from ten until one o'clock.

J. HENRY BARTLETT, Superintendent.

WESTOWN BOARDING SCHOOL.—Applications if the admission of pupils to the school, and letters regard to instruction and discipline should be a dressed to the Superintendent.

Payments on account of board and tuition, as communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent,
Address, Westtown P. O., Chester Co., Pa.

A correspondent concerned for means of inculcating Friends' views in a mixed community in Ramon California (a new place), desires books and tracts suitable for a circulating library for that purpose. All who are concerned to send some of their spare books and literature of that nature to the care of the Friends' Book Store, 304 Arch Street, Philadelphia, may have confidence that they will forward to their proper destination.

Receipts for Fund in aid of the Dukhobors

J. J. H., 85; W. T. O., 85; J. W. O., 85; G. J. and T. P., 50; "Y. B. L., 5; W. P., 5; A. Friend Delhi, Ohio, 5; B. F. L., 5; W. P. T., 5; P. I., 5; A. V. E., 85; A. C., California, 100; W. A. F. American Friend, 45; C. L. H., 35; E. B. C. \$10; M. H. G., 60; M. R. W., 85; S. B., 85; J. S. E. 82; H. P. R., 100; S. B. B., 80; S. T. H., 85; J. R. R., 25; L. C. H., N. York, 85; H. B. E., 85; J. H. G., 35; S. C. S., 85; H. F. C., 85; B. F. L., 85; D. C. L., 81.

A card from John Bellows to Jonathan E. Rhoad dated sixteenth of Eighth month, 1891, in which Sturge was to leave England for Cyprus on the seventeenth. Also that eleven hundred of the Dukhobor would sail from Batoum for Cyprus on the seventeenth.

WILLIAM EVANS, Treasurer,
252 S. Front Street, Philad'a.

DIED, at her home at Colera, Md., the tenth of Fifth Month, 1891, ELIZABETH CANBY, formerly of Philad'a, aged seventy-seven years and seven months. She was a valued member of New Garden Month Meeting, and of Colera Preparative and Particular Meeting of Friends.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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NO. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Smaller Bodies and Greater Principles.

In our last number mention was made of eagerness in principle where the outward object presenting it is small. This week we are reminded of the possible turning of a great principle on the faithfulness of a small people. In the former case it is the testimonies, in the latter the testimony-bearers, that seem little to look

at. But the truth involved in either is great and far-reaching. Like the small mustard seeds, testimonies of Truth, planted by the few in weakness, are raised in power; and nations comparable to the fowls of the air, are at length seen turning their wings to lodge in the branches of it.

We note as a coincidence (possibly not without a spiritual undercurrent of connection,—no one knows) that just at the time when Russian standard-bearers of Peace are leaving their native country because of faithfulness to their testimony, the Czar of Russia issues an appeal to the Powers of Europe for a reduction of the excessive armaments now crushing the nations, as means of thus ensuring real and lasting peace. To put an end to these armaments," he says, and to seek means of warding off the calamities which are threatening the whole world—which is the supreme duty imposed upon all states."

There is no direct sign that the sufferings and testimony of the Dukhoborts for Christ's cause have reached the Czar's heart, or been the least a determining factor in deciding him at this time to invite the nations to a conference looking towards peace on earth. Other uses have been at work to evolve this aspiration, and chiefly there has been the working of Christ's spirit among nations and princes.

But "line upon line, precept upon precept, here a little and there a little," has to be persistently applied by the faithful through the centuries in the bringing forward of some Christian principles to final triumph in national opinion. Sufferings and martyrdom will en-

force the most effective testimony in the public conscience everywhere. And thus we must believe that the Dukhoborts have not lived and have not died in vain, but have borne no small part of hidden influence towards this end—the small dust of the balance empowered to turn the scale in testimony for a principle. And just for lack of that particle of dust, though it be so small, the scale might not have turned.

Likewise the Society of Friends, though it be reduced to one member abiding with Christ, can never thus become too small to represent the greatest principles, and to set moving the force of their testimony through the conscience of the age. Thus it did once when its membership began with one, and it can, irrespective of numbers, do so again in combination with the true Power, and the due time. But to-day the call of that Power for any service or suffering is sufficient evidence that its due time has come for us to serve our generation, in those particulars, according to the will of God. "To-day, if ye will hear his voice, harden not your heart."

It was promised as a part of the working of the Christian dispensation, that "your young men shall see visions." The young emperor has, to the extent of making this encouraging proposition, not been disobedient to a heavenly vision, which even some of the cynical have been willing to call "a beautiful dream." His words imply that aspirations for universal Peace are to him of an inspiration, and he virtually proclaims a sense of their accordance with the Divine will. "This Conference," he says, "will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all states sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would, at the same time, cement their agreement by a corporate consecration of the principles of equity and right wherein rest the security of states and the welfare of peoples."

These words seem not far aloof from that prophetic spirit which said in Isaiah that the work of Christianity should be such that "nations shall learn war no more."

Whatever motives may be imputed to the Russian government, this becomes a forward step of Christianity upon the earth. Such imperial testimony against war and for the truth must make a historic mark on public opinion throughout the world. It hastens the day of the beating of swords into plowshares, and of "the Parliament of man the Federation of the world."

The spectacle of our own war sorely closed

is enough to have contributed a decisive impetus towards a European moral abhorrence of war. Certainly war has lost none of its native hideousness in the eyes of other lands by the conduct and ghastly exposures, now creeping on, of ours in Cuba. Our own people, at present flushed with the pride of its prizes, may not yet have eyes to inspect the horrors of which dire reports are coming up. But history will be a calmer judge, and European peoples regarding this conflict more disinterestedly than we can view it, are in a position just now to be impressed with a little of war's argument against war, would that they were impressed with Christ's! And as for us as a nation, there is occasion for our second thought to be sober.

MOTHER.—Ah! that is the word of all words! Look at that kind, intelligent mother. See her bright, sweet children nestled about her in the home. With what thoughtfulness she anticipates their wants, and how she plans to increase their joy. Are they taken sick? Then with what tender care and deep anxiety she watches by their couch night and day, hoping, fearing, praying that they may be speedily restored to health. Nor is this the case only in the homes of affluence. It is the same in the homes of the poor. Then, too, the mother toils night and day to minister to the wants of the children whom God hath given her. How she spins and weaves (or did fifty years ago), washes and mends, scrubs and bakes, bores in the garden, milks and churns, all the time inspired in her toil with the thought that she is ministering to the comfort of her children. Who could do and endure all this but mother? What is it that cheers and sustains her in her ceaseless routine of care and toil? That indefinable, heaven-born, mysterious something we call "mother's love." Boys, girls, young, middle-aged, or old, think of, meditate upon, and appreciate mother. Reciprocate her love. Give her, in return for her devotion to you, the only equivalent possible for you to bestow—namely, a full measure of your own undying love.—*Religious Telescope.*

PROF. W. W. WHITE tells in the *Foreign Mail* of a converted Brahman in India who was accosted by a fellow Brahman, who asked him, "Well, what have you got since you became a Christian that you did not possess before?" The happy reply was, "Well, one thing I have got is humility." It would be well if all professing Christians could truly make the same reply. It is interesting to read the gospels through for the purpose of noting how often, and by what means, Christ taught his apostles this one lesson. We think He directed their minds more to that one subject than to any other. No doubt this was because they needed the lesson. It was taught to them, and through them is taught to us because we need it now, and always will.—*Christian Instructor.*

FOR "THE FRIEND."

Edward Burrough.

A SKETCH BY JESSE EDGERTON.

The seventeenth century was remarkable in the history of the religious Society of Friends, not only because of marking its origin, but for the wonderful spread of Quakerism in England, Scotland and Ireland, and to some extent on the continent of Europe and in America. The time was ripe for revolt from the ecclesiastical tyranny, which seemed to dominate both Catholics and Protestants.

About the time George Fox appeared as a public minister of the gospel, numbers of serious and honest people in various parts of England had withdrawn from the established forms and places of worship, in some localities being known to each other, and meeting together to wait upon the Lord.

It is related that John Camm, John Andland, Francis Howgill, Richard Hubberton and some others who afterward became eminent ministers in the Society of Friends, "frequently met together at Firbank Chapel and other places to seek the Lord, and the revelation of the way of life which their souls thirsted after." That there were many more, who, disgusted with the formalism and ritualism of the church, and with the bigotry and intolerance of the clergy, had withdrawn from church fellowship, and were seeking alone for something more spiritual and satisfying, is evident from the writings of our early Friends.

It is, perhaps, difficult for us, who have always enjoyed religious liberty and the rights of conscience, to properly estimate the value of the possession we inherit from the hardy and undaunted pioneers of Quakerism.

Other dissenters, as the Puritans, sought religious liberty for themselves, but when occasion offered, became bitter persecutors of others. It remained for Friends to champion the cause of universal religious liberty, and we believe history will sustain the assertion, that to them—to their zeal in advocating it, to their patient endurance of persecution for it, in the meekness of Christian love—is largely due the tolerance that prevails throughout the English-speaking world.

Perhaps no one of our early Friends was more indefatigable in his labors toward this end, none whose influence with those in power was more marked, than the subject of this sketch. It is not the purpose of the writer to give a detailed or extended account of the life and labors of this really remarkable man, whose short life of twenty-eight years contained more of service, more of suffering, and more of accomplishment than often attends those who live to advanced age; but rather to notice the most salient points in his life and character, that stand out conspicuously through the vista of the years. Born in 1634, and dying in prison at the age of twenty-eight, he could leave but little record to be kept by the new Society of his life and labors; and as he kept no journal or diary, but little material is available from which to sketch his early life. Later, in his various epistles, in his controversial writings and in his biographies of contemporary ministers more sources of supply are open.

His parents are described as virtuous and honorable, and possessed of sufficient means to give him the best education the neighborhood afforded. Of a manly character and avoiding many of the ordinary amusements of children of his own age, he sought the companionship

and conversation of the better class of broad and mature minds. His parents being members of the Episcopal church, Edward was educated in the forms and ceremonies prescribed by its ritual; but seems to have grown dissatisfied with them when about twelve years of age, as he says, "Something within me showed me that there was a higher religion than that I was exercised in."

After attending the meeting of various religious denominations, he joined the Presbyterians, and being a bright boy, and a great Bible student, his company was much valued by the clergy, which circumstance helped foster the growth of pride, until as he says, "I grew up into notions, to talk of high things, for it was my delight to comprehend in my busy mind. Thus, being ignorant of the cross, to keep low in it, I ran before my guide, up into comprehension, and then was above many of the priests and professors, and followed only to hear the highest notionists that preached high things." His Divine Master, however, did not permit him to remain in this state of self-exaltation so opposite to Christian meekness and humility. He found little comfort in trusting to former experiences, the cravings of his nature remaining unsatisfied therewith. He grew weary of the preaching even of the most learned of the clergy, feeling the emptiness and lifelessness of a merely intellectual religion.

While Edward Burrough was in this condition, in the year 1652 George Fox visited Underbarrow in Westmoreland, the place of Edward's nativity. Under the powerful preaching of the "Drayton Cobbler," his judgment was reached, although not without a strenuous effort to reason away the Truth. Naturally strong-minded and argumentative, and withal desiring to avoid the acknowledgment of having been in error, it is not wonderful that he withstood conviction for a time; but his heart being touched and softened, while his mind became enlightened, he yielded to the influence of the Holy Spirit, confessing the truths of the doctrines enunciated by George Fox and around which the new Society was being gathered. However strong had been his reluctance to adopt the self-denying religion of Christ, as it now appeared to his enlightened understanding, yet like him who was smitten to the earth by Divine power as he journeyed to Damascus, Edward Burrough, becoming aware of the Lord's requiring, did not hesitate, and "was not disobedient to the heavenly vision." Like Paul also, he soon became an able minister of the gospel of life and salvation, devoting as we have reason to believe, almost his entire time henceforward to his Master's service.

Like many others of the early Friends he found affliction in no small measure awaiting him. His parents believing, no doubt honestly, that religion largely consisted in the observance of the church ritual, were greatly incensed at their son for the steps he had taken in joining a small and despised body of "heretics," who rejected the "ordinances" which they deemed essential in the church. They closed their doors against him, not only as a son, but his offer to remain with them as a servant was refused.

About two months after his memorable meeting with George Fox, having in very truth given up all for Christ's sake and the gospel's, and having endured the various necessary baptisms to qualify him therefore, he was called into the work of the ministry.

In looking back to those days of trial and

persecution as well as of faithful dedication to the Lord's service, a striking fact stands out contrast with conditions of to-day. This is a considerable number of children and young people who, in those troublous days that tri the souls of men, became able ministers of Christ. Edward Burrough we are told was, while in 1 nineteenth year, "accounted an able and powerful minister of the gospel, being zealous in h Master's cause, and wise in spiritual things earnest in manner, and fluent in the delivery of those important doctrines which he was commissioned to preach."

(To be continued.)

THE NEW ERA IN CHINA.—At the great centers, such as Shanghai and Foo-Chow, "Chinese merchants who despised English education before, pay eight dollars per month for the education of their sons in English, and the applications are often hundreds more than can be met. The barrow gives way to the bicycle, and the sedan-chair to the carriage and pair, and the spinning-wheel fades away before the maze of innumerable spindles." The anti-foot-binding movement is making rapid progress. Man sign a pledge not to bind their own daughter feet nor to marry their sons to those who have small feet. A Chinese Ladies' School, where the pupils are to be taught Western learning has been started by the native gentry at Shanghai. New schools for Western learning are also established in Canton, Amoy, Hang Chow and far away in the interior in Kiangsi, Hunan, Szechuen, and other places. An imperial edict has just been issued putting, for the first time, Western learning on a par with Chinese literature as a condition of obtaining degrees. Missionaries all over China report that their never was such a spirit of inquiry as to Christianity as is now manifested. The Governor of Hunan, before the most hostile of provinces has issued a remarkable proclamation in favor of Christianity, while another mandarin has recently prepared a book of twenty chapters in defense of the Christian religion! The secretary of one of the leading Viceroy's in the Empire has also written the Christian Knowledge Society to open fresh depots for the sale of its publications in the North. Request is made that each great missionary society appoint at least one of their most experienced literary men to prepare Christian literature and co-operate with them; for funds to support a business agency for printing and circulating the literature; and for men at each of the two hundred examination centers in China to get the right books into the hands of the students.—*London Christian World.*

I WANT them to be brought to conviction, and to be told that they are not required to wear plain clothes and to use plain speech, because our Friends have done so, but because Christianity leads into simplicity, and the language of Scripture is that of truthfulness; and to follow the changing fashions of the world is too low for the notice of the Christian whose heart is placed on heavenly things and whose time is too precious to be spent on trifles.—*John Yeardley.*

"WE are not to neglect the beginnings of evil. Let us endeavor to inculcate into our families a just sense of the value of time, as a talent which must be solemnly accounted for hereafter, and teach them that as by squandering pence they are soon deprived of shillings and pounds, so by wasting minutes they will lose not only hours but days, months, and years."

A Reminiscence of Slavery.

Eliza Harris, whose remarkable escape from very formed the basis of one of the accounts given to the public in "Uncle Tom's Cabin," is a real character. John W. Johnson, of Newport, Indiana, who had met her, thus states some interesting facts respecting her, which have lately been published in the New York Voice:

"I remember her well. She was brought to Levi Coffin's by Jacob Graves, who lived just west of here, across the Ohio line near New River, Ohio. In my imagination I can see the carriage that brought her and her little boy, Eliza was a woman of 30 or 35 years, not very tall, just a common mulatto. During her stay Levi Coffin's she seemed quite afraid. She could be startled at every noise, and was afraid of every stranger. This was very characteristic of the escaping negroes. They were very fearful, and would jump and start at the least sound, or the appearance of any stranger.

"Eliza was quite a bright mulatto woman, almost without exception, the escaping slaves were mulattoes. They were brighter and more intelligent and more favored by their masters, there were very few negroes of pure blood. My opinion is that four out of every five were mixed. "Eliza had been a house servant in Kentucky, and as a house servant had better opportunities than others. She remained at Levi Coffin's for about two weeks, resting from the fatigue and fright of her remarkable escape. Levi Coffin's home she and her child went on to Greenville, Ohio, where there was a colored settlement, and thence on to Sandusky, near a Lake Erie steamer carried her to Canada and freedom."

To the Coffin family Eliza said she belonged a master living in Kentucky a few miles from Ripley, Ohio. Pecuniary misfortune compelled her to separate herself and child, to whom she was especially attached owing to the death of two other children. She resolved to escape. Watching her opportunity, she slipped away at night, and, with her child, in her arms, set out to the Ohio. She supposed she could cross the river in the ice, but on reaching the banks, at early dawn, she saw that the river was too full of floating cakes of ice. During the day she found shelter in a house near by. Toward night-fall pursuers were heard approaching. Soon they reached the house. Picking up her child, Eliza ran through the back door toward the river. Preferring death to capture, with a courage born of despair, Eliza with her child in her arms jumped on to the first cake of ice, from this to another, and on until, almost, soaked to the waist with ice water, half frozen and exhausted, she reached the Ohio side of the river. A man who had been a witness of the remarkable escape helped her up the steep bank and pointed out a house to which she could go. Here she was well cared for, and given food and dry clothing. During the day she was taken to a station on the underground railroad, and on the second night following, being sent onward station by station, reached the home of Levi Coffin, at Newport. Here she remained two weeks.

In 1854, Levi Coffin and his wife were in Indiana, where they met with Eliza Harris, and visited her at her home in Chatham and found her "comfortable and contented."

"EVERY thing in the Church of Christ must conduce and converge to the glory of Jesus Christ."

The Storm in the Church of England.

The agitation which we have already reported as raised in England by the Romanizing movement in the Established Church grows more stormy. Indeed, it has gone beyond the limits of temperate discussion into public outbreaks of disorder and even violence. Divine worship has been interrupted by uproar, and a ritualistic curate assaulted by a street mob. The cry of "No Popery," so often raised at intervals since Cromwell's time, is now heard again throughout England in a vigor and intensity quite new to our times. The remonstrants are particularly vigorous in the north of England. In a vehement sermon at Liverpool, Archdeacon Taylor declared that twelve thousand of the Anglican clergy were in sympathy with the ritualistic movement, and that its success meant the reversal of the Reformation. The Bishop of Liverpool (one of the five bishops who alone, if the "Church Association" speaks truly, remain faithful to Protestantism) declares that the bishops have very little power, though Parliament has much, to arrest the innovators. Lord Salisbury confirms the statement saying, "It is quite true that, whether in morals, efficiency, doctrine, or ritual, there is no discipline in the Church of England." In view of such utterances, a feeling has arisen which is thus expressed in *The Record*:

"There are many men, very many, not at all factious or bigoted, who have no idle dream of bringing every one to think exactly alike, men who have a deep, cherishing, reverent esteem of the Divine ordinances as well as of the Divine Word, and who understood what it is to worship; who yet are forced to ask, 'Shall I be a churchman much longer?'"

Finally, Lord Grimthorpe, in a review of the existing situation, deals with the jesuitical disregard of truth through which anti-Protestant doctrines and practices have been diffused. He writes:

"It has become notorious, and I have had to deal with it judicially, that curates constantly get livings by promising to continue the usages of a Protestant incumbent, and holding their tongues about their own predilections until they get into a saddle of their own, and break out into flagrant sacerdotalism. I don't know why I should not say that the deceitfulness of that party was the first thing that turned me against it. In its early days I rather welcomed the reaction against the old Calvinistic views, but truth is the first requisite in a religious system, and I soon found that it was deemed the last by the new one, and I have found that more and more every since, and I am sorry to add, rising higher and higher with the cowardice that usually accompanies it. . . . Therefore I think the present outlook not better, but much worse than before our bishops had spoken. We can only wait for the impending revolution, in which there can be no doubt who will suffer most."

So bitter a conflict betokens that the long period of compromise in the Established Church may be nearing its end in the disestablishment—the separation of Church and State, so long and vainly striven for by the Free Churches.—*The Outlook*.

Religion is the stay of life and the greatest comfort of its close."—*Samuel Fothergill*.

Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.

John Yeardley and his Travels.

(Continued from page 26.)

"They communicated their thoughts on this interesting subject to M. A. Calame, proposing when they visited Locle to take A. Climi as their companion into Greece. During their sojourn in London they received a letter from A. Climi, written in French, in which that amiable young person signified the pleasure and gratitude with which she accepted their proposal."

"Locle, 29th of April, 1833.

"Excuse the liberty which I take of writing to testify my great gratitude for your kind intention to take me with you and bring me back to my country. How could I have ventured to hope that I should have the happiness of being with such kind and beloved friends. I cannot express the joy I felt when Mademoiselle Calame made your proposal known to me. How great is the mercy of God! How often might He have turned away his face from me and cast me off; but instead of forsaking me He has looked upon me in mercy, and shown me that He wills not that sinners should perish, but that they should have eternal life. Was it not He who saved me from the hands of the Turks, and brought me to Switzerland, and placed me with charitable protectors, who are never weary of doing me good? And now He has crowned it all, by giving you to me as guides and protectors in my long journey, and that I may settle again in my own country.

Your grateful,

ARGYRI CLIMI."*

"Fifth Month 21st, 1833.—John Yeardley wrote in his diary, Yearly Meeting of Ministers and Elders. Third day morning. Our visit to the Grecian Islands, etc., claimed the attention of the meeting. It was a very precious time; a sweet solemnity prevailed; several Friends said afterwards, they thought they had never known quite so full an expression of unity and encouragement on any former occasion. What a favor it is to have the sympathy and concurrence of the church in such important concerns! My heart's desire and prayers are that we may be preserved humble and watchful, relying for help and strength on nothing short of our Divine Master, the holy Head of his own church. Whatever may befall us on our intended journey, I wish once more to record my firm conviction that it is the Lord's requiring, and come life, come death, I desire that my heart and soul may be given up fully to follow Him who laid down his own precious life for my sake,—a poor unworthy sinner."

"John and Martha Yeardley left London on the 21st of the Sixth Month, 1833.

"Travelling through France they found in the places where they halted more of simplicity and Christian life than they had expected. In Paris, especially, they were quickly brought into contact with a number of pious persons to whom their society and their doctrines were welcome, and they visited many benevolent Institutions conducted on broad Christian principles. This was in the early part of Louis Philippe's reign, and under the administration of Guizot. In reading their account of these Institutions, we are painfully reminded how much the rising tide of religious liberty has been checked and driven back by the hands of priestcraft and arbitrary power."

*This young person, under the name of Amanda, is the subject of No. 7 of a series of small tracts published by John Yeardley in the latter years of his life.

"Here, and elsewhere during their journey, they wrote letters to members of the Foreign Committee of the Meeting for Sufferings, descriptive of their religious labors, from which, after their return, a selection was printed for the use of Friends. Besides these letters, John Yearley kept his usual Diary, which often enables us to add to the narrative, traits of character and reflections not to be found in their joint epistles.

"After an interesting visit in Paris they proceeded to Nancy."

"Twenty-ninth of 7th Mo., evening.—The white houses among the trees, and the vines on the hill-sides, form a picturesque landscape. The reapers were busy in the harvest fields; and the ground that is cleared of its burdens gives proof of the diligence of the French farmer; the plougher, if not the sower, literally overtakes the reaper. In the forefront of the route we saw much wood and water, hill and dale, with cattle feeding in the peaceful pastures, which is a lovely sight. As we advanced towards Chalons, it became less interesting, more flat, with fewer trees and meadows. Everywhere the harvest more forward than in England, but the crops much more light and thin."

"They entered Nancy under a feeling of gloom, and it was some time before they could find relief to their minds; but by patiently pursuing the paths of intercourse which opened before them, they were enabled to deposit with some serious individuals their accustomed testimony to the simple spiritual nature of the gospel. In allusion to this trial of their patience John Yearley remarks:—

"I cannot, I dare not, complain, when I think of the difficulties some of our Friends had to encounter who travelled on the Continent years ago, when darkness prevailed to a much greater extent. The want of the language, etc., which some of them experienced, must have been very trying. It is to me an unspeakable comfort to be able to understand the language of the country where we travel."

"Travelling by the Diligence being too rapid for Martha Yearley's state of health, they hired a carriage and horses to take them to Strasburg, and found this mode of travelling less expensive, as well as much less fatiguing, than the public conveyance.

"Eighth Month 5th.—Left Nancy at six o'clock in the morning, and had a delightful journey. I feel particularly peaceful in spirit, and a degree of resignation pervades my heart to be given fully up to do the will of my Heavenly Father.

"Our mode of travelling afforded us an opportunity of calling at Phalsbourg, where we found a handful of Protestants, about twenty-five families, mostly German settlers. On inquiring for the minister, we found he was engaged with his class at the college. His wife appeared surprised at seeing such strangers, thinking from our dress and our speaking French, we were no doubt Roman Catholics. We soon perceived the family were Germans, and I then addressed them in their native tongue, which immediately opened the way to their hearts. Nothing would satisfy the good woman but that we must call at the college to see her husband. He was embarrassed on being so suddenly called out of the class, and appeared a little fearful; but when he understood who we were, and our mission, he became almost overjoyed to see us. There has been a little awakening in this place, and a desire to obtain the

Scriptures. One of them said 'I have been accustomed to smoke tobacco, but have now left it off, and I will put the money into the box to save for a Bible.' Another said, 'I have been accustomed to take snuff, but I will now save the money for a Bible.' And another said, 'I have drunk more wine than I need; I will take less, and subscribe for a Bible.' This little account in such a dark place was quite cheering; for they are surrounded and oppressed by the Roman Catholics, in whose presence they are afraid to speak.

"On entering Alsace, the view of the country was enchanting. We dined at Sarrebourg, which appeared at a distance like a town in the midst of a wood."

(To be continued.)

The Dukhoborts: Critical Position.

To the Editor of *The Friend* (London).

DEAR FRIEND,—On behalf of the Dukhoborts Committee I wish to lay before Friends generally the extremely trying and critical position of the proposed emigration to Cyprus. As soon as the High Commissioner of Cyprus became aware of the numerical magnitude of the proposed removal, he, in concert with the Colonial Office in London, decided to require from the committee, previous to the landing being permitted, a guarantee for the maintenance of the Colonists for two years, and a further sum wherewith they might be removed from the island in the event of the settlement eventually proving unsuccessful.

The Government have fixed the amount of this guarantee at £20 per head; thus we are suddenly confronted with the need for a guarantee of £22,000 for the first instalment of the refugees.

Meanwhile we learn by wire that the Dukhoborts have themselves chartered a steamer in Batoum, and that eleven hundred of them have arrived there to go on board.

Thus has the crisis become most acute, and our hearts are very heavily burdened with anxiety on this account. If the refugees embark, and they seem to be on the point of doing so, they would not be allowed to land in Russia again; and unless we can immediately satisfy our Government, neither will they be allowed to land in Cyprus. Thus they are in danger of being left a starving, helpless mass of humanity, afloat at sea, with no landing place open to them.

The committee at its last meeting, from among their own number, received the guarantee of four Friends for £1,000 each, and two others to the same amount have since been added, with a further addition of one for £2,000. We want guarantee for at least £7,000 more. . . . Will our wealthy Friends come to our aid? That is our earnest prayer; but the answer must be prompt to be effective. No one so much as those of our own Society is likely to enter closely into sympathy with these afflicted people, who are suffering the loss of all things for their faithfulness to Christ's commands, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." It is therefore the more incumbent on us to do all that is in our power to rescue them from the calamities which are now-nigh overwhelming them, I am, thine sincerely,

E. W. BROOKS.

"Thy grace alone, we by experience find,
Imparts instruction to the attentive mind;
Convicts of error, and restrains from sin;
For what these are it manifests within."

How Mica Is Obtained.

The mica trade is controlled practically 1 three or four large concerns in New York, Chicago and Boston. These houses have an age who buys for cash whatever mica is brought by the miners. They control the market, and fix the prices to be paid to the miner as well the prices for which it is sold in the markets.

Mica, it need hardly be said, is a very valuable, almost precious, mineral, as those who are obliged to buy a small strip for their stove-door will testify. A package worth hundreds of dollars can be carried in a basket slung over the arm, or in a pair of saddle-bags on horseback. When prepared for the market, the solid block as taken from the mine, is split into sheets. These are cut into squares or rectangles of a most every possible size, from two by two inch up to eight by ten inches, and sometimes even larger. There are no less than one hundred and eighty-three regular sizes kept in stock by dealers.

The mining of mica is the poetry of mining. It is impossible to conceive of a more exciting and fascinating employment. The vein of mica bearing quartz, lying between rocks of different formation, has been found. The cap rock has been blasted away. Little "nigger-heads," small lumps of crumbling mica, mixed with slate and other rock—are growing plentiful. The rock is carefully examined by the experienced miner, and all indications are that mica will soon be found. A blast is made. The rock and debris are cleared away; and there in the bottom is a block of the precious stuff, a ragged corner showing itself black and glittering in the white quartz in which it is imbedded. With the tips of the fingers the miner gently and affectionately brushes away the dirt and small stones which partly cover it. Its thickness is carefully noted, its position in the rock is learnedly discussed, and many a speculation indulges in as to its size and quality. The hole is quickly drilled, the small blast is made, just loosening the rock, and all eagerly crowd around, as one of the men with his pick pulls away the broken stone. There it lies, a black glittering mass nine or ten inches across its face, three or four inches thick, and irregular in shape, as all block of mica are. A good-sized block, and, if solid and of a perfect cleavage, it will be worth several hundred dollars. The excitement is not allayed, however, and will not be until the block is split open and we know how it looks on the inside. It is a very bad thing to split open a block at the mine, and contrary to all rules, there is danger that the fine, polished faces, will be scratched, and a sheet—thin, indeed, but valuable—will have to be taken off and thrown away.—John M. Van Dyke, in *Godey's Magazine*.

KNOWING THE AUTHOR.—"I do not agree with you about the meaning of that poem," said one friend to another, with finger upon a page of Browning.

"But you must agree with me," said he, "because I knew Browning personally, and therefore am able to interpret him to you."

Only a little later this boastful friend of the poet began to chaff the woman upon what he called her superstitious belief in the Bible, calling it a pack of fables.

"Ah! now," said she gently, "you must give way to me about this book. Remember, I know the Author!"

And herein lies a startling truth; only those who know the voice of God in their souls can recognize it in his word.—North Carolina Friend.

Work and Needs of Blue Ridge Mission.

The influences of the Mission are widening month by month, yet there is stern need of engaged capabilities that more and more of these people, hidden away in forest solitudes, living often in unspeakable degradation, with new hope for to-morrow coming to break the airy monotony of to-day, may be rescued.

The work accomplished by J. Addison and Anna Griffiths in the past three years, by the lifting of "the good Shepherd," cannot be measured in this world. By persistent friendliness and Christian deportment they have, with markedly few exceptions, won the love and confidence of the mountaineers.

But progress in many directions is continual—embarrassed by the poverty of the Mission, especially in relation to the advancement of the school. Neither the building which it occupies, nor the Mission house, is "filled in" underneath. Inter winds whistle through the crevices of the floors, chilling the limbs of the half-fledged children; the seats and desks are uncomfortable to the extreme, doing a cruel wrong every day upon young backs and shoulders; window sashes won. One can see outside in a half dozen places without the trouble of looking through nooses.

The "aids in teaching" are represented by tree torn, blurred, ancient maps, a broken globe, and two quite good and modern reading parts.

The eagerness of the children and youth to learn anything—everything—relative to the great world beyond their mountains is pathetic. They come singing down the wood paths, through in storms, smilingly accepting the drenchings which it must be admitted have apparently no effects upon them.

They brave the wild winds that generally follow every storm, blowing often for twenty-four hours with a terrific force that brings down towering pines in the forest, and would lift these trees into the air did they not cling together, as they do, with shout and laughter. Numbers of them, many not more than five and six years of age, walk six miles every day without a murmur, coming in snow and cold with broken shoes, frequently without hat or coat, and with table cover or shawl wrapped carelessly about them. Their parents are miserably poor; they work early and late; but even then five-tenths of them cannot "keep the wolf from the door," and the little children as well as the strong men and women, have often scanty food. There is no money to buy school books. Last winter a reading class of twenty-one possessed no readers among them; and three boys attempted, quite successfully, to study the story of their country from one copy of Eggleston's United States History.

Perhaps there are encyclopedias that have been for a few years relegated to a back shelf in some library, and are standing there unrequited from month to month because more approved books of reference have taken their place. Their value to the young mountaineers could be beyond human computing, and with them to refer to, the pitiful exclamation expressed in varied quaint local phrase, "If I only had some book that would tell me all about this person or subject!" would not so often smite upon the ears of those who watch them.

Some of these children of the wild places manifest a decided poetic tendency. How could it be otherwise when their mountains grow grand and solemn before every sun-rising, and at every sun-setting? and when their log-cabin homes are

generally "within a stone's throw" of the mighty woods,—near enough for them to hear forever the pines "repeating their ancient legends to the winds?" Whenever they travel they must pass through the dim and silent forest, the narrow paths scarcely observed by the stranger, lighted at night by flaming pine torches when there is no moon.

A few inexpensive copies of Whittier, Lowell, Lowell, Tenneyson, Scott or Burns, even if torn or defaced, or in pamphlet form, would be prizes down in that lonely wilderness.

Anything addressed to J. Addison Griffiths, Friends' Mission, Patrick Co., Virginia, would go safely to its destination.

The children of the primary department sit patiently, crowded together upon their forlorn benches, without desks, without books, gazing at the blank walls upon which hang no attractive pictures or mottoes to hint to the young hearts of brighter and better things. A few have slates, usually furnished by those who are so willing to "spend and be spent" for the welfare of their flock. Even babes will resort to tobacco-chewing and "snuff-dipping" unless closely watched; and it has happened sadly often that a little child, a new pupil, has come in with cheeks flushed by a morning draught of whiskey. Yet the distilleries in the vicinity of the Mission are gradually disappearing before the steady and courageous effort always directed upon them; and there is a very satisfactory growth in favor of the temperance cause.

These poor brothers and sisters of the Blue Ridge are so cheery in their poverty, brave in suffering, friendly, grateful, so "strong in the right as God gives them to see the right," that I would a thousand loving Christian hands were stretched out "in his name" to help them.

MERCY E. BROWN.

FOR MOTHERS.—To bring up a child in the way it should go, travel that way yourself.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be "a law unto himself," the sooner you will make a man of him.

Children need models more than criticism. We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding if home is to be a nursery fit for heaven's growing plants.

There are no men or women, however poor they may be, but have it in power, by the grace of God, to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman or their father a pious man.—*Dr. McLeod.*

THERE are statues enough in the quarries; only the sculptor's chisel is needed to bring them out. Masterpieces of painting are pulsating in the sunlight; only the artist's brush is needed to catch them and fix them on canvas. Matchless poems lie scattered through the dictionary; only the poet's pen is needed to pick them out and put them together. Grand men and women, saints of God, are in all of us; only the Holy Spirit is needed to find us and bring us to perfection.—*Presbyterian Banner.*

Bread.

It is a curious and interesting study to compare the various materials which serve the different nations of the world as the basis of their bread. In this country, where good bread, made from spring and fall wheat flour, is within reach of all, rarely a thought is given to the fact that, after all, the inhabitants of only a small portion of the earth's surface enjoy such food. In the remote part of Sweden the poor make and bake their rye bread twice a year and store the loaves away, so that eventually they are as hard as bricks. Further north still, bread is made from barley and oats. In Lapland, oats, with the inner bark of the pine, are used. The two together, well ground and mixed, are made into large, flat cakes, cooked in a pan over a fire. In dreary Kamtschatka pine or birch bark by itself, well macerated, pounded and baked, frequently constitutes the whole of the native bread food. The Icelandic scrapes the "Iceland moss" off the rocks and grinds it into flour, which serves both for bread and for puddings. In some parts of Siberia, China and other Eastern countries, a fairly palatable bread is made from buckwheat. In part of Italy, chestnuts are cooked, ground into meal and used for making bread. Durra, a variety of the millet, is much used in the countries of India, Egypt, Arabia and Asia Minor for making bread. Rice bread is the staple food of the Chinese, Japanese and a large portion of the inhabitants of India. In Persia, the bread is made from rice, flour and milk; it is called "lawash." The Persian oven is built in the ground, about the size of a barrel. The sides are smooth mason work. The fire is built at the bottom and kept burning until the walls or sides of the oven are thoroughly heated. Enough dough to form a sheet about one foot wide and about two feet long is thrown on the bench and rolled until about as thin as sole leather, then it is taken up and tossed and rolled from one arm to the other, and flung on the board and slapped on the side of the oven. It takes only a few moments to bake, and when baked it is spread out to cool. This bread is cheap (one cent a sheet); it is sweet and nourishing. A specimen of the "hunger bread" from Armenia is made of clover-seed, flax, or linseed meal, mixed with edible grass. In the Molucca Islands, the starchy pith of the sago palm furnishes a white floury meal. This is made up into flat, oblong loaves, which are baked in curious little ovens, each being divided into oblong cells to receive the loaves. Bread is also made of roots in some parts of Africa and South America. It is made from manioc tubers. These roots are a deadly poison if eaten in the raw state, but make a good food if properly prepared. To prepare it for bread, the roots are soaked for several days in water, thus washing out the poison; the fibres are picked out, dried and ground into flour. This is mixed with milk, if obtainable; if not, water is used. The dough is formed into little round loaves and baked in hot ashes or dried in the sun.—*Episcopal Recorder.*

Of Elizabeth Drinker a valuable minister belonging to Philadelphia Meeting, and when on a religious visit to England, died in the Eighth Month, 1794, we read, she said: "Being concerned to wait for, and move under the fresh arising of Divine Life, her ministry was sound and weighty, and her conduct and conversation consistent therewith." At another time she said: "The highest anthem that could be sung was, 'Thy will be done.'"

Grant's Religious Side.

"I am a profound believer," said General Grant, "in a special and a general providence that shapes the destinies of individuals and nations; and in such a way as not to destroy man's free agency."

On another occasion, while conversing with Dr. Cramer, his brother-in-law, about his experiences, he said that he always carried out what he had planned to do.

"Did you ever pray to God for aid and success?" asked Dr. Cramer.

Often, mentally, but briefly," he answered. "I asked for strength and wisdom to carry to a successful termination my task. Like my mother, I never talked much about my religion, but I think much. It is the all important subject."

Grant, while President, spoke one day to his brother-in-law of the tremendous responsibility of the office. "I often," said he, "during the session of Congress, after a day of hard work and an evening spent in meeting social claims, sit up till it is far beyond midnight to study the various questions submitted for my action."

"Do you ever pray for wisdom and guidance?" asked his relative.

"Yes; night and day I ask God in silent prayer to aid in performing my duties," he answered. "I believe in prayer, though I don't talk about it."

Speaking of the impressions made by his visit to Jerusalem, General Grant said: "I never felt so solemn in my life as I did while standing before places made sacred by their associations with Christ when He was here on earth."—*Youth's Companion*.

THE CASTLE GARDEN AQUARIUM.—One of the most popular places in New York, although it is rarely noticed in the newspapers, is the Aquarium, which occupies the old Castle Garden, in the Battery. Here, between 10 A. M. and 4 P. M., there is a constant stream of men, women and children, passing in procession before the countless specimens of the fish tribe from almost every quarter of the globe. No stranger to the city should fail to visit this attractive place. There is no fish collection equal to it in this country, except, perhaps, the one in Washington. Whatever may be the evils of the "paternalism" that provides these places of entertainment for the people at the expense of the city treasury, there is certainly no other investment of public funds that yields so large a dividend of public pleasure and instruction, except, of course, the money that is spent on the public schools. The Aquarium, the Art and Natural History Museums, the parks, the playgrounds for children, the free baths, the recreation piers, roofed over and open as breathing places for the inhabitants of the crowded tenement houses, the Botanical and Zoological Gardens that are to be, and the great public library, which only waits the official action of the Board of Estimate, all free gifts of the people to themselves, serve to make life in the city broader, happier and safer. The city money that is put into them is as well spent as if put into aqueducts and docks.—*Philadelphia Ledger*.

"A GREATER deception could not be practised upon mankind, than to persuade them that they could be Christians without spiritual baptisms."—*John Simpson*.

"It is a great deal better to have Gideon's three hundred men left than a motley crowd."

TO THE MEMORY OF JOHN HAMPTON.

FOR "THE FRIEND."

Oh, the harmony in Nature! oh, the beauty in the blending

Of the tints, the gorgeous paintings, hung on field and wood and sky!

How they change in light and shadow with new beauties never-ending! How they fill the mind with rapture, while they more than please the eye!

I have watched a beautiful sunset, when most gorgeously apparelled,

Was that grand old orb of heaven as he smiled a kind adieu!

Sitting in a rosy landscape; of the brightest morn herald,

Tinting with a royal purple, clouds of gray against the blue.

And I think, how like the Christian, he whose light is brightly shining,

Lighting up the dark horizon as he hears the close of day;

Over all the dear ones round him, his sweet influence entwining

Till they each reflect the beauty of his exemplary way.

There was one whose Christian virtues through a long life unassuming,

Shed a kind and genial influence on the hearts of those he knew.

Exemplary was his conduct, and old age was but the bloom of youth.

Of the long-continued springtime, of a life both good and true.

Brightly shone the evening lustre of his life-orb near the setting;

While the radiance of Heaven mellowed it to softer light.

Though he'd oft acknowledged errors, yet no sighs, or vain regretting

Kept his soul from true thanksgiving, as it neared its heavenward flight.

Like as trustful little children in their parents' dear, confiding,

So he trusted in the mercy of the Father's love, Supreme.

Without claim to worth or merit, yet in faith serenely

Down the western slope of evening, toward the daylight's parting gleam.

He is gone, but lingering round us in the beautiful light of dawn,

Is the influence of his virtue, love and purity and trust.

May we follow in his footsteps; fix our hope and faith on Heaven;

Do the work that now is waiting, knowing this, "Our God is just."—*M. R. B.*

In regard to the influence wrought upon the natives by the help sent from England and America for famine relief, the report said: "The generous help which came from America and England has had a very beneficial influence upon our Christian community. They have learned that in Christ and his Church there is an unseen power of love and sympathy. They have come to learn that the control of the world is in the hands of Christian people, and that many agencies are at work for good to those who love Christ."—*Selected*.

WILLIAM SAVERY an eminent minister, died in the Sixth Month, 1804. In the testimony of the Monthly Meeting of Friends of Philadelphia, for the northern district concerning him, we find the following: "He was remarkable for punctuality and uprightness in his dealing; and not long before his decease, said to a friend who often visited him, 'It is necessary to look to our outward concerns, there are so many reproachful failures,' and appeared desirous once more to get to meeting, that he might have an opportunity to warn such of the elderly part of Society who had got into the earth, and of the youth who had got into the air."

ON HEARING JOSEPH HOAG PREACH.

"His head was silvered o'er with age,

And long experience made him sage.

It was the hour when Christians met for prayer

And praise to Him, who spake and worlds were made

And who the universe can hold within his holy pal

That he, whose youth, whose manhood, and whose pri

Was dedicated to his God, arose with words of love to

And spoke the words of wisdom that fell from his aged lips,

Telling to all that there is a prize,

The boon of everlasting life and peace,

Preserved for those who clasp the Master's feet

In meekness, and in silent solemn prayer

Call truly on his holy name,

And seek to purge their souls from every earthly stain

He long had sought the narrow path of life,

And long, 'gainst sin had waged eternal strife:

Love of his God and love to all mankind

Had been his motto since his youthful mind

Received the holy word in sacred trust

From the eternal God, whose words are just,

Ordaining him to preach the righteous cause

Unto the world, which from its Maker draws

Life, light and truth, and its reviving law,

Although we oft have turned our feet astray,

God sent his Son to point a better way:

Who came according to the high behest

To lead the way to everlasting rest.

And this old man, the preacher of such truth

As to the aged brings elastic youth

Stood there alone, oppressed with years,

His aged cheeks bedewed with tears,

Such tears as those his Master shed

Ever He on Calvary's summit bled

For sinful man that he might live

And taste the joys that heaven can give.

[AUTHOR UNKNOWN.]

DANGEROUS JOURNALISM.—A speaker addressing the Philadelphia Women's Press Club said:—

"Do the journals of the United States preserve a lofty aim and endeavor to attain it so far as circumstances will permit?"

"We hope and believe that there are some who do, but many, we regret to say, fall far short of it. The course of the press in the present day is sensationalism, a desire to pander to a depraved and vitiated taste in the public for something exciting. Something that will thrill the nerves and awake astonishment and horror. We all have a little of this desire within us; we all like to be aroused and stimulated by the recital of unusual and surprising occurrences, but it is well that this desire should be cultivated, that it should increase by what it feeds on, until it becomes a morbid appetite, craving incessantly the revolting and terrible?"

"An instance of the injurious effects of such sensational writing has been witnessed lately in the case of some of our journals, particularly in New York, which, if they could have their way would have driven the government *volens volem* into a war with Spain, without waiting to see whether our difficulties with that country could be peaceably adjusted. We do not hesitate to say that they are a disgrace to our country. Seemingly unmindful of the horrible results of war, the demoralization of character, the load of debt, the increase of the pension list, already so large as to be a great burden upon our people, in addition to all the loss of life, the suffering from wounds among many of those who survive, and the grief and anguish of the widows and orphans deprived of their natural protectors—regardless of all these, they persist in inflaming the passions and encouraging a spirit of warlike ferocity among the people, a spirit which it should be their endeavor to repress and keep in check."

FOR "THE FRIEND,"

Kosmos.

It is presumably by no unmeaning chance that the Greek word "Kosmos" has come to signify equally "the world" or "the universe," "the beauty" or "systemic order." It was fit in that ancient language which was pre-eminently the embodiment of searching intuition and sound abstraction, this recognition should be found of the sublime and Divine truth, that the whole outward creation is abstractly very good.* The essentially wholesome and edifying virtue of man's surroundings could seem to have been thus intuitively discriminated from that inharmonious relation which they must necessarily bear to a fallen nature, which faulty relationship was, and is, the proximate occasion of perpetuated sin, and which is accordingly forcibly denoted by the term of the "curse" (Gen. iii. 17) resting upon the earth for the sake of him who was its tined and deputed lord. In brief, the order constantly existing without us would appear to have been thus profoundly discriminated in and contrasted with the disorder originating within us.

For well do we know that even in the culture of life there was a largely prevailing element of discord, through which the rule of harmonious order could have been conspicuous only in its absence, to the insight which could thus to its own experience isolate it as a definite object of individual aspiration and of desirable attainment. But even to such an insight the possibility of such attainment was hidden, owing to the utter want of any adequate perception of the true nature and origin of existing and persisting discordance. For most disabling loss of a fallen nature must be the loss of self-knowledge. In the miraculous and beneficent historic career of that Divine Man to whom was steadily illustrated the healthy subordination of the merely physical to the intellectual, and, through the intellectual, to that deep spiritual realm which is, in all appearances, the supplying source and controlling seat of power, consciousness and life, in that wondrous visitation of God to man, the else interposed or continuing relation between Divine truth and human ignorance is indeed rendered from above downward, and a perfect mirror presented to benighted humanity self-contemplation and possible complete restoration, under the more unobstructed ministrations and enlarged outpouring of the Spirit of God and of Christ. In that perfect mirror, and under that Divine illumination, the desiderated self-knowledge of self-knowledge becomes possible. The simplicity which is in Christ* can effectively supplant our inherited self-ignorance and variety of motive, as the individual discipline of the cross of Christ shall restore more or less fully that subordinated comprehension and lively activity of our three-fold constitution, which are the evident indication, if not the very substance, of Christ formed in us.

But even as of old the preaching of "Christ crucified" was to the literalist Jew "a stumbling block," and to the wise Greek "foolishness," like manner, it would seem, must the same teaching, to the end of time, impress the narrow formalist who disparages true logic, and the practical rationalist who lacks a fixed basis for logic. A fallen manhood is practically a mutilated manhood, through the necessary ignorance of that original and originary spiritual nature, which comes into the individual consciousness only with the individual experience of the

birth "from above." That birth from above is ever virtually a fresh resurrection, ensuing upon that fresh crucifixion through which alone the Lord Jesus Christ is individually known as "the Way, the Truth and the Life." "This have I experienced" wrote the illuminated Penington, "concerning the cross of our Lord Jesus Christ, that it is 'an inward and spiritual thing, producing 'inward and spiritual effects in the mind, and crucifying to the world and the affections thereof.' In the thus reconstructed and enlarged intelligence wherein the very thought of the creature is brought into harmony with that of the Creator, the subordination of the physical element to the intellectual, as well as that of the intellectual to the spiritual, is fairly comprehended and firmly established; and from our divinely vouchsafed standpoint it becomes possible to contemplate the whole physical universe, so far as at all known to us, from without, and even from above. We thus become enabled to unite in that apostolic testimony as to the experience of true men 'from the creation of the world' (Rom. i. 20), that the power and government of God are made clear to our intelligence 'through the things which are made' and done;* that is, these all-pervading principles are revealed to a true vision in the facts of nature and in the course of history. As no exception is made, this can mean nothing less than that the symbolism of meaning is as universal in the details of the creation, as the continuity of purpose is in the events of history.

But in that dislocated worldly mind which is the heirloom of our nature previously to the radical transformation which the religion of the cross is designed to effect, man will stubbornly cling, in some direction or other, to a mere transitional and temporal provision or attainment of nature, making that in some degree the foundation of his hope and the limit of his aspiration, to the greater or less neglect of 'the things which are not seen,' and so 'are eternal.' In some direction or other the mere symbol will be allowed to supersede the thing symbolized. This is that abuse of the world against which we are scripturally warned, as obstructing the highest and truest use of the world, and through which all who are in any degree implicated therein, must in the same proportion find 'that which should have been for their welfare,' to 'become a trap.'—From a Manuscript Essay on "The Use of the World."

POTENCY OF THE GOSPEL.—The gospel is more potent in that it has the Holy Ghost as an accompanying, inseparable and co-operative influence. He energizes it and makes it irresistible. He is the applier of the benefits of redemption. He comes in answer to Christ's intercession to renovate the heart, to illumine the understanding, to guide into all truth, to sanctify the heart and to perfect the whole nature for a heavenly residence.—*The Presbyterian.*

WHAT, then, is the kingdom of God? It is the reign or rule of God; and all in whom God reigns—that is, all who obey, trust, and serve Him—belong to his kingdom. It is the total company of those in whom heavenly laws and principles hold sway, and to it belong all who are living in the spirit of this petition: "Thy kingdom come." Thy will be done in earth, as it is in heaven.—*S. S. Times.*

* The Greek term in the original requires both of these English ones for its full rendering.

LARGEST BIBLE IN THE WORLD.—In 1857 Mindon-min, King of Burma, erected a monument near Mandalay, called the Kutho-daw. There he built seven hundred temples, in each of which there is a slab of white marble. Upon these seven hundred slabs is engraved the whole of the Buddhist Bible, a vast literature in itself, equal to about six copies of the Holy Scriptures.

This marble Bible is engraved in the Pali language, thought to be that spoken by Buddha himself 500 B. C. Photographs of some of these inscriptions have reached England, and Professor Max Müller—perhaps the greatest linguist in the world—has examined them. But, alas, for all his human ingenuity and perseverance! If Mindon-min thought to perpetuate the teaching of the great Buddha by causing it to be graven on the rock, he nourished a vain ambition.

The climate of Burma is moist, and its effects have already wrought havoc on the surface of the white marble, and the photographs show a partial effacement of some of the Burmese characters in which the Pali text is engraved.

This is certainly the largest known copy of any portion of literature. Even the National Encyclopedia of China, in five thousand volumes, occupies a comparatively small space. To reach the other end of the limits of the printers' and engravers' art we need only remember the "Smallest Bible in the World," and the Diamond editions of Catullus, Tibullus and Propertius.

To engrave the Bible of Buddha on the marble slabs in the temples of Kutho-daw must have cost many thousands of dollars, but these sermons in stone are easily outlasted by a copy of the New Testament which, beautifully printed, can be bought for twenty five cents, and, if carefully cherished, will last many generations.—*Boston Traveller.*

AN ISLAND OF FLOWERS.—The Scilly Islands may very justly be termed flower islands, for a large part of their surface is given up to the cultivation of flowers, and the great majority of the people spend their lives in attending to the plants, from which all the wealth of the islands is drawn.

The inhabitants have had other occupations before they settled down to flower growing. At one time they were wreckers, and at a later period they went into a more legitimate business, and devoted themselves to the raising of early potatoes. There was money to be made out of them, and the islands prospered until prosperity bore its usual fruit in the shape of competition. The Channel Islanders took to growing potatoes, and the potato trade of the Scilly Islands was killed. Thereupon the islanders betook themselves to flower growing, giving the greater part of their attention to the narcissi.

In St. Mary's alone nearly a quarter of the cultivated area of the island is devoted to flowers. In the second month, last year three hundred and twenty-two tons of flowers were exported from this one island. About two hundred boxes go to the ton, and as each box contains from three to twelve spikes of flowers, it is easy to see that the number of flowers sent out from the island was not trifling.

The inhabitants of these islands are a wise people. They do not believe in wasting time. As soon as the forcing of the narcissi is over the houses are filled with tomato plants, and for months there is a continuous supply of this popular dainty.—*Youth's Companion.*

SUMMARY OF EVENTS.

UNITED STATES—The United States Treasury gold reserve on the 3d inst amounted to a total of \$220,916, 282, the highest in the history of the reserve fund.

E. F. De Costa, of New York, on First-Day last, preached on the recent proclamation of the Czar in favor of disarmament. "It may be said," said De Costa, "that the Czar's plan is Utopian, that it is a dream, but all great things begin in dreams. The American people must be the first to accept the new situation. The Christian men and women of this land should now take up the ideal of disarmament. It is in accordance with the best thought of the age, disarmament being unpalatable chiefly to the makers of powder, battle ships and guns. It is in accordance with the best interests of mankind at large, all human interests requiring peace for their development. It is in accordance with the ideal of the Christian era, because the path of peace is the path of safety."

A Hong Kong deputation, representing the Southern Philippines, and consisting of the best and richest natives of Pansy, Mindoro, Cebu and Mindanao, visited United States Consul Williams and urged that every possible effort be made for the annexation of the whole of the Philippine Islands. The deputation declared that all classes—the warlike mountaineers as well as those engaged in mercantile pursuits—would welcome the Stars and Stripes, and had resolved never to submit to Spanish or Thai rule. They also said that there were 4,000 men, many of them armed with rifles and shotguns, ready to support the Americans. They refuse to join in the clamor for independence, which they consider a mistake and impracticable. They only wish for annexation to the United States.

The delegation proposes to interview General Otis, the American commander, to appeal to President McKinley, and to confer with Aguinaldo's followers, with a view to arranging for a combined movement to insist upon annexation. They will also ask that the insurgent regiments be enrolled in the American army, with American officers, and that the United States make no American appointments under General Otis.

Acting Secretary Allen, of the Navy Department, has ordered the release of Admiral Cervera and the crews of the vessels made prisoners in the engagement at Santiago de Cuba on Seventh Month 3d, and they will be promptly transported to Spain at that Government's expense.

The Spanish officials at Havana have required Clara Barton to pay duties and fines upon the Red Cross supplies she took to that port.

Major General Brooke, his staff and escort have completed three-fourths of their journey across the island of Porto Rico toward San Juan. There was no display of ill feeling. Spanish and American soldiers exchanged buttons as souvenirs.

On the 5th inst, orders were issued by the War Department to have the regular army troops removed from Montana Point.

At the National Irrigation Congress the 2d inst, at Cheyenne, Wyoming, E. S. Nettleton, of Colorado, read a paper on the subject of "The Successes and Failures in Canal Building." He said that in 1898 Colorado had one million and a half acres of land irrigated, valued at \$250,000. The value of the lands of Colorado before irrigation was begun was \$17,000,000. Their present value under irrigation is \$87,000,000, an increase of 512 per cent.

There was a hurricane in Southern Georgia, on Eighth Month 30th, 100 buildings in Savannah were wrecked. Many vessels in the harbor were blown ashore or sunk. No loss of life.

Taking the losses in Savannah where a minor part of the damage was done, and those sustained by the rice planters, the growers of cotton, by farmers generally, by railroads and shipping, it will be found that an estimate of \$1,000,000 damage will be reasonably within bounds.

A trolley car in Colones, New York, was struck by a Delaware and Hudson train at a grade crossing on Second day last. Ten persons were killed outright, eight were seriously injured, and the remainder of the passengers, seventeen in number, were injured, some of them it is feared fatally.

There were thirty four deaths from the heat in New York city the same day.

There were 43 deaths reported in this city last week, which is 16 less than the corresponding week and 14 less than the corresponding week of 1897. There were 101 deaths under one year of age; 211 were males and 205 females;

46 died of consumption; 30 of cholera infantum; 25 of marasmus; 24 of heart disease; 19 of cancer; 18 of inflammation of the stomach and bowels; 17 of nephritis; 16 of old age; 14 of convulsions; 14 of uremia; 14 from casualties; 13 of typhoid fever; 13 of inanition; and 12 of apoplexy.

MARKET—Wheat, 98 a 100; 4's, 109; 110; coupon, 111 a 112; new 4's, 126; 127; 130, 111 1/2 a 112; 3's, 104 1/2 a 105 1/2; currency, 6's, 102 1/2; 103.

COTTON closed on a basis of 6c per pound for mid- and spring uplands.

FLOUR—Winter bran in bulk at \$13.50 a \$14.00, and spring in sacks, at \$13.00 a \$13.50 per ton.

FLOUR—Winter supply, \$2.15 a \$2.40; do., extras, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.20 a \$3.40; do., straight, \$3.40 a \$3.60; Western winter, clear, \$3.20 a \$3.40; do., straight, \$3.40 a \$3.60; do., patent, \$3.40 a \$3.60; spring, clear, old, \$3.20 a \$3.50; do., straight, old, \$3.40 a \$3.60; do., patent, old, \$3.40 a \$3.60; do., do., new \$3.70 a \$3.80; do., favorite brands, old, \$4.45 a \$4.60; city mills, extra, \$2.75 a \$3.00; do., clear, \$3.25 a \$3.50; do., straight, \$3.50 a \$3.65; do., patent, \$3.75 a \$4.25. **RYE FLOUR**—\$2.75 a \$2.80 for Pennsylvania.

GRAIN—No. 2 red wheat, 68 1/2c; No. 2 mixed corn, 34 1/2c.

No. 2 white oats, clipped, 29 1/2c.

BEEF CATTLE—Extra, 5 1/2c; good, 5 a 5 1/2c; medium, 4 1/2c; common, 4 a 4 1/2c.

PORK—Extra, 14 1/2c; good, 14 a 14 1/2c; medium, 13 1/2c; common, 12 a 13 1/2c; stock ewes, 4 a 4 1/2c.

HOGS—Best Western, 6 a 6 1/2c; others, 5 1/2 a 6c.

FOREIGN—The will of the late William E. Gladstone has been probated in London. It was written by himself in an ordinary memorandum book and contains about 2,000 words. It directed that no laudatory inscription should be placed over him.

A report was current in London last week that a treaty of alliance between Great Britain and Germany had been signed by Balfour and the German Ambassador at the Hague, on the lines of Chamberlain's Birmingham speech. Various statements as to the scope of the alliance are made.

General Sir Herbert Kitchener entered Omdurman, on the Nile, on the afternoon of the 2d inst, at the head of the Anglo-Egyptian column, after a disastrous rout of the Mahdists in which thousands were killed and wounded. The Anglo-Egyptian loss was 300.

On the 5th inst, the British and Egyptian flags were placed on the walls of the palace at Khartoum.

Lieutenant Colonel Henry, who was arrested in Paris on the order of the Minister of War, committed suicide. He was charged with having confessed that he forged the letter that had virtually convicted Dreyfus of treason. Very important results are likely to follow.

General Boisdorff, chief of the general staff of the French army, resigned "owing to his misplaced confidence in Lieutenant Colonel Henry, which led him to present as genuine what was forged evidence."

The Cortes assembled in Madrid on the 5th inst. Premier Sagasta read a decree authorizing the ministers to renounce sovereignty over the colonies in connection with stipulations of the peace preliminaries between Spain and the United States. The matter was discussed in secret session.

The lower classes in Spain are greatly impressed with the ghastly appearance of the soldiers returning from Cuba, and are loudly protesting against a continuation of special war taxes.

The enthronement of Queen Wilhelmina took place on the 5th inst at the palace in Amsterdam.

The Burgomaster of Amsterdam has presented to the Queen of Holland 300,000 florins for philanthropy, and the Queen has announced her intention of founding a hospital for consumptives with a portion of the fund.

The steam whaler *Fridtjof*, having on board Walter Wellman and the members of his expedition to Greenland, has returned after landing an expedition at Cape Whittow, on the southern point of Hall's Island.

While the party were returning they met the expedition to Franz Joseph Land, led by Dr. Nordthorst at Koenigsberg Island, and were informed that all search for Professor Andree, the missing aeronaut, had proved futile. Professor Nordthorst's expedition is directed by King Oscar and a number of private friends, and sailed on this voyage with the hope of finding Professor Andree, the missing aeronaut, who ascended from the island of Tromsø on Seventh Month 11th, 1897, and whose fate is unknown.

A Manila despatch says that insurgents have captured the islands of Romblon and Palawan, and that

they are seizing everything possible prior to the termination of peace conditions.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

Richard Mott, Agent, Ia., for Morris C. Smith; M. E. Winkle, Ia., for W. H. Hutton, Pa.; P. Hebe Hall, Agent, O., for E. G. Deane, Ia.; Jesse D. Hall, Maria Hartley and Hannah A. Webster, B. V. Stead, Agent, Ia., \$10, for William G. Hoyle, Sarah Willis, George Young, Joseph J. Edgerton and W. S. Hodgkin; Frank M. Normant, Phila.; W. H. Caldwell, Pa.; S. H. Black, Agent, O., \$8, for Asaiah Benjamin F. Starbuck; Agent, O., \$8, for Asaiah Bundy, Edmund Bundy, Wilson J. Steer and J. Starbuck; John Bishop, N. J.; James S. Newb. Pa.; David Wallace, O.; T. A. Wood, Agent, O., for himself and Jonathan Brown; Seth Shaw, Ag. O., \$10, for J. K. Hinchman, Linton Hall, W. M. H. Guillemine Neill and Nathan K. K. S. Griggs, Agent, Pa., for James F. Reid; Hannah E. Sheppe Phila.; William T. Cooper, N. J., \$4, 2 vols.; William Robinson, Agent, Ind., \$4, for himself and Susan Cox; Susan C. Smith, Pa., and for Susan Brinton; William B. Taylor, Phila.; Marianna Harnel; E. B. Taylor, W. Phila.; Marianna Harnel, N. J.; Joseph T. Whitson, Md.; Hamill Haines, Phila.; George Schill, Pa.; Sydney G. Gages, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

FRIENDS' LIBRARY, 142 N. Sixteenth St., Phila. will be open on week-days between 3 and 6 p. m., at Ninth Month 1st.

THE SHELTER FOR COLORED ORPHANS, at For fourth and Wallace Streets, West Phila., has severe boys under its care of a suitable age for placing out as apprentices or laborers. Apply at "Home," or to I. FENOCK, 805 Franklin St., Phila.

FRIENDS' SELECT SCHOOL will re-open Ninth Mo. 19th. The Superintendent will be in attendance at 1 school during the next two weeks preceding the opening from ten until one o'clock.

J. HENRY BARTLETT, Superintendent.

WESTOWN BOARDING SCHOOL—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline, should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, a communications in regard to business should be forwarded to EDWARD G. SNEYLEY, Superintendent. Address, Westown P. O., Chester Co., Pa.

Receipts for Fund in aid of the Dukkoborts A. F. H., \$25; H. R., \$10.25; J. L. B., \$20; C. F. C., \$4; B. J. T., \$5; E. C., \$50; F. R. C., \$150; P. H., \$3; J. B. J., \$20; E. L., \$1; C. W. S., \$5; E. J., \$1; J. E. T., \$5; W. R., \$1; R. W., \$10; W. H. and E. H., \$1; E. O. G. R., \$5; G. M. and E. B. W., \$10; W. B., \$1; E. M., \$5; C. W. M., \$25; D. H. F., \$5; J. E., \$5; A. H. B., \$4.75; C. T. T., \$5; H. H., \$1. Total contributions, \$1,013.45.

WILLIAM EVANS, Treasurer, 255 S. Front St., Phila.

DIED, at her home near Earldam, Madison Co., N. Y., on the 18th day of the Eighth Month, 1898, RUTH NEWLIN, in the seventy-third year of her age; a loved minister belonging to Bear Creek Monthly Meeting of Friends (conservative). Her faculties were clear at the last, and her close was peaceful. So realized that the faith she had endeavored to live would do to die by.

At his residence near Moorestown, N. J., the thirty-first of Fifth Month, 1898, JOSHUA L. HARMER, in the seventy-seventh year of his age. Through his life he was devoted to the tendering visitations of a Heavenly Teacher, and cherishing that tenderness spirit he was preserved through an active business life and found himself prepared for his change, retiring to Divine mercy at his close.

At his home near Moorestown, N. J., the 18th of the eighth month, 1898, at the residence of her brother, Wm. P. Jones, Woodbury, N. J., E. M. JONES, in the fifty-third year of her age. She was a member of Chester Monthly Meeting of Friends, P. O., of the sixth of Eighth Month, 1898, at her residence near Moorestown, Belmont Co., O., after a brilliant and successful career. Her husband, a loved member of Stillwater Monthly Meeting of Friends in the fifty-fifth year of his age.

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Vacation Retrospects.

Thoughts would arise, as we approached the summer and its usual change of scene for some, "What shall the harvest be? What shall be our spiritual effort on ourselves and others be, our sojourn among men of other localities?" And now the query is in season: "The summer is past, the harvest has come, and what st thou gathered?" This may be set down as certain, that they that have sown to the flesh shall reap corruption, and they that have sown to the Spirit "shall of the Spirit reap life everlasting."

There will be more or less of a baptizing effect, better or worse, of our passing among others. An injunction of our Lord to disciples, is that wherever they should go in all the world they should make disciples, that is, learners; and that they should do this by baptizing, or introducing them into the Divine life. Baptizing authority must accompany preaching of their lives or language, else it could be of no discipling service to influence men to be learners of Christ. Who himself as at authority promised to be with true disciples and disciples to the end.

Some will doubtless return bearing their eaves of peace with them. But the portion many of us will be a sense of short-coming. We'll for us if this sense incite our spirits in the months to come not to be "stothful in business, it fervent in spirit, serving the Lord." So say the savor of our spirits as well as our direct deliverance, avail to the baptizing of fellow-beings. Some may recall little openings or opportunities which they might have stepped into, and perhaps did occupy, to the brightening of their present retrospect. One Friend for some five years as summer visitor in the country had been aware of an outlook in his mind towards a neighboring town, where Friends in the ministry had for many years been heard. His elders had encouraged his attending to the concern. But

he wished to be clear of making any opening for himself to obtain an audience. A few days ago the pastor of a congregation there approached him with an invitation to occupy the time of one of his "services." This seemed to the Friend the opportunity which he had been waiting for. He conferred with the pastor on the ground of worship and exercise of ministry which a Friend could rightly entertain, and why he could not engage beforehand to speak in any meeting, or be announced to preach; but must wait for the Master's own putting forth of his messages. The presence of the Friend was welcomed on that basis.

In the course of the conversation the pastor said he had long entertained a high respect for Friends as he had judged of them by Whittier, William Penn, and others. But whenever he had met with any ministers of the Society in recent years, the most that he could glean concerning their attitude was a disposition to imitate the ministers of other denominations. It was a relief to him to find any who stood by their original principles. He then confessed that he had the previous First-day gone into his pulpit, prepared, as he thought, but poorly. He undertook to preach without notes, and with but little in sight to begin with. Scarcely had he gone through with this little, before it was enlarged to his view, and fresh aspects of the Truth followed with living power, so that he felt that his service was owned in demonstration of the Spirit. And members of the congregation afterwards came to him acknowledging that they had seldom been fed as on that day. In the afternoon he went to preach in another village with a sermon that had cost him much thought and study. But it fell as dead as a clod upon the people. So he was taught the difference in true ministry between "enticing words of man's wisdom," and "the demonstration of the Spirit and of power." And he felt a craving for the sympathy of a consistent Friend all the more for this. And he was hearty in acknowledgment of this sentiment, that "they who preach to men, do not preach at men, but from God."

When the opportunity which he arranged for with the Friend had arrived, it was the Friend's turn to feel that he also, in an outward view, was poorly prepared, except in the faith of Him who said: "My grace is sufficient for thee." Therein he could rise, determined to know nothing among that people but Christ Jesus and Him crucified, as "the wisdom of God and the power of God." When he had concluded, the pastor arose and said, that "the doctrine delivered, and the doctrine of the Society of

Friends as a whole, ought to be the doctrine of the church of the future, including their doctrine of Peace." Much openness also appeared in several of the members towards this truth.

Accompanying the Friend away from the meeting, the young pastor said he feared his attendance at a theological school had tended to make him more critical than spiritual. On the morning of that very day he had discoursed to his people on the distinctions between the book of Matthew and of Mark, viewing them from a scholarly standpoint. And when he reached home the thought impressed him: "What purpose did all this serve? What spiritual gain could my people get from all this literary presentation?" He acknowledged he had fed them as with husks; and that all such discoursing, and preparations generally that are the product of man's wisdom do not constitute *preaching*, but they are only *lecturing*.

At the next mid-week meeting of Friends held a few miles distant, he appeared, devoutly engaging with them in Divine worship. He expressed himself as affected by the silent part of the opportunity. And often summer visitors there who had not witnessed a Friends' meeting before, have acknowledged it a "new discovery in worship."

Friends are wanted for their own message from the Truth to the world, and not as echoes of the voices of the usual churches. And when ministers under our name respond to invitations to preach, or "conduct services" in their pulpits, and adopt for the occasion their order of service appearing as praying, reading, hymning and preaching just when the program calls for those performances, they have to throw away their Quakerism to do it. It vitiates their principles for Friend's meetings, and advertises to the public that they are not held as principles, but as tenets to be put on or off at convenience and subject to circumstances. Such misrepresentations of our profession are rapidly causing the Society at large not to be needed as a distinct standard-bearer. Spectators want but little of chameleon Friends, nor want that little long. A valiant for the Truth upon the earth, however original or peculiar, so that he adheres to his supposed principles, men will respect, even if sometimes they persecute.

In the early church the expelling of disciples from the city by persecution, only spread the seed of the gospel throughout the country. Now our scatterings for the summer, not by persecution, but for more self-pleasing purposes, is hardly found to be in the line of seed-sowing. But were we more unitedly consistent with the Truth, as the Head of the Church has assigned

us our portion to bear and testify, what a decided difference in the spread of our Christian views would one vacation spread as a light over the land. What a difference might be introduced as to the spirituality of worship, as to war and peace, as to the expression of Truth, as to acknowledgment of Christ in us, the hope of glory.

WE have received a copy of "Wayside Rhymes," by Mahlon Oliphant, of West Branch, Iowa, who has gathered in this little book some of the musings and breathings of the tenderest emotions of a long life. Many an echo of life's trials and bereavements, many notes of sympathy with the sad and those who have suffered for freedom's or righteousness sake, find beautiful expression throughout these verses. The savor of love and of a heart alive to every good cause, impresses the reader. About thirty poems appear, and some of the titles are "Home," "Moral Education," "To My Deceased Mother," "The Emigrant's Vision," "To Kansas," "Proclamation of Freedom," "Immortality." Desires are raised in sympathy with the vicissitudes of the writer's life and its present chastened and tender breathings, that his last days may be his best days.

John Yearley and his Travels.

(Continued from page 66).

"At Strasburg they were received in an ingenuous manner by some enlightened Roman Catholics, who did all in their power to forward their object; but it was not until they fell in with the Protestant Professor Cuvier, that they found the proper channel for the work of the gospel. In few places did they find brighter tokens of inward spiritual religion.

"Eighth Month 6th.—Called on Professor Cuvier and delivered the letter which Mark Wilks had kindly given us. We found the professor an humble-minded Christian, kind and affectionate. He conducted us to Pastor Majors, who was born in Prussia, and speaks German and French well. We soon became united to him in spirit. He is one of the *inward* school, and a diligent laborer in the Lord's vineyard. He has been here about three months as pastor of a little handful of Christians. He is fully sensible of the necessity of a right preparation of heart before acceptable worship can be performed. He said when the people came to their place of worship they were full of the world, and the word preached did not profit, because it did not sink into their hearts. I believe he fully comprehends the nature of true silence; and he is acquainted with many *interior* persons whom we wish to see in Switzerland, etc. This dear man was nine months in *Corfu*, preparing to be a missionary there; but he was taken ill, and suffered much in body and mind. The way in which he mentioned the wonderful dealings of the Lord with him was to me very instructive. He told me he had not been sufficiently careful to seek Divine counsel before he undertook the mission; and it had pleased the Almighty to bring him into the deeps, and instruct him in the school of affliction; and he can now most fully acknowledge there is no safety but under the guidance of the Holy Spirit. He and a few others have united for the purpose of printing and circulating small tracts, purely Scripture

extracts. They are now engaged in forming a selection for every day in the year, from the Old and New Testament. I accord much with their work; it is just what I have thought of for a long time."

"8th.—The Pastor Majors called for us to pay a few visits. He is so spiritual and *interior* in his walk with God that it does me good to be in his company. Passing along the street, he said, We will just speak to a man who has been in England; he will be pleased to see you. He was alone in his meal and flour shop, which is apart from the house. He received us heartily; and on our coming away he pressed us to go up and speak to his daughters. After hesitating a few moments we went to the room and to our surprise found a little company of young females met to work for the missionaries, and to read. After sitting a while with them, one of the girls in much simplicity handed the Bible to our friend, and he read a chapter in the First Epistle of Peter, which was followed by a Friends' meeting with these dear young persons. I felt great openness in addressing them, and thankfulness filled my heart to the Father of mercies for having given us this casual opportunity of preaching the gospel.

"In the evening we went to meeting with Pastor M's flock. He has taken the first floor of a good house, and appropriates three rooms opening one into another for a meeting-house, placing his pulpit, which is on wheels, in the doorway, so that when the meeting hour is over he can put the pulpit aside and make the rooms his dwelling. The rooms are fitted with long benches; the men and women sit separate and enter by different doors. The worship is conducted with much solemnity; they have for the present discontinued singing. They sat in silence some time at the commencement, when Majors offered a short prayer, and then read and expounded a small portion of Scripture. When he had finished he introduced us as English Friends. He had told me previously that if I felt anything to say, I had only to intimate it to him. This liberty was acceptable to me, for I had felt much exercise of mind for the people; and after we had rested some time in silence, I was strengthened to speak with great freedom, and the power of the Most High was over us. Many thirsty souls were present, who, I believe, knew the value of true silence. The two rooms for the women were crowded, and the stillness which pervaded was remarkable. A military man addressed me after the meeting, in English, expressing his great satisfaction and joy in being present; he is a regular attendant at this place of worship. The pastor said he was comforted and thankful that the Spirit of the Lord had been with us, and divided his word to the state of the people."

"After several halting-places they finally reached Basle. This city, and the little canton of which it is the capital, were then in a state of civil war. The great political eruption of 1830, by which half Europe had been convulsed, continued to agitate Switzerland long after it had spent its force elsewhere. On the third of the month, a little more than two weeks before the date at which we are arrived, a large body of the citizens, under arms, went out to reduce the peasants to subjection: the latter gave them battle amongst the hills and entirely defeated them, killing two hundred of their number. The ferment was gradually subsiding when J. and M. Y. were in the city.

"They found the town pretty quiet, though full of soldiers. A general sentiment seemed to

prevail amongst serious persons, that the judgments of the Lord were upon the country.

"Poor Switzerland, exclaims J. Y., what awful judgment is come upon thee! Is it to wonder at? within the last six months I have persecuted and banished twenty ministers from the Canton of Basle, simply because they preached the gospel, and the unbelieving inhabitants could not bear it."

"From Basle, they took the Diligence di Locle, where they spent two days with M. Calame's large and interesting family. They were introduced to Argvri Climi, whom we describe as a girl of 'pensive character genteel manners.' On the twenty-sixth it descended the slope of the Jura to Neuchâtel."

"About five o'clock, says John Yearley, we came in sight of the snow-capped Alps. saw them for some time through the trees, the sun shone so bright that I did not for a moment imagine they were any other than clouds; but coming out from the wood I discovered my mistake; and a most majestic sublime sight, indeed it is."

"Ninth Month 24th.—In the afternoon I took a long walk with our dear friend Pétav family, quite to the top of the mountains, in which we had the most delightful view possible. In the evening we took tea with them; and few others coming in, we had a religious opportunity before parting. It is extraordinary in me the desire to hear the word in its simplicity; they love the simplicity of the gospel, but probably are not prepared, as yet, to hold silent meetings alone. They all say it is remarkable we should be sent among them this time of war in the land, with the mess of peace."

"Amongst a number of new acquaintances Neuchâtel, one of the most interesting was Polish Countess. She lodged near them, with her husband and child, and sent to desire liberty of calling on them. Martha Yearley had often longed to become acquainted with her; and she, as she told them afterwards, felt so strongly inclined towards them when they met them on the promenade that she could rest without seeking their acquaintance.

"At the time fixed, say J. and M. Y., the Countess came alone, her husband being unwell, and asked a few questions respecting our views in travelling. She is a Roman Catholic in profession, but has been brought up in ignorance of her religion, and quite in the gayety of the world. She deeply lamented the state of her unhappy country, to which a fatal seemed to attach, and spoke of her own particular trials, having lost four of her children. While we were endeavoring to make her sensible of the mercies which are often hid under the most painful dispensations, an English missionary, who had been engaged in preaching to many of the Polish refugees in the country, came in with Professor Pétav. They became much interested for the Countess, and in reply to some of her questions, the missionary explained the truths of the gospel in a clear and satisfactory way. We rejoiced in the unexpected meeting, several others came in, and it proved a memorable visit.

"When again alone with the Countess I continued her history, opening her heart to J. Y. with the greatest confidence. In form years, she said, she had been drawn to seek the Lord, but for awhile affliction seemed to harden her heart, and she lost the religious impressions she had received; but now she felt again a desire to become acquainted with her Saviour, for

was miserable and felt the need of such a cure.

"22nd.—In the afternoon the Count and untess paid us a visit. He is a man of strong mind, weary of the disappointing pleasures of the world, and happily turned to seek comfort in the substantial truths of religion. The Countess was delighted to find that we were of the same Society as William Penn, whose name her father much revered. They desired permission to attend our meeting; and a little before the hour we called on them, and they accompanied to Professor Pétavel's, where we had a room filled and a good meeting. At the conclusion M. Y. made some apology to the Countess for the imperfect manner in which the communication was made; but she replied, 'It comes from the heart, and it goes to the heart.' After the meeting none seemed disposed to move, and the Countess commenced asking questions relating to passages of the Scriptures, apparently desirous to confirm the practices of the Romish church, but sincerely seeking to have the conviction of her own heart confirmed that they were errors. It is not easy to describe the interest which this scene presented. An accomplished Roman Catholic lady proposing questions of the deepest moment, and the learned and pious and humble Professor Pétavel answering them with the Bible in his hand, while a group of attentive hearers were, we trust, receiving deep instruction."

(To be continued.)

FOR "THE FRIEND."

the Unity of the Secular and the Religious in the Christian Life.

The Christian life is a daily walk with God, a daily bearing of Christ's cross, a doing of the daily duties not as unto men but heartily as to the Lord. With the children of the kingdom, therefore, there is no separation of labor into secular and religious, for in their eyes all right labor is God's service, because the fruit of his Spirit working through them, and so in its essence religious. Even the earning of the daily bread, and the daily provision for the family, so long as they are performed with worshipful hearts, are in truth God's services, for is it not upon Him that a man has his life and his ability wherewith to gain a livelihood? It is not until the work of the day assumes a place in the heart above the Lord, whose prerogative it is to order the work, or until labor is directed to selfish ends rather than with an eye single to the Divine will, that a distinction between the secular and the religious is set up—a distinction which of earth, earthy. Truly no such mixed contention is contemplated in the Christianity of Jesus Christ and his apostles. As our Heavenly Father condescends to his creatures' needs, both inward and outward, by causing his sun to shine and his rain to fall upon the fruits of the earth that he may nourish man's physical body, as well as by dispensing that spiritual anointment without which the soul surely perishes, the Christian disciple, whether he be engaged in the spiritual affairs of the church or with the humble duties of ministering to the outward requirements of the temple, the body, does all under a sense of the love of God and in dependence upon Him. His life is thus essentially religious in all departments, and in such a one is realized the apostolic injunction. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." S.

"In the purest gospel stream there is little or no taint of the vessel through which it passes."

The Old Colored Man at Petersburg, Va.

In the winter of 1876, two Friends from the North, in the course of a religious visit, were taken to a miserable old shanty in Petersburg. There was one small room, without a window, but dimly lighted by numerous cracks in the weather boarding and by an opening in the ceiling, where some open steps led to a loft. The floor was of earth, excepting a few boards loosely laid in one corner. Altogether it was a forlorn habitation for a human being. By the side of an open fire place they found an old colored man of ninety-four years sitting, sawing a stick of wood with a hand saw, to keep up his fire. He responded to their greeting by saying that his spiritual strength was what he had to depend on, as his outward was almost gone. His wife had died about ten months before, and since then he had lived alone, and did not wish anyone to reside with him. In summer he raises a few vegetables in a little plot of ground by his cabin, and with his rod and line obtains many a mess of fish from the Appomattox. His main dependence, however, is in the care of his colored brethren, who supply his necessities. The porter of the hotel, a very respectable elderly colored man, said he would rather talk with that old man than with half a dozen young people, and that he was very heart thankful for any little help given him.

Desolate as seemed the situation of this old man, he appeared comfortable and happy, looking forward with full confidence to the day in which he must pass over Jordan, and enter the promised land. His heart and his mouth were full of praises to the Lord. When told that his visitors had come from so distant a point as Philadelphia, he seemed overcome with thankfulness to the Lord, and his expressions of gratitude were very affecting. Laying his hand over his heart, he spoke of the goodness of the Lord in placing his Holy Spirit there; and he recognized as brethren in Christ all who had the same blessed experience, for there was but one Lord over all.

It was a most tender and refreshing season. His unshaken faith in a happy eternity was very striking. He spoke of it as a *contract* that was not to be broken.

He said he had broken through the ice of repentance some seventy-three years ago, and since then had been scratching and struggling his way through the world. He had been the slave of a man in Petersburg, for whom he worked till feebleness and old age rendered him unprofitable, and then he was allowed to take care of himself as best he could. He had never been educated, but availing of such opportunities as came in his way, had become able to spell out a few verses in the Bible. For many years he was a preacher among his people; and one who had listened to him said that his sermons were remarkable. It was easy to believe this of one who was so evidently under the teaching of Christ himself, and of whom it could be said that, like the Apostle Paul, his preaching was not without enticing words of man's wisdom, but in demonstration of the Spirit.—*Select Miscellany.*

Do you see any difference between these two sentences?—"I am seeking power for service," and "Most gladly, therefore, will I rather glory in my infirmities (weaknesses) that the power of Christ may rest upon me." Study them awhile, ye power seekers, and perhaps a new idea will dawn on you. Another sentence may give a little more light on this matter: "My strength is made perfect in weakness."—*Selected.*

FOR "THE FRIEND."

Jericho (Indiana), as It Was and as It Is.

By WM. ROBINSON, IN THE "WINCHESTER HERALD."

The meeting established here was not named in honor of the former heathen city, but, to use the phraseology of those early settlers, it was named for "Uncle Jerre," meaning Jeremiah Cox,* one of the first settlers here; who being with a few others who were here then, of whom it might have been said, as it has been said of Abraham of old, that wherever he pitched his tent there the Lord had an altar, hence the little log meeting house in the forest.

The writer of this was there near sixty years ago, and saw those venerable fathers collected for the purpose of worshipping the God of their fathers, like Jacob of old leaning upon the top of their staff, several of them being old men and women then.

The house was a solid log one, with an old style fire place.

When the weather was cold the mothers and daughters would sit near the fire. In the back part of the house was placed a large square box partially filled with earth, on which they would burn charcoal to warm that part.

The seats were made of small logs split open and one side of them hewed, supported at the proper height by what were then called benches.

I cannot give the exact date of the building of this house, but certain it is that many of the first settlers were here as early as 1818, the writer of this not coming until the spring of 1822.

Now I suppose that many readers will be ready to conclude that these people must have had a cheerless, comfortless time. But not so, my friends, honest labor is productive of a peaceful mind and sound sleep, and they understood the true philosophy of life, that nature's real wants are few and easily supplied. True, they had to toil for their bread, but it was sweet when it was obtained. But what, says one, could have induced them to leave their maul and axe in the clearing, and their plow among the stumps, and repair to this dreary and uncomfortable log house twice in the week for near ten years, without any of the modern attractions or any expectation of hearing a learned discourse—the bells on the cattle in the surrounding woods, and the birds of the forest supplying the music? The answer to such is easy and ever at hand—their faith. This is the victory that overcomes the world, even your faith. Their faith being in the God of love, and in our Saviour, the fruit of his love worked in their hearts love to each other.

Hence in summer's heat and winter's cold they met to renew their allegiance to the fold and to acknowledge their dependence upon the Shepherd. Near the expiration of the time above indicated they moved to and occupied the more comfortable frame house where the survivors of them and their children met for thirty years, bearing their testimony against war, slavery, intemperance and all known sin, supplying the necessities of their own poor and helping others; in short, observing all the articles of association adopted in the days of the Reformation, when, more than two hundred years previous, the Society was under the heavy hand of persecution.

Now having passed over the above space of time, and many of those pioneers having gone from works to rewards, let us glance at the results.

In all these years the appearance of an officer in this vicinity authorized to enforce the law was of very rare occurrence. But one of the sons of those pioneers ever aspired to the honor of a J. P., and he, to use his own confession, could not make money enough out of his office to support himself and a small dog.

Near the expiration of the last named, time brings us down to '62. In this year, great unity and harmony prevailing among the members, it was decided to build the more substantial brick house which has stood the blasts for twenty-five winters.

But not so with all the remnant of those early settlers; but one of the adult members who went to the little log house is left at this writing. In pursuance of the above decision a paper was passed around among the members for the purpose of raising the necessary funds, which finally was placed in the hands of the writer, containing thirty-five names with appropriate sums, amounting in the aggregate to near one thousand dollars, said names being entered in a book which is before me.

In the list I see sixteen names of those who had seen service in the wilderness. The house went up to completion and was occupied in a good degree of unity and harmony for more than ten years, in which time many more of the fathers and mothers passed away, as we trust, to the house of many mansions made without hands.

And to-day it would seem from the record that the solid old brick had entirely changed hands, not a name of the present occupants and assumed rules there appearing on the book near the expiration of the time above indicated—the fathers and mothers being nearly all gone.

A class of persons, both foreigner and resident, came to the front, who introduced a teaching and practice widely different from anything taught or allowed in the Society of Friends of any age.

Here let me say, with all due regard for the opinions of others, that those customs and few texts of Scripture winked at by your correspondent, ever constituted very important factors in the faith and practice of all sound and consistent Friends. It soon became apparent that those who could not subscribe to the new order of things would have to get down and out, there being a goodly number of this class, five of whose names I find on the book.

The modern car being run at that time with a double head of steam, the remaining fathers and mothers who had not forgotten Joseph, seeing the only alternative for them was to get out of the way, consequently decided to meet at a different time. But soon being forbidden the use of any part of the house, they decided to build the comfortable frame, which went up to completion in a remarkably short time, material aid unsolicited coming from the East and from the West, on every remembrance of which our hearts overflow with gratitude, the house having often proved in these last days a Bethel to our souls. And now let me say that as much as the customs of these fathers and mothers of long ago may be disregarded or lightly esteemed by the children of this generation, certain it is that their faith, patience and endurance overcame the forest and sought out for them a first-class religious and moral character.

And for the information of those who may be ready to believe that this remnant there, is all that is left to the Society as it has been in former days, I will say that there are many more than seven thousand twice told in these United States

who have never assented to the wholesale departures that have been introduced in these last days.

But the fathers are gone, succeeded by a class of persons who, while clinging to their name, force upon our minds the language of the prophet: "In that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." But all is quiet now.

Oh, blessed time! Whilst thou carriest away many and much that is good and lovely, thou also carriest away more that is unfriendly and unjust than all other influences combined.

FOR "THE FRIEND."

HEARTS AND HOME.

Home is where the heart is,
Ah! how true these words,
'Tis the message whispered
Even by little birds.
Nature whispers daily
Such sweet words as these,
Home is where the heart is—
That's the place to please.

Plant your flowers there, loves,
Say your sweet words, too,
Then in home and loved ones,
Paradise you'll view.
Then as little birds will,
Hasten home at night,
So will be your pleasure
And your fond delight.

Happy smiles will greet you,
Fond embraces, too,
Loving, tender welcomes
From the hearts so true.
Voices of dear children,
Making music sweet,
Likewise to blessed
Paradise complete.

Joyous hearts together,
Make a happy home,
And from out its shelter
Hearts are loath to roam.
'Tis the heart and love, dear,
That make home so bright,
And the loving kindness
Making all things right.

MARTHA SHEPARD LIPPINCOTT.

MOORESTOWN, N. J.

Edward Burroughs.

(Continued from page 58.)

John Andland, who was much associated with Edward Burroughs, in gospel labor, especially in and near London, was another young man of great ability, who, convinced through the instrumentality of George Fox's ministry, became a minister himself, in the twenty-third year of his age.

Another of Edward Burroughs's co-workers, was James Parnell who became a minister shortly after he was fifteen years of age, and died in prison at the age of eighteen; while George Fox was but twenty-three, when he began his public ministry.

John Churchman in his Journal, tells us of Peter Gardiner's visit to Scotland in 1694 and of his remarkable meetings at Ury, the home of Robert Barclay, and how five of the children of the Apologist had appeared in the ministry, aged respectively twenty-two, nineteen, sixteen, fourteen and twelve years. The idea seems to obtain, and to some extent, even in the Society of Friends, that Quakerism is a kind of religion, suited, perhaps, to the old and the conservative, but lacking in aggressiveness, in push and vigor, for the young. Visions of "Christian Endeavor" and "Epworth League" activities, are cited, as marking enlarged spheres of usefulness in re-

ligious labor. But were we able to paint a picture of the aggressive and enthusiastic Quakerism of the seventeenth century; could we again one of those meetings held by children under sixteen years of age, while all their Friends were shut up in prison; listen to a gospel message from the lips of children of eleven years old and upward; and remember that only seven years from the time that George Fox first opened his mouth in the ministry, during the Fourth and Fifth Months alone, of 1647 at least sixty ministers in England left their homes on gospel errands, mainly to the middle and southern counties of the kingdom, we could scarce fail to realize that Quakerism was then a vital and aggressive force in the world of thought and religion. While it is true that conditions in the social and religious world were different from those that existed in the days of our early Friends, and possibly not so favorable for the rapid spread and acceptance of simple and spiritual gospel teaching, but believing that the fields are even yet "white unto the harvest" the writer's conviction is, that were we individually faithful to our principles, and as loving and devotedly concerned, as were our early Friends, to follow through evil report or good report, through humiliation or exaltation, the unerring guide, the indwelling Spirit of Christ would witness a revival of the earnest and devoted type of religion, which characterized the first century of our Society.

George Fox and Edward Burroughs were most closely associated in gospel fellowship and labors, and both were prompt in giving and accepting challenges to discuss questions affecting the doctrine or standing of the Society.

Edward Burroughs was also closely occupied during the brief intervals between his religious visits, in writing epistles to Friends in different parts of the kingdom, in controversial essays, replies to various publications which appeared in opposition to Friends. One of the latter class was in reply to John Bunyan, the author of *Pilgrim's Progress*, who although a pious man so far misunderstood the Quakers, as to consider them without a hearing. The reply which I book provoked, doubtless, gave him an opportunity better to understand them, as Edward Burroughs was favored to explain their doctrinal views. Bunyan attempted to vindicate his former charges, but was again answered in a book of sixty-four pages, wherein Edward so plainly set forth the doctrines of the Christian religion, and so clearly demonstrated the scriptural soundness of himself and his friends as effectually silence his opponent.

During the year 1655 Edward Burroughs, company with his friend Francis Howgill paid a religious visit to Ireland, of seven or eight months' duration, during which visit they were arrested at Cork and conveyed by military guard to Dublin, by leisurely stages, affording an opportunity for much religious labor among the soldiery. In Dublin they were brought before Henry Cromwell and his council, and although no misconduct could be established against them they were kept in prison for a time, and then by order of the council sent back to England.

As has been already mentioned the intolerance and persecution which had burst into such a flame throughout the British Islands, awakened in Edward Burroughs a deep interest, and called forth his earnest efforts in behalf of liberty of conscience. Personally acquainted with Oliver Cromwell, he took occasion to visit him often and still more frequently to write to him, urging upon him the supreme importance of justice and

thetousness in a ruler, and pleading earnestly, behalf of the prosecuted. These appeals were pointed, so cogent, and so reasonable that the protector's judgment was convinced, but through trying more to offend the clergy, to whose influence the persecution was largely due, than the Quakers who had no political influence, the amelioration was secured from the Cromwells.

Many of the letters of Edward Burrough to Oliver Cromwell, were deeply prophetic, foretelling trouble and disaster to himself and family unless they forsook the evil of their ways. The following passage is an example, and is taken from a letter sent during the Sixth Month 58, being the concluding paragraph. "Be ye faithful in what the Lord calleth thee to, and thou shalt have thy reward. Seek his honor and He will honor thee. Let thy mind be to the Lord in all things, and feel his word and power and presence in thee, to quench all that contrary. Then thou wilt be blessed in this life and in the life to come. But if thou continue in oppression *the Lord will suddenly smite thee.*"

Soon after this, the protector was taken sick, and notwithstanding the declaration of certain priests, that he *must* recover, and their "prayers" did remonstrances against his death, the great ruler of Nations called him from his remarkable career on the third of Seventh Month. He is succeeded by his son Richard who had been in power but a few days when he received a letter from Edward Burrough, placing before him statement of the persecution raging so violently against Friends.

In this, and subsequent epistles, he fearlessly advocated liberty of conscience, as being not only in accord with the Divine law, but also the best laws of the kingdom; and that it was through a perversion of both, by magistrates and rulers, that "hundreds of just men, being wholly innocent, have been sent to prison, and in many months, and some for years; or whipped and put into the stocks, and grievously abused by cruel executioners of wicked men's envy and injustice." In another letter written in Ninth Month, 1659, and addressed "A Message to the Present Rulers of England," after having urged upon the government the importance of greater lenity, Edward Burrough uses the following prophetic language, "Your estates shall not be spared from the spoiler, nor your necks from the axe; you enemies shall charge reason upon you, and if you seek to stop the Lord's work, you shall not cumber the earth very long." This was followed in the spring of 1660 by the "Restoration of the House of Stuart," with its train of imprisonments, banishments, confiscations, and death," quickly fulfilling Edward Burrough's prophecy.

Although returning to England, and being accepted by acclamation by the people, in Fifth Month, 1660, Charles II. was not crowned until early the following year, when as an act of grace, he, by royal proclamation, discharged from prison all who were confined on account of religious reasons. Within a few days, however, an attempt was made in Parliament, to secure legislation designed to crush the Society of Friends.

In the House of Commons, a committee was appointed "to prepare and bring in a bill to prevent the ill-consequence to the government, by Quakers, Anabaptists and other schismatics, refusing to take oaths; and numerous and unlawfully convening together; with such penalties as may be suitable to the nature of those

offences, and profitable to work upon the humors of such fanatics." About six weeks after the appointment of this committee, they reported a bill, which being read was referred to committee. To this committee, Edward Burrough, George Whitehead and Richard Hubberton obtained access, and at different times remonstrated against its provisions. At their last meeting with the committee Edward Burrough informed them, that if the bill being considered, came to a law, it would not deter Friends from meeting together for Divine worship, and that "so far from yielding conformity thereto, he should through the strength of Christ, meet among the people of God, to worship Him; and not only so, but should make it his business to exhort all God's people, everywhere, to meet together to worship Him, notwithstanding that law and all its penalties;" and desired that this might be reported to the House.

(To be concluded.)

THE TERRITORIAL POLICY OF THE UNITED STATES, NEW AND OLD.—The one point in which the foreign policy of the United States has been, from the very beginning of the history of the republic, steadily and uniformly consistent, has been the avoidance of all enterprises, of all responsibilities, all intervention of any kind, beyond the limits of the two American continents. The advice delivered by George Washington in his memorable farewell address of 1796—the fruit of an eminently calm, sagacious and dispassionate judgment—expressed in terms of impressive weight and moderation, produced a profound effect on the nation, and has been ever since regarded with the kind of veneration which dutiful children attach to the last words of a father. The views contained in President Monroe's famous message of 1823 expressly excluded the idea of American interference in European complications, and though these views have never been formally adopted by Congress, the message has been practically recognized as embodying the settled purpose of the nation. Attempts repeatedly made to go beyond the line indicated in these two documents have been defeated. For instance, President Grant's plan of annexing San Domingo (1870-1873) had to be dropped; and when, a few years ago, an American diplomatist had taken part in the negotiations for the settlement of the new Congo State in West Africa, the United States Government withheld its signature from the final act, conceiving that any engagements relating to Africa lay outside the traditional sphere of American action. So when, in and since 1895, questions affecting trade in China have come up which might have been very important to the United States, it was understood that the administration then in office refused to take part in adjusting them, gladly as one, at least, of the European Powers concerned would have welcomed its intervention. Nothing, in fact, has, till very recently, seemed more certain than that the United States would acquire no transmarine territory whatever. But now, within the last few weeks, a prospect of such acquisition has arisen in three quarters, and has arisen under conditions which make it seem more difficult to reject than to accept.—*J. Bryce, in Harper's Magazine.*

PRIDE never saves a man from sinning, though it may prevent his embracing public virtues. Rather, by promoting secretiveness and by checking confession, it preserves the sinful soul in its sin.

FOR "THE FRIEND."

SECOND CHILDHOOD.

If some rude stroke should cross my way
With overwhelming blight,
Involve the evening of my day
In intellectual night,
May I have lived a holy life
So innocent and true,
That habit's force on virtue's track
May bare me safely through.

But if ungoverned passions reign,
Uncurbed by reason's force,
May some kind hand in love restrain
Their wild, erratic course;
Deal gently with declining years,
The mind that time has foiled,
O'erlook my follies, fears and cares,
And soothe the aged child.

But as along time's awful verge,
With weary step I steer,
May something more than habit's force
Still light life's brief career.
Though all of early instincts wane
As reason leaves her throne,
May heavenly wisdom still remain
When all the rest are gone.

Oh, thou just and holy One!
No nurse that feeble ray
That when its flickering light is done,
This fabric may decay.

C. S. COPE.

WEST PALM BEACH, Eighth Month 23rd, 1898.

A Friends' Marriage.

The recurrence of this event in our meetings will very rarely take the edge from the solemnity of the words used. Intending husband and wife, in the presence of the Lord and before the gathered assembly, pledge to take each other, with the promise of loving and faithful companionship so long as the Lord shall spare each for the other.

Among those present, many who have already themselves taken the most solemn vow of their life must recall vividly the occasion. The mind will then quickly review the after years, it may be with deep heart-searchings as to their own faithfulness. And who but will have to mourn over some occasional failure? Love has turned to anger under some sudden strain. In the stress of some great trial, like Peter, we have been found faithless, and have laid up for ourselves bitter memories. Our comrade has lacked cheer and support when human aid and sympathy most were needed; with us lay the privilege and the duty, and we were found wanting. Yet we may well believe that there fall to those married in our simple way, blessings in their wedded life beyond the common lot. How often do we see this evidenced!

Above all, as we are on such occasions so often reminded, this is the relationship which has given us the truest and most beautiful similitude of the bond between the soul and its Saviour.

According to the old saying, it is a poor tool which does not cut both ways; and at times such a reversal affords a deeper insight into the full import of a simile. The soul that has given itself to Christ from henceforth liveth not unto itself, but unto Him who died for it and rose again. Its daily round of duties and toil may be the same, but the thought that all are but a service for Christ leaves no place for selfishness. And so with husband and wife. Little or no change need come into their daily routine, yet for both there may be a wondrous change. Joys are doubled; sorrows halved; always two join in council; always a heart in sympathy.

The soul, seeking for closer and even closer communion, finds itself humbled again and

again because of lapses into sin, by which it divides itself from the Lord. But it returns repentant, striving to overcome its failings and returns with the glorious surety that the Lord stands waiting to forgive.

Above all is the infinite love, which we of this frail earth fall so far in comprehending. But how can we learn better than from the Divinely inspired words of Paul? Where love is not, what avails the intellect or any forms of religious life; what the utmost worldly success, or spending ourselves, even our life, for our companion? How great the need to suffer much and long, and be kind in deed and thought! How can love envy the other? It shares equally in all, and therefore neither boasts nor grows proud if to the world it seems the more successful. There is nothing unseemly; self-seeking is out of the question; it bears with its fellow, remembering its own shortcomings. Where motives have to be judged it imputeth not evil; and yet, with all loveliness, it rejoices only with the truth. It beareth all things, assured that the loved one must quickly repent a transgression; its belief has too good foundation for any doubts to assail it, and to such faith is united hope. Supported by these twin graces, second only to itself, love can endure and triumph over all the trials and sorrows and temptations which mark the course of every earthly life.

The above realises but feebly what the writer would fain convey. But may "He that sticketh closer than a brother," closer even than those thus bound in the very nearest of all earthly relationships, help each one who takes this solemn vow to fulfil the same as nearly as it is given man to do. — *J. Edmund Clark in the London Friend.*

"It is very true that the roots of our theological differences lie down deep in diversities of our constitution and temper. We approach the same subject from opposite points of view, we differ in our terminology, and hence with the same data come to opposite conclusions. But Englishmen, as a rule, are seldom retrospective enough to see that it is in themselves, not in the subject-matter of theology itself, that the difference lies. We (Englishmen), dispute and wrangle as if it were a question of texts and their interpretation, forgetting that the Bible is of all books the one¹ into which we first put what we afterward think we take out of it."

"*He liber est in quis querit sua dogmata quisque; Inventi, et pariter dogmata quisque sua.*"

"(This is the book where each his dogma seeks, And this the book where each his dogma finds.)"

"Germans, as a rule, have this advantage over us, that they are more thorough-going in their methods. They trace their differences down to their roots in that *prima philosophia* where all speculative questions take their rise. 'As a man thinketh in his heart so he.' This is true in more senses than one. Hence the greater toleration of the Germans to theological differences, because they are conscious, as we are not, of how much our theology is affected by our philosophy." — *British Quarterly Review.*

CONSISTENCY in good is truly good; but consistency for its own sake would lead to the commission of the second error because the first was made.

*Because of all books the one which we, or our oracles feel constrained to pretend to understand before we, or they, really do so. — (*Transcriber.*)

† "An infallible book as interpreted by fallible men." — (*Rotho or his reviewer.*)

IN HIS SHADOW.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm xci. 1.)

I am walking where the shadow
Of Jehovah falls around,
And the way I follow homeward
By his grace is holy ground;
I can see after the bright morning
Where his glories kiss the sea,
And his wings above the valley
Temper everything to me.
O, the glory of abiding
Underneath the Living Word!
O, the blessedness of hiding
In the shadow of the Lord.

I am dwelling in the shadow
Of the Lord with great delight,
Where the fountains of his favor
Flow in fullness day and night;
Where the mountains of his mercy
Safely shelter me from sin,
And the bulwarks of Omnipotence
Protect and wall me in.
O, the safety of abiding
Underneath the Living Word!
O, the blessedness of hiding
In the shadow of the Lord.

I am resting in his shadow
Though the burdens press me down;
Peace in tumult, joy in sorrow,
Are my aftermath and crown;
He my refuge is and fortress,
And whither to me doth come
Is an angel of redemption
To allure and lead me home.
O, the sweetness of abiding
Underneath the Living Word!
O, the blessedness of hiding
In the shadow of the Lord.
— *Zion's Watchman.*

Publishing One's Book.

When the ordinary book is finished in manuscript the troubles of the ordinary author are about ready to begin. Indeed, I do not hesitate to say that the mere writing of a book is the smallest part of the business of publication.

There are so many persons without the necessary equipment, but still with an ambition to write, that book publishers do not find it profitable to read more than one manuscript in five.

Four out of five will be found upon casual examination to be quite illiterate, and therefore unfit for publication. These are sent back without delay to the writers, with a very polite note of thanks.

But even such works are most carefully recorded in a publisher's office. All manuscripts received are so recorded, and the unworthy offerings are as carefully kept track of as those of great value. It is likely indeed that a record of these poor and illiterate scribbles is of the greatest importance to the firm that receives them through the mails or by express, for the writers of these poor things usually place upon them the most exaggerated value. To the publishing house that should lose one of these things; defending a lawsuit would be the least of the consequences. It has never, I believe, been authoritatively decided by a court of last resort how responsible a publisher can be held for losing a manuscript submitted to him without solicitation on his part.

In each publishing house there is a person who takes a first look at these things. He either sends the manuscripts back or passes them on to other readers. Each disposition of a manuscript is put in the record, to which later is added the report of the reader. A work by a new writer would surely be read by at least three persons before a final decision in its favor would be reached. It might be rejected after

one reading if the first critic decided that work was uninteresting.

The corps of readers in a large publishing house is a most important and at the same time a most costly adjunct. The chief literary advisers are generally men who receive good salaries. The readers not so retained are not nearly so much, and frequently they are men or women who do this work to supplement regular salaries received for other service. Teachers, preachers and college professors are often readers for publishing houses, and professional writers also sometimes do such work. But regularly retained literary advisers have more weight than those auxiliary counsellors. Very many of the literary advisers received their early training on newspapers, and the literary critic of a great journal usually has an eye least fixed on some comfortable berth in a publishing house.

When the book has been finally decided upon it is necessary for the publisher to make a definite contract with the author. Naturally, a publisher tries to limit his risk to the smallest possible sum; with a bad writer the risk a publisher takes is next to nothing. The less favorable terms for the author is when he is required to pay for the plates, and then receive a royalty on each copy of the book sold. I have said this was the least favorable—I mean the least favorable when an author is dealing with a reputable house. There was a case the New York courts some years ago where the contract revealed the fact that the author paid for the plates. She was not to receive any royalty until two thousand copies had been sold. This, of course, was mere swindling on the part of the publisher. It is pleasant to record the fact that there have been few, if any, other such contracts, and that the well known among the publishers are as high-minded and as liberal in their dealings as business men can be. And for courtesy, they are the pluck of courtesy, a correspondence with a first-class publishing house is as elevated in tone as that between high functionaries of state when discussing questions of the gravest importance.

The next most favorable contract is when the author receives ten per cent. royalty on the gross sale of the book; that is, fifteen cents a copy on a dollar-and-a-half book. Better contracts than these are never made save when the author has made such a reputation that the sale of his book is assured in advance. Some of these men can get as high as twenty or twenty-five per cent. royalty, while others can sell their books outright for a handsome sum. This thing of literary reputation and the value it gives to an author's work is rather interesting, and at the same time curious.

After the publisher has accepted a book he has careful estimates made as to its manufacture. This cost in a large measure determines the retail price of the book, that price, as has been explained, determining the amount the author's royalty will be on each copy sold. If a book the retail price of which is a dollar-and-a-half costs twenty-five cents to make, and the author gets fifteen cents royalty, then the publisher will receive for nearly all that are sold eighty-four cents a copy, leaving for him forty-four cents a copy for profit, advertising, cost of selling, interest on investment, and so on. The very large sales are on the basis of forty cents a cent. off. We therefore know that when a department store sells a dollar-and-a-half book for eighty-nine cents the sale is effected at five cents a copy over the buying price. Small

alers cannot get any such discount, and this is the main reason that they cannot compete with the department stores.

The proportion of books which do not pay is, any rate, very great, and each successful publication must pay for eight or nine failures or non-successes. It will be seen, therefore, that the publication of books is a rather hazardous business, a kind of speculation, the risks of which the department stores do not lessen in any way, but tend always to make greater. The department store is, to be sure, merely a step in the development of the business methods of the country; it is surely not the final thing. Indeed, it is difficult to say whether it is a social movement or anti-socialistic. One thing seems certain, however, and that is that as the department store exists to-day it is not the last and final device for ministering to the wants of man. The publishers will therefore probably be wise to wait with what patience they can for the next development.

Another difficult matter that book publishers have to contend with is the insufficient copyright law. In translations from foreign languages a publisher now cannot copyright anything more than his particular translation. He can have French or German work set up in the original language and copyright that, but even such a copyright is no protection if some one else comes to bring out another translation from the original.

Great houses such as Harper's, Scribner's, Appleton's, and half a dozen others would scorn to do such a thing. But there are many others who do it when ever there seems to be a profit to be made. To them, apparently, whatever the law permits is right and fair and honest. Between the great houses there is, I believe, entire cordiality of feeling. Certainly their relations are regulated by a most considerate courtesy.

The making of books when conducted in a big-minded way is a nice business, with enough civility and uncertainty in it always to make interesting both to those engaged in it and to those who look on from the outside.—*John Giller Speed in New York World.*

Observations on the Late North Carolina Yearly Meeting.

A correspondent writes:—"I think it would be in the interest of Truth to have the paper put up from Rich Square Monthly Meeting through the Quarterly Meeting printed in THE FRIEND, that others may see the reasons which, on careful reflection, brought about the great change in the Yearly Meeting, whereby the request for was granted, and no compulsory appropriation passed the Meeting this year."

THE PROTEST OF RICH SQUARE MONTHLY MEETING TO NORTH CAROLINA YEARLY MEETING.

Notwithstanding this body appealed to you at Yearly Meeting for liberty of conscience in the matter of supporting that which is known to the evangelistic work of our Yearly Meeting and was denied it; yet we are growing more weary, and therefore feel it right to again address you, that we may show to you some of the reasons why we cannot conscientiously pay all of our apportioned part of the Yearly Meeting Expenses. First, We believe our Yearly Meeting is drifting away from that silent waiting worship into which our early Friends were called. By us waiting for and moving under Divine ability, the gathered worshippers come to realize that everyone shall be salted with fire, and every

sacrifice shall be salted with salt, Mark ix : 49. In the risen Christ we behold him whom God hath given to be the head over all things to the church, Eph i : 22. This drift, from waiting to know in every act of worship the immediate revelation of God by his Holy Spirit, into the spirit of man, which revelation is the rock upon which Jesus said He would build his Church, (Math. xvi : 18), has led into such departures, as hired ministry, congregational singing, instrumental music, pre-arranged "prayer meetings," testimony meetings, etc. Second. In view of the unsettled condition of the Society of Friends throughout its borders, and with the knowledge that numbers rather than spiritual weight, is likely to predominate in the proposed Quinquennial Conference of Friends of America we are persuaded that such a conference can only tend to lead us farther and farther from the desired unity of faith and practice, therefore, we feel that it will not be right for us to aid in its support. In these matters "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv : 19). With earnest desires that both you and we may individually and as a church so "walk in the light as He is in the light," that we may have fellowship one with another, and know that "the blood of Jesus Christ his Son, cleanseth us from all sin," 1 John i : 7. We remain,

Your brethren.

(Signed by five members of the committee, (the 12th day of Fourth Month, 1898), and addressed by them to Eastern Quarterly Meeting held at Piney Woods, N. C., Fifth Month 25th, 1898, and agreed thereto to be forwarded to the Yearly Meeting from Rich Square Monthly Meeting.

Friends and others in attendance of the late Monthly Meeting held at High Point, N. C., will recall the statements made more than once from the gallery during its progress, of the speaker's agreement with the thirty-nine articles of the Church of England, and for their information and for Truth's sake I will copy the last one of these, viz: Article 39, of a Christian Man's Oath. "As we confess that vain and rash swearing is forbidden Christian Men by our Lord Jesus Christ and James his apostle, so we judge that Christian Religion doth not prohibit but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth."

Oh! how cruelly and unrelentingly did that church for years under King Charles the second, persecute Friends for their non-conformity and for their faithful stand against the numerous errors in their creed and in this matter of refusing to swear because Christ had forbidden it; I believe that the Lord has not changed since then, and that with Him there is no variability, neither shadow of turning, and I also believe that He still hears the cry of the poor and needy and will furnish ability in the needful time to stand in defence of his truth.

When Margaret Fell, the widow of Judge Fell, was enquired of by the judge, "come Mistress Fell, will you take the oath," she replied, "I say this to the oath, as I have said in this place before, Christ Jesus hath commanded me not to swear at all and that is the only cause why I cannot take your oath, as the righteous Judge of Heaven and Earth knows. If I might gain the whole world for swearing an oath I could not, and whatever I have to lose this day for not swearing I am willing to offer it up." And she did offer it up, and lost all her property

by premature and her liberty for nearly five years in filthy dungeons; and will any one be so hardy as to tell me that we can go back again with impunity and trample on that which the noble professor and martyrs of the cross contended and suffered for, for Truth and against error in that day?

Again, as to Creeds, Article 8, Friends have no creed but the Bible, believing in the truths revealed therein and referring thereto in all points of controversy believing it to be given forth by inspiration and profitable for doctrine, for reproof, for correction and instruction in righteousness that the man of God may be perfect and thoroughly furnished for every good work requiring the help of the Holy Spirit, by which they were given forth.

There are other very striking points of difference between Friends and Episcopalians, in Articles 27 and 28 on Water Baptism and the supper of Bread and Wine. Exorcisements which have to be stripped off to get at the kernel; and the man who offers to sign these 39 articles is far from being in harmony with the religion of Fox, Penn and Barclay and with many of their successors to the present day, and there must of necessity be a wide gulf between such and true Friends. The ground work is departed from when, instead of patient waiting and travail of soul before God, we attempt as a congregation to offer a song attuned by music to please the senses, and of which the High and Holy one may well enquire, "who hath required this of your hands?" Can you offer it to Me in verity and in truth? Propounding queries from the gallery and asking for a show of hands, also requesting people to rise, to kneel, to come to the front of the meeting called a mourners' bench, with other exhibitions which appear such radical departures from Friends' principles that I think we cannot go on much longer allowing them without grievous loss.

A. FISHER.

MALVERN, PA., Ninth Month 1st, 1898.

"We are called to submit to the refining baptisms of the Holy Spirit; and these baptisms are needful to qualify for usefulness in the Church of Christ on earth."

Items Concerning the Society.

The first Meeting of Burlington and Bucks Quarterly Meeting was held at Burlington, N. J., on Third-day, the thirtieth of Eighth Month, the Select Quarterly Meeting having been held the day previous. It was attended by a large number of the members of the two meetings thus united, and by several Friends from beyond its limits; and was a comforting and strengthening occasion.

Jonathan E. Rhoads and Ephraim Smith, in the pursuance of a religious visit attended Hickory Grove Quarterly Meeting, Iowa, a branch of Ohio Yearly Meeting on the twenty-seventh of Eighth Month, and have since been visiting meetings and members composing it, with the prospect of attending Iowa Yearly Meeting, to be held at Earlham, Ia., on the thirteenth of Tenth Month, and of having other religious service.

SUMMARY OF EVENTS.

UNITED STATES.—It is said that the hot spell which began on Eighth Month 30th and continued nine days is one of the most oppressive which has visited this city.

At the session of the National Editorial Association held at Denver, President Holtman referred to the growing sensationalism among newspapers, and said while it was wholly impracticable in this country to maintain a censorship of the press, yet some check was

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Keeping A Meeting Open Alone.

A private letter from England contains this sage: "We went first to Poole, an ancient element for Friends, with a fine old meeting-house in which George Fox preached. One old Friend goes now, and keeps his meeting to alone."

Word of this testimony is worth sending across the Atlantic. We might send back a far instance, that of Pottstown meeting-house in Pennsylvania, where for some years Rebecca Potts faithfully attended to her privilege of worship "alone." During one of her solitary sittings in the meeting-house, a stranger of other denomination came in and sat there. At length he opened his mouth in engagement of her course, assuring her of thepressive testimony it had borne to his own and among her townsmen. He exhorted her to continue faithful in this public Divine service to the end of her ability. At length one another joined her and the number has increased at times to some twenty-five attenders, rising usually without vocal ministry.

Another instance goes farther. Many of us are familiar with the recital sometimes given by the late Samuel Bettles whenever members of a meeting would repine at its reduced state. He would remark: "But it has not come down to the dog yet." This he would explain by instancing a meeting which became so reduced as to be attended by only one man accompanied by his dog. At length the man died, and the dog continued his attendance at the regular times as before. Neighbors taking notice of this felt rebuked through the dog's apparent faithfulness; so that one and another began to attend the meeting, with the result of re-establishing the holding of that meeting with a goodly number.

Other instances of single faithfulness may come to the minds of our readers, and a collec-

tion of them might form a basis of peculiarly valuable instruction.

This keeping one's meeting open alone presents to the surrounding public a far more pointed testimony to the true nature of right worship than a meeting observed to be in company with others. Under other systems than ours "worship" is arranged to consist in performances of others or with others;—who must be present, else their worship cannot be held. Under our view, worship consists in direct intercourse with the Father of spirits alone. However many fellow-beings may be sitting with us, it is the individual's exercise or state before the Lord, under the immediate operation of his Divine Spirit, that constitutes his worship. The presence of others than Christ does not make the season one of worship for the individual, the absence of them all does not undo it.

To quote from a recent publication by James Wood: "A meeting for worship is not primarily the coming together of the congregation, as many persons come together for other meetings, but it is their meeting with the Lord. The congregation is always the congregation of the Lord. This explains why a Friends' meeting may be held, and many times has been regularly held, with but one human being present—a thing quite impossible upon any other basis of public worship."

While we lament that condition of a neighborhood in which a meeting has to be held by one—for even that is a meeting when held with Christ;—yet when an individual thus occupies the place in which he is left to serve alone, we would encourage him to prize his opportunity as extending a peculiarly telling testimony over the hearts of neighbors, whether they show their being touched by it or not. It is valuable public instruction on the nature of Divine worship, its independence of priestly intermediation, the immediate communion of the soul with its God, its freedom in the Spirit from man or forms or words, and the truth that every one of us must give account of himself singly to God.

Thus meeting alone as a practice, in one's meeting-house, it is impossible not, in a deep and spiritual sense, to be in a much larger meeting;—to be meeting with the hearts and consciences of so much of the whole public as may take knowledge of it. The more singly, the more public, by the very uniqueness of the testimony;—"a spectacle to angels, and to men."

How recalcitrant, then, to duty and to public good is that single Friend in the neighborhood of any of our abandoned meeting-houses, who does not say, "Let others do as they may, as for me I will serve the Lord alone, if need be,

in this matter of public Divine worship." We doubt if he or she would long sit there alone, "Not alone, for the Father is with me," would be the sweet assurance of the worshipping soul. But it would be strange if also, in most such places, others should not one by one add themselves to his company in this engagement.

A meeting-house stands as a reproach to any members, however few, in its neighborhood, who suffer it to be usually abandoned. There are such in our knowledge, within practicable reach of six or nine or more members. Nothing can explain their non-holding of the meetings but unworthy reasons; either the neglect of the spirit of worship in them, or that wrong persuasion that it requires others to be present in order to realize worship, or a forgetting that we owe something to our Lord as a testimony for the Truth among men in this respect, or too often a remembering, "when thou bringest thy gift to the altar, that thy neighbor hath aught against thee." Oh this poisoned memory of unlovely relations with neighbors, so that we cannot worship with them! "Be reconciled with thy brother, then come and offer thy gift," and encourage him to come and offer his.

For we are members one of another, and public worship cannot be regarded as in its fully normal condition without the assembling of the members together in this united communion. A healthy body must have its members well assembled, each in its own function, that the Divine service may pass through them unto the edifying of the body in love. And any break of love and unity made by a member is a violence to worship "in the unity of the Spirit and the bond of peace." If one member suffer, whether injured or injuring, all the members suffer with it.

We repeat: wherever there is one Friend or former attender within reach of a Friends' meeting-house, may he or she be strengthened to visit it regularly for Divine worship; and where there are the two or the three left, will they not be persuaded to return to the public testimony for spiritual worship, and witness that the Master is there in the midst of them?"

Those who are given to using anecdotes are in danger of putting too many in a single discourse, and of making them too "long-winded." When John Wilkes on one occasion had to listen to a man who erred in these respects, he grew restless, and made afterward some severe criticisms. The friend to whom he spoke excused the prolix story-teller by saying that he had got to his dog. "Dodge, sir!" exclaimed Wilkes, "I tell you he is past dodge, he has got to anecdote."—J. J. Poole.

Edward Burrough.

(Continued from page 69.)

Despite the efforts of Friends against the bill, and their seeming effect upon the committee, it was finally reported to the House, whither the three Friends, being joined by Edward Pyott, followed it, and presenting themselves at the bar of the House of Commons, requested permission to state their objections to the bill, which was allowed. Edward Burrough as it seems, was the chief speaker on this interesting occasion, and forcibly presented the injustice of the proposed measure, quoting from English law, the maxim that "No human law ought to be made contrary to the law of God," and showing that in meeting together for Divine worship, Friends were only endeavoring to fulfill his law. After long debate, the Commons passed the bill, but upon reaching the House of Lords, it was again opposed by Edward Burrough and his friends, and although they were unable to prevent its becoming a law, its passage was delayed until the following year.

During the later years of the Cromwells and the earlier years of Charles II., while religious persecution was raging in England, and while Friends were laboring with kings and parliaments for its amelioration, the Puritans of New England were outdoing the mother country in the violence of their enactments against what they denominated "the cursed sect of heretics commonly called Quakers," and in the severity with which these enactments were enforced.

Themselves having braved not only the dangers of a long sea-voyage, but also the rigors of a New England winter in the forests, for the sake of religious liberty; in less than forty years, we find them flogging, imprisoning and whipping the Friends, cutting off their ears, boring their tongues with hot irons, and finally consummating their cruelty in the hanging of four Friends, one of them a woman, in Boston, for the exercise of that "freedom to worship God," which the "Pilgrim Fathers" found in 1620, when the *Mayflower* landed them at Plymouth Rock.

In the light of history, after making due allowance for "poetic license," how inaccurate is the concluding stanza of Hemans' "Landing of the Pilgrim Fathers."

"Aye call it holy ground

The soil where first they trod;

They have left unspoken (?) what there they found—
Freedom to worship God."

Soon after the passage, by Parliament, of the law against which Edward Burrough and his friends had so nobly contended, word reached England of the cases of martyrdom in Boston, and again we find Edward seeking an audience with Charles II., and so earnestly did he plead the cause of his persecuted brethren in America, that the monarch who, although indolent and dissipated, was yet good natured, was touched, and when told that "a vein of innocent blood had been opened in his dominions which if not stopped would overrun all," replied, "But I will stop that vein."

Calling his Secretary, a mandamus was prepared and duly executed by the attachment of the royal signature, but when a day or two later Edward Burrough called on the king, no steps had been taken to forward the writ to America.

To excuse for his delay Charles said, "he had no occasion then to send a ship to New England." He was asked if he would be willing to depute one called a Quaker to convey the writ to which he assented. Edward then proposed Samuel Shattock, a New England Friend, banished on pain of death, by the governor of Mas-

sachusetts colony, and the king promptly made him a royal deputy. The Friends in England at once arranged with one of their own members, who was master of a good ship, "to sail in ten days with or without freight," for which they paid him three hundred pounds.

The voyage was a prosperous one, but it must have been a mortifying experience, when Governor Endicott and his coterie of persecutors, were forced to recognize in one of the banished Quakers the king's deputy, armed with a royal mandamus, requiring the immediate liberation of all the Friends there imprisoned.

But although successful in opening the prison doors in New England, Edward Burrough and his Friends did not attain the same measure of success at home.

We learn through a letter written to king Charles by George Fox and Richard Hubberton in 1662, that there were then many Friends suffering imprisonment, throughout the kingdom: "That during the protectorate three thousand one hundred and seventy-three Friends had been imprisoned for conscience' sake, and that during the two years since the Restoration three thousand and sixty-eight had been imprisoned on the same account."

In the latter part of Third Month, 1662, under a sense of the near approach of death, Edward Burrough went up to London, and while attending the "Bull and Mouth" meeting, was arrested while preaching, and committed to Newgate prison. Here he was confined for about eight and one-half months, during which time he seems to have been busy with his pen.

From a letter written to some of his friends we catch a glimpse of his prison life. "Here are now near two hundred and fifty of us, prisoners, in Newgate, Bridewell, Southwark and New Prison. In Newgate we are so extremely thronged, that if the mercy of the Lord had not preserved us, we could not have endured it. There are near a hundred in one room, on the common side among the felons, and their sufferings are great. But the Lord supports. For about six weeks the meetings were generally quiet in the city, but these last three weeks they have fallen on them more violently than ever, and imprisoned many Friends. But through all this, truth is of good report, and the nobility of it gains place in many hearts, which are opened in pity and compassion toward innocent sufferers, and truth is increased through all trials. Our trust is in the Lord and not in man; and we desire the same spirit may dwell and abide in you also, that ye may be like-minded with us, and we all have the mind of Christ, who seeks men's salvation and their destruction."

Information of the crowded condition of Newgate prison, and of the failing health of many of the prisoners, reaching king Charles, he issued a special order for the release of Edward Burrough, for whom he seemed to have great respect, but the alderman who committed him, in collusion with other London magistrates, contrived to thwart the king's purpose, until the confinement and pestilential air of the prison had finished their deadly work.

He died in Newgate prison, London, the fourteenth of Twelfth Month, 1662.

William Hodgson in describing Edward Burrough, says, "His ministry was powerful and reaching, his doctrine sound, and his language eloquent; having learned in the best school, that of Christ himself, and had been prepared for the ministry by the immediate

teachings of the Spirit of Truth, gradually leading into the living experience of holiness, clothing him with ardent desires for the salvation of mankind."

Francis Howgill, his companion and fellow traveller in the ministry of the gospel, in a timely concerning him, says: "He was a manly spirit in the things of God. He engaged often upon the Lord's account, singly in disputes, when there were many opposers. He stood in the door, and in the gap against all his enemies, for the worthy name of Christ, and took the whole weight of things upon his own shoulders, that others might be eased though often to the weakening, and almost destroying of the outward man, yet doing all love to the Lord, and for his people's sake."

He had the tongue of the learned, having experience in the work of the Lord, and could speak a word in season unto all who disclosed their condition to him or otherwise.

In his public ministry he was elegant in speech and had the tongue of a learned orator, to declare himself to the understandings and consciences of all. God made his ministry very fruitful, to the conversion of many hundreds of the city of London, whereby they were brought to know the Lord their teacher, which are seals unto the word of life through Him in this day. He made the work of the Lord his whole business, without taking so much like unto himself, or about any outward occasion to spend one week to himself, to my knowledge these ten years."

As we look backward to the earnest and devoted labors of such Friends as Edward Burrough, and place them in contrast with our own, how pitifully dwarfed and worldly do our lives appear.

Oh, that our Society might know a returning, not to the types and shadows, the formalism and ritualism out of which it was gathered the beginning, but to the simple faith and purity of its own early days. Not to the husk of a barren intellectualism, but to the substance of a deep and fruitful and living spirituality.

How strikingly in contrast stand the teachings of the "modern school of Quakerism" with the declarations of Edward Burrough.

The former, in an official utterance of the Yearly Meeting of Ohio, known as the *Bible body*, says in 1878 (see printed minutes), "We repudiate the so-called doctrine of the 'inner light,' or the gift of a portion of the Holy Spirit in the soul of every man as dangerous, unsound and unscriptural. The latter says, in a preface to one of George Fox's published works: "The Lord brought us to see that God had given every one of us a light from himself, shining on our hearts and consciences, with which light Christ, the Saviour of the world, had light every man. This light we found sufficient to reprove, and convince us of every evil deed and thought. By it we came to know good from evil, and whatsoever is of God, from what is of the devil. "This light gave us discern between truth and error, and between every false and right way."

"We found this light to be a sufficient teacher to lead us to Christ, from whom it came; and it gave us to receive Christ, and to witness Him to dwell in us. "Through it, we came to enter into the new covenant, to be made heirs of life and salvation. In all things we found this light which is Christ, which we and all mankind were enlightened with, to be sufficient to bring to life and eternal salvation; and that all who owned this light in them needed no man

th them, but the Lord was their teacher, by light in their consciences, and they received a holy anointing."

How in contrast with the modern meeting in a "Friend's Church," with its pastor and its arranged service, stands Edward Burrough's description of a real Friends' meeting: "Whilst sitting upon the Lord in silence, as we often sit for many hours together, with our hearts void Him, being stayed in the light of Christ in all fleshly motions and desires, we often received the pouring down of his Spirit upon us, and our hearts were made glad and our tongues loosed, and our mouths opened, and we like with new tongues as the Lord gave utterance, and his Spirit led us, which was poured on sons and daughters. Thereby things unutterable were made manifest, and the glory of the Father was revealed."

In the light of this contrast may we not in inclusion adopt the language of the prophets, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the old way, and walk therein." "Then shall the crying of Judah and Jerusalem be pleasant to the Lord as in the days of old, and as in former years." COLUMBIANA, Ohio.

A PAMPERED YOUNG MAN.—The *Herald* and *Esbyter* prints the following bitter cry from a pampered young New York swell, who has revelled and seen life:

"There's nothing new. There's nowhere to No fights, no billiard matches, no anything. I drives me mad to make a call, the girls are chattering idiots, and you can see an inquiry for your intentions if you stay more than a minutes. I've travelled till it means nothing but captains and conductors and rows with baggage-smashers and rage at cheating hotel keepers. What can a fellow do that's willing to do anything? It's the same here as it is in Paris and London—everything stale. When you come to think of it, there's mighty few things one can do to amuse one's self. You've got a body, and when you start to blow it in you run up in a week against its limitations. A man can't have any fun, really, without smashing right up against what he is. Yes, I guess that's so—one ought to go in for study and philanthropy and all that, but it calls for a lot of repose and thinking, and that's work." The wise man after uttering his wail, "All is vanity and vexation of spirit," said, "Let us at the conclusion of the whole matter; for this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. xii: 13, 14).

If pampered young men ever get wisdom they will reach the same "conclusion of the whole matter" and turn away from these vanities to serve the living God whose fear is the beginning of wisdom.—*The Armory.*

HYPOCRISY.—In the Boston public library are are alcoves filled with wooden blocks shaped like books, with a strip of imitation leather labeled, "Nothing Within." As new books are purchased the shams are displaced, and the genuine ones fill the space. Are there not many such members of our churches, masquerading piety, "having the form of godliness without the power?" The scholar turns away from the block books, while "living epistles" are known and read of all men.—*Selected.*

ALL DAYS FOR THEE, MY GOD.

All days for Thee, my God!
Yea, all my times be thine;
The feet with holy sandals shod,
The path of peace on Sabbaths trod,
On every day be mine.

The more my toil and care,
The more I need thy grace;
The more I need to breathe the air
Of heavenly love in answer'd prayer
In every time and place.

From morn to eventide,
From eventide to morn,
May faith and love in me abide,
Thine arm my strength, thy hand my guide,
Thy robe of service worn.

Upon my forehead set
The mark thy chosen bear,
And when the tempter spreads his net,
Lord Jesus! let me not forget
The sacred sign I wear.

'Mid sorrow's wintry drifts
Take me beneath thy wings;
If summer air from rocky rifts
The overweary head uplifts,
Thine be the praise, my King!

On every day do Thou
Thy willing servant bind
With cords of love—the way or how
I may not see, but trustful how,
Content in soul and mind.

Spring wakens seed and root,
And buds and flowers appear;
The autumn crowns the ripen'd shoot,
And yields to man both bread and fruit—
So make my mission here.

While time each passing day,
Not one lone day in seven,
Lord! teach me so to work and pray
That all my steps along the way
May be to thee in heaven.
—*New York Observer.*

Glorifying in Tribulation.

Tribulation worketh patience; trials of faith show its value and its power; and many of the choicest blessings come through sorrow and poverty and conflict and distress. The *Sunday-school Illustrator* gives some examples:

"A Russian convert, for breaking his heathen images, was sentenced to transportation to Siberia, to go on foot one thousand miles, in chains, through the snow. A fellow convert went to see him depart and cheer him as he left home and friends. To his astonishment he found the exiled man full of joy and praising God for the privilege of preaching Christ to his fellow prisoners. We are indebted to saints in prison. John's Revelation was given from the lonely isle of Patmos (Rev. i: 9). Bunyan's immortal work was written in Bedford Jail. Luther translated his Bible into German in Wartburg Castle. In Aberdeen Castle, Rutherford wrote the letters that are a Christian classic. George Withers, the Puritan poet, wrote many of his best pieces in prison. Montgomery wrote some of his poems in jail. William Tyndall, from Vilvorde Jail, Annie Askew, from Smithfield, and Judson from the Burmese prison, wrote comforting and inspiring messages, while Madame Guyon's sweetest poems and deepest experiences were the result of her long imprisonment in the Bastille. Is yours a chained hand and a prisoned life. There may be work for you even in a prison."

POSSESSION of spiritual gifts constitutes a trust, and implies the honest exercise of them not for the benefit of the possessor, but for the glory of the Giver.

COURAGE, MY SOUL.

When on thy path to paradise
Thy feet with thorns are torn,
When rugged hills before thee rise,
To hide that longed-for bourn,

Then think of Him who long ago
This thorny pathway trod;
Thy forerunner in toil and woe,
Thy Saviour and thy God.

Dread not to bear thy Saviour's cross;
Like Him despise the shame;
And counting all beside as dross,
Find glory in his Name.

For yet a little while, and He
Who once thy sorrows bore,
Shall appear in majesty,
In glory, and in power.

Then shall thy sorrow end in joy,
Thou shalt forget thy pain;
His praise shall be thy sweet employ;
With Him thou then shalt reign.

Courage, my soul, thy bitter cross
Shall win for thee a crown;
Count all things here but loss and dross,
And by his side sit down.

—*The Christian.*

FOR "THE FRIEND."

The Czar's Proposal.

The world has had a great surprise this week in the Czar's proposal for a conference of European statesmen, looking towards a reduction of the armies and the establishment of a "universal peace." Truly a notable invitation, this, from the power whose encroachments have in an especial manner been an occasion of the maintenance of a military force in excess of the requirements of what is called a peace basis. Certainly, however, if the proposal be sincere, it is one that reflects more than ordinary credit upon the sovereign who has had the moral courage to make it, and is encouraging as indicating that the kings of the earth are beginning to realize that the policy of militarism is not one that ministers to the public good. But I think that more than an understanding among the crowned heads will be needed to establish a universal peace on any stable basis. The character of the people who are expected to observe the peace must above all be considered. The peaceable fruits of righteousness are not gathered from the tree of man's first nature, and the only peace that is worthy of the name must have its root in the heart—in hearts wherein the lusts of this world no longer war, but have been brought into subjection by heavenly grace—hearts wherein that peace abides which is not of the world's giving but Christ's. So, whatever in a political way statesmen may do for the people (and a rightly directed politics has a legitimate place in the world's activities) the world will still need the gospel of Jesus Christ. After food and raiment have been provided for a man's body, after the State has secured to him full liberty to pursue unmolested his vocations in life, after his intellectual needs have been ministered to by schools and colleges, where shall the hungry soul turn that has found no peace in all this world's business, that still finds itself laboring and heavy laden? It is the peace of God that it craves, though it may not know what it craves, and this is only to be experienced by the children of God—by those who have been born again, "not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." Such as they live in the Spirit, walk in the Spirit, and their works are the fruit of the Spirit—love, joy, peace.

C. F. S.

John Yeardley and his Travels.

(Continued from page 67.)

"After a fortnight in Geneva, they proceeded on their trip. The journey to Ancona took them seventeen days; they crossed the Alps by the Simplon, and traversed Italy through Milan and Bologna. Martha Yeardley touches upon a few points of the journey in a letter to Elizabeth Dudley.

"ANCONA, Eleventh Month 4th, 1833.

"We had much to do before we could meet with a suitable conveyance, and at length trusted ourselves with our Italian coachman, who could not speak French. For a certain sum he was to give us three places in his coach, and provide us with food and lodging by the way. The other passenger inside was an Englishman, who spoke very little French and no Italian, and another Englishman outside was in the same situation. We could not but feel ourselves a very helpless company when arriving at the inns, which were quite of an inferior class, and little or no French spoken. We did pretty well, however, till we got to Milan, where we rested some days; and our Englishmen were exchanged for an Italian priest who spoke no French, and a Swiss who was a little useful to us as far as Bologna; after this place we travelled five days alone. The inns on this side of Milan are much worse, and from the detention of our passports in the towns we passed through, we were often prevented from reaching the place of destination, and obliged to lodge at villages, where we suffered much in the way of food and lodging; yet through all we were favored to bear the journey much better than I expected. My J. Y. was rather poorly for two days, and I was extremely anxious about him; but the sight of the Gulf of Venice seemed to help to restore him.

"At Sinigaglia, a town eighteen miles from this, they told us that we should just meet the vessel which was to sail on the thirtieth. Judge then what was our disappointment when, on arriving at the inn here, we found that it was gone."

"This disappointment was a severe trial of their patience; but they consoled themselves with reflecting that 'good in some shape might arise out of the seeming evil.'

"Ancona," says John Yeardley, 'is beautifully situated on the side of a high hill, in appearance at a distance a perfect model of Scarborough. There are in the place a good many Greeks, one of whom Argyri recognized as we inquired at his shop the way to the Post-office. On returning she made herself known to him, and he shows us every attention; he is a fine looking man, with a countenance as strong as brass. We are comfortably lodged, with a delightful view of the harbor, but our hearts are in Corfu."

"Our young companion, adds M. Y., 'is amiable and very quick, but not of much use to us respecting her native tongue, which she retains but very imperfectly, and is not at all fond of speaking it."

"The houses are high, and many of the streets narrow and offensive, for want of cleanliness and from an immense population; such numbers are continually in the streets, that there is no quiet or good air in the town. The darkness is extreme, and the dissipation apparently very great; the oppression of our spirits at some periods is almost insupportable; and yet I am at times very sensible of the calming influence of Divine love, with a sense that, having acted to the best of our judgment, we must resign ourselves to wait for the return of the steam-packet from England.

"When on arriving here we found there were no letters, and that probably they were sent to Corfu, my heart sank within me. We have, however, been since cheered by receiving a very kind letter from dear Robert Forster; nothing could have been more in season than this token of remembrance."

"Finding no suitable vessel for Corfu, with the assistance of their Greek friend they hired a lodging, and gave their time to the study of Italian and the modern Greek. Religious labor was hardly to be thought of; the government of the town and every public office was under the direction of the Roman Catholic priests, of whom there were more than four hundred. However, they were enabled to hold improving intercourse with some individuals, mostly Greeks; 'for whom,' says Martha Yeardley, 'we felt much interest, and some, I believe, became attached to us; we gave them a few books.'"

"On the twenty-first of the Eleventh Month, 1833, John and Martha Yeardley left Ancona, for Greece, and had a safe but suffering voyage of two days to Corfu, the capital of the island of that name.

"The atmosphere in this place," writes J. Y., soon after they landed, 'is different from Ancona in every respect. It has to us a feeling of home, and our minds are clothed with peace and I trust, gratitude to the Father of mercies. What we may find to do is yet a secret to us, but He who has brought us here will in his own time open the way before us."

"Isaac Lowndes of the London Missionary Society received us with much affection and kindness, and his wife and daughter are very desirous to promote our comfort. They took us to see a furnished house in the town, a part of which will suit us remarkably well. We think it a providential thing, to have such comfortable quarters to come to."

"Some extracts from the Diary and the Journal letters will show in what kind of service they were engaged during their three months' residence in this island."

"Eleventh Month 24.—I went with J. L. to the First day school in the village about a mile from the town. A delightful morning, and a delightful sight to see about sixty Greek children reading the New Testament in the modern language. Their countenances are lovely and interesting, and their anxiety to hear and answer questions is great; their aptitude in comprehending the subjects offered to them exceeds all I have hitherto seen in any class of children of similar standing. The little group was composed of nearly all girls, clean and neatly dressed in the costume of the country."

"27th.—To-day we received a long visit from Lord Nugent, President of the Ionian Government, who had heard of our arrival on the island, and was anxious to see us. He is very kind and extremely open with respect to his plans for the improvement of the jail, and for cottage cultivation. He desired me to go and see some unoccupied land without the gate."

"28th.—According to appointment we went to the palace, and were received by Lady Nugent with marked simplicity and kindness. We were introduced to Lord L. and other persons of influence, took tea, and spent a most agreeable evening, and I hope a profitable; for all our conversation was on the subject of bettering the condition of the poor and destitute children."

"Twelfth Month 3rd.—This morning we received a visit from a room-full of Greeks. We are desirous to cultivate the acquaintance of the Greeks as the object of our visit of gospel love.

Yesterday we were visited by several of military officers and their wives, who will I hope co-operate with our plans of benevolence. Lady Nugent's taking us by the hand opens the way to all others of rank and standing."

"13th.—To-day we have received letters from England. Many of our beloved friends have been called from this state of being to another world. How much my heart is humbled; how unworthy I am of the least mercies daily received at the hand of our bountiful Creator. Since we have been here have been favored with a strong conviction that we are here in the ordering of Divine Providence. What may it time open before us in the way of gospel labor I know not. It requires time, patience, and much perseverance, to find a way to the hearts and best feelings of the Greeks. A greatly desire that we may be found in humility and prayer; and that, if four worthy to be the feeble instruments of declaring the way of salvation to the natives of these islands, we may embrace every opportunity to preach repentance towards God and faith in our Lord Jesus Christ, for this is the great object for which we have left our native land and all that is dear to us in this world."

"1834. First Month 6th.—To-day we received a visit from the young Count Francis Sardinia. We had much conversation with him on the subject of the intercession of saints. I could not admit that they practised the adoration of saints, they only meant to hold them up as examples of piety and virtue, and to induce others to follow them. We pointed out to him the importance of taking Him for our example whose spake as never man spake, and has left us an example that we should follow his steps. This young man is very inquisitive and inclined to be sceptical, but under all has serious impressions. Many of the Greeks who are not entirely built up in their superstitions are inclined to doubt respecting the truths of Christianity. We were glad to put into his hand J. J. Gurney's *Evidences*.

"23rd.—This evening we had another long visit from the Count. We entered very fully into Church discipline, and left few points of faith and doctrine untouched, either in his Church or ours. I do not remember ever to have been more closely questioned; but I think this young person sincere in his inquiries. I believe it is a precious time of visitation to his soul; he is very amiable and affectionate, and acknowledges the evils and vanity of the world."

(To be continued.)

THE Micronesian Christians have strict ideas on some points. They will not admit a man or woman who uses tobacco to church membership; they argue that smoking and chewing are the outward symbols of an inward degeneracy; and their one rule is that those who bear the name of Christ shall neither touch, taste nor handle the unclean thing; and from this rule there is no appeal.

It is the same with intoxicants. The German Komissar made a rule in the Marshall Islands that no trader shall sell liquor in any form to a native. For the first offense he is reprimanded for the second he is heavily fined, and for the third he is expelled from the islands. It is devoutly to be wished that the same rule prevailed throughout the Pacific.—*Missionary Review*.

Words are things of little cost—
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand!

A Natural Death.

An Illinois paper recently announced the death of Catherine Butler, who died of old age her home in Indianapolis, Third Month 30th, at ninety-three years. She had never used cane or a crutch, had never worn glasses, or taken a drop of medicine.

Death from old age is not a very common occurrence nowadays. The majority of people who die, violent deaths, killed either by accident or their own misdeeds and violations of the laws of health. The natural limit of human life is estimated by naturalists to be somewhere between one hundred to one hundred and twenty years, but there are plenty of examples of human beings who have lived to one hundred and fifty-five and thirty years, and not a few in whom the length of life has been prolonged to one hundred and fifty and even one hundred and seventy-five years. Examples of this sort are not confined to Bible times, but are recorded in the history of the last two or three centuries. If the human race died before the age of five years, and the average length of life in civilized countries at the present time is barely forty-two years, scarcely more than two-fifths the normal length of life. This enormous loss of human life ought to give rise to serious consideration of the influences which bear upon health and longevity. Unfortunately, however, too large a share of the attention of physicians and scientists is devoted to apologizing for popular practices which human experience, assisted by common-sense principles, easily shows to be in the highest degree injurious to both the individual and the race. Not a few apologists are to be found for the pernicious habit of tobacco smoking, of cigarette-smoking, and there are any number of defenders of moderate drinking as a sanitary practice. Tea and coffee have been added to the skies as needed nerve comforters, and there are numbers of men who are devoting most their entire time to the search for some new form of nerve tickler.

What the world needs most of all just now is John the Baptist of health, who will raise his voice like a trumpet in the wilderness of disease and degeneracy, and call the people to repentance from their evil ways.

The world is going down physically, mentally, and morally, and deterioration and degeneracy are taking place much more rapidly than can be discovered by a cursory observation. The more this question is studied, the more apparent will become that the only hope for the world to be found in the reformation of the habits of individuals, whereby a new and healthy race of human beings may be developed. We hear great deal nowadays about the new woman, the new man is just as much needed as the new man. We need general reconstruction all around.—*Good Health.*

THE FIRST RAILWAY IN CENTRAL AFRICA. The first railway completed in Central Africa now open in the Congo Free State. The river begins to be navigable ninety miles from its mouth; but above that point is a distance of one hundred and fifty miles, occupied at intervals by thirty-two cataracts. To pass these, all goods had to be carried on men's backs, a process which it required twenty-five days to perform. All has now been changed. The railway between Matadi and Leopoldville makes the journey in a day.—*Selected.*

"THE cross of Christ is offered to all, and those only are blessed who receive it."

Full Certificates.

The following, extracted from a paper on "Jeremiah Langhorne and his times," lately read before a local historical Society, I thought would be of interest to readers of THE FRIEND. The extracts were taken from the records of Middletown Monthly Meeting, Bucks County, Pennsylvania. J. C. M.

PENNSYLVANIA, Ninth Month 1st, 1898.
REMOVAL CERTIFICATE FOR THOMAS LANGHORNE.

"We recommend to you our dear friend and brother, Thomas Langhorne, into whose heart the Lord, we hope, hath put it to give himself up with his family for your country, in the western part of the world. We are the more satisfied with his integrity and regard to God in the matter, because we can guardedly say that the Lord has blessed him with the riches and glory of his own life, in the enjoyment of which God has made him an instrument in his hand for the help and comfort of many. An elder that has ruled well and is worthy of honor, which in his own country he hath so large a share thereof, that he need not count the enlargement thereof elsewhere, and as to outward things, God has given him that plenty thereof, and that fullness that cometh from true content, the glory and riches of the kingdoms of the earth he need not covet after. You may lay your hands upon him with a ready mind and a brotherly respect, for you will find him worthy, and for him you will never be ashamed. He is bone of our bone, and the remembrance of him will be precious to our souls. We are made willing to give him up in your behalf for distance or place cannot disunite from being one another's help, and our bowels will be kept with you. You may be assured that if it was not for our brotherly love and the gospel's sake (for the furtherance thereof God has made him an able minister); if it was not for this we could not have given him up to the outwardly remote parts of the world, whom, whether we shall ever see his face again visibly, we know not. He has had great power. We do not part with him as a thing of light value, and if we did not feel our loss would be for your eternal gain, our sorrow could scarcely be expressed, but in your advantage does our satisfaction stand without grudging."

AN ACKNOWLEDGMENT IN 1689.

"Whereas it happened in going to —'s mill with corn to be ground in the time called Christmas, I and some others being in the mill-house, — brought us some liquor and desired us to drink. It being liquor to which I was not accustomed I drank till I was overtaken so far that, the liquor offending my stomach, I was forced to cast it up again to my great shame and confusion, and to the dishonor of Truth which I profess, and for which I have undergone great exercise ever since, and I do heartily ask of the Lord that He will strengthen me in the future, that I may withdraw from such temptation."

At a meeting of the National Prison Association of Texas, the president, General Brinkerhoff, said: "I want to put it on record, with all the emphasis I can command, that if we are to make any large progress in the reformation of prisoners, or in the prevention of crime, or in the betterment of mankind, we must utilize more fully than we have hitherto, the religious element which is inherent in the universal heart of man. You may call it superstition if you will, but the fact still remains that man, though

he may be a mere animal, 'whose little life is rounded by a sleep,' and ends with the grave, is, nevertheless, the only animal whose life is governed by what he believes, and who rises and falls in accordance with his moral ideals." —*Late Paper.*

"We Played Cards and Drank Wine."

Sauntering leisurely along the street, a well-dressed young woman passed me. She gave a peculiar call. It was answered by a girl about her own size and age. The two girls seated themselves on the edge of a porch and at once began an animated chit-chat, and so loud as to be distinctly heard rods off. This is a part of what I was almost compelled to hear:

"Yes, we played cards with the gentlemen, and drank a good deal of wine, and perhaps said and did things that we ought not to, but the folks needn't make such an awful fuss about it."

"Sh—!" warned her companion. "If my mother were to hear what you say it would be the last of my going out of this house after dark."

So long as men with rotten hearts are on the lookout for victims, and such careless ones present themselves as these girls apparently were, recruits will continue to swell the army of the lost.

"We played cards and drank wine." When did they begin this habit of wine-drinking, I wonder? Once when my field of labor in this gospel temperance work was in one of the interior towns of the Middle States, I met on the principal avenue a young woman, a former pupil in the Sunday-school in a distant village. A moment's conversation showed me how the cruel vulture had done its ghoulish work. The spirit of the good Samaritan moved me. I prayed that I might be able to turn her wayward feet. The purity of blessed childhood's days and scenes, associations sweet and sacred, hallowed memories, early playmates—all, all were presented in the brilliant color of hope and trust. A mist filled her eyes.

"Come, I'll take you home. In less than a day we'll be there. How glad your parents will be to see you! Surely you do not forget the love of father and mother, and you do want to see them again, don't you, Mary?"

Straightening herself up to her full height, her face white, her form rigid and strained, in a voice whose tone conveyed hate, mingled with utter despair, she answered:

"Yes, I do remember them. They taught me to drink wine at the family board. I was told to drink it like a lady. Easily and quickly enough I learned to like it. I tried to drink it 'like a lady.' Under its influence, the bottle was drained; my brain reeled; the world was torn from under my feet; the sky became all brass. To-day I am eating the ashes of the apples of the Dead Sea. There is nothing left worth living for. I can't fight against the odds much longer. Every hand pushes me nearer the bottom; then comes the end. Some day I must stand at the bar of God, and I tell you I shall be a true witness against those who taught me to 'drink wine like a lady.'" —*Christian Observer.*

Each day and every day
Do what is right!
Each day and every day
Speak what is true!

MEN in their relation to God can never be more than children, and as such they continually need discipline.

A Hopeless Case.

A teacher in a mission school at the West End of Boston had a boy in her class who seemed to be proof against every good influence. It was a wonder that she secured his attendance for any length of time; but by her tact and kindness she held her other pupils, and he came apparently for company's sake, and for the fun and mischief he could stir up among the other scholars.

He gave no signs that her teachings had touched his moral nature, or, in fact, that he had any moral nature. He grew apparently more unprincipled as he grew older, until all she had done for him seemed wasted pains; but she continued to treat him kindly, and never forgot him in her prayers.

One day she heard of his arrest for complicity in a recent burglary. She did what she could to secure him legal counsel in his trial, and through the two years' imprisonment that followed occasionally visited him. He never gave any indication of penitence. His sullen, defiant temper greatly discouraged her; but her faith and love were invincible.

He disappeared after his release. All who knew him supposed he was dead or lost under a feigned name somewhere in the criminal herd of the cities.

Nearly thirty years passed. She went to California. In the meantime she had married. Her children were grown, and she, with her husband, was visiting friends in the Pacific States. In one city where she stayed a question of political reform was agitating the people, pending a change in the municipal government. Her host and hostess were to entertain one of the candidates for the mayoralty. "He is our man," they said, "and we hope to elect him, for he is an earnest Christian, and stands for high principle in public and in private life."

"The man came, and was about to be introduced to the visitor, when, to her surprise, he spoke her name. She could not recognize him in the handsome, bearded man before her, but he was her bald boy of the Boston West End Sunday school."

"I lived a reckless life for several years after I left Boston," he told her, "but I was not able to forget your great patience and kindness, nor some of the things you said to me. Under God I owe what I have to-day of true manhood to you."

Examples of apparently utter depravity are met by every lover of his kind who gives himself to the uplifting of humanity, but it is an unsolved problem whether there was ever a really "hopeless case." We are told that "genius loves difficulties," and it is equally certain that supreme faith in Christ and in his teachings loves the hopeless cases—let the phrase mean what it may.—*Youth's Companion*.

TRUE VISION.—True vision is greatly needed in the ministry and in the laity of our churches. If there be lack of vision with the leader, there will probably be little extension of it on the part of the people. On the other hand, a minister with this highest of spiritual gifts, who himself discerns the truth and how to bring it to bear upon life, will be able to lead his people to the mount of vision, and thus render the holiest service which man can perform. True vision will also hold him to the highest and best in character and pursuit, and will guard him from losing that fine edge of moral integrity, that nice sense of propriety, that exquisite temper

and quality of soul that is at once his highest possession and the source of his highest power for good among men.—*The Watchman (Boston)*.

FOR "THE FRIEND."

Don't Let Go of the Anchor.

I have felt much constrained of late to write a message to some who may have questioning arise in their minds on some very cardinal points of doctrine.

Beloved, it is so easy to drift if we once lose the anchor, especially on two very important matters—the miraculous birth and the resurrection from the tomb. If either of these be lightly esteemed, where are we? What is our hope? Our Saviour becomes nothing to us divested of the miraculous, and in an especial manner these two. Were He the son of Joseph, prophecy remains as yet unfulfilled, and the one needed Divine character is as yet unborn. If we are to discard Him in his truly Divine nature, the fullness of the Godhead bodily, we lay aside our door of hope, for only this could be of any moment to us. Nothing but a Divine offering could save us, and no human sacrifice will avail. It must be the God-man and only the one who was truly very God and very man can do this, and to be very God and very man He must have been the only begotten of the Father, full of grace and truth, and not the son of Joseph, but verily the Son of God.

The apostle says in the epistle to the Hebrews after commenting on the Divine character of Jesus, "We ought to give the more earnest heed therefore to the things which we have heard, lest at any time we should let them slip" (drift away from them). "Oh! brother, sister, is thy faith wavering? look away from thy doubts and don't let go this anchor which by reason of our blessed fore-runner reached within the veil. See then Jesus, who was made a little lower than the angels and who has tasted death for every man, who has been crowned with glory and honor, who was and is the captain of our salvation and ever liveth at the right hand of the Majesty on high, in whom we have redemption through his blood, and mark it, that blood could avail for none if He had not been more than human."

Again, He being Divine, God raised Him from the dead—over more than that. He raised himself from the dead for He said concerning his life, "I have power to lay it down and I have power to take it again." Deny the resurrection and we deny our future existence and hope of immortality, for as in Adam all die, so in Christ all are made alive. Deny the resurrection and we overthrow our hope of eternal life through translation from darkness into light, our ability being brought into conformity to his blessed life by submission to his will.

"Even as Christ was raised up by the glory of the Father, even so we also walk to newness of life" in Him. If He rose not, then we are yet in our sins and without hope. But He did rise and became the "first fruits of them which slept." If He rose not, then is our faith vain, for that was a distinct proof of his Divine origin. So we see these two connecting links depend the one on the other—the miraculous birth and the resurrection from the dead. If either one were not true then we are without hope. If they are true, and if one is true both must be, then our hope is built on nothing less than Jesus and his righteousness.

"On Christ the solid rock we stand,
All other ground is sinking sand,"

J. H. Y.

Military Glory.—Mirage of Life.

Military glory is an object of pursuit to large number of our fellow creatures. Many ardent minds seek the "bubble reputation" the chief end of life, indifferent to the scenes misery, with which it is so closely connected. Few illusions, however, are in general more speedily dissipated than this. The youth w dazzled by a brilliant uniform, quits his native country in search of "glory," soon finds visions dispersed by the stern realities of a campaign and the hardships of a military life.

In the journal of a soldier, published at conclusion of the last general war in Europe an instance of this occurs. The author of it had been induced, in hopes of a life of pleasure, enlist in the army, and to forsake his quiet respectable home, greatly to the grief of his parents. A few years afterwards, he was, while serving in the peninsula, glad to be allowed eat of the biscuits, which he was employed break for the hounds of the commander-in-chief at a time when provisions were scarce. "I sat them with tears," he says, "and thought of the Prodigal Son." Full of self-confidence, the young soldiers who attended Napoleon in his expedition to Moscow, shouted, as they left Paris "We shall be back in six months!" In a few months, the mighty host of Napoleon, except small remnant, was buried in the snows of Russia. In the life of Lord Nelson, it is striking to observe, that, nearly at the time when the various potentates of Europe were showered down upon him presents of diamond-hilted swords, gold snuff-boxes, and crosses of honor, he was himself unable to enjoy his greatness having for months been deprived of sleep by the injury done to a nerve, in the amputation of one of his arms.

One of the most remarkable instances, however, of the inequality of military glory, when enjoyed to its full extent, to confer happiness on its possessor, is to be found in the life of Lord Clive, the founder of the British empire in India.

Robert, afterwards Lord Clive, was born in Shropshire, in the year 1729, of parents in no way distinguished for opulence or rank.

At an early period of his life, he proceeded as a mercantile clerk to India, having received an appointment in the East India Company service. This situation he soon resigned, and obtained one in the army. His military career presents an almost unbroken series of victories and successes. He laid the foundation of the British empire in India, and displayed in that art of war a genius equal to that of the most experienced commanders. In effecting his objects, no scruple of conscience was allowed to check him. "He no sooner," says the *Edinburgh Review*, "found himself matched against an Indian intriguer, than he became himself one, and descended to falsehood, to hypocritical caresses, to the substitution of documents, and to the counterfeiting of signatures." He had aimed, however, at worldly greatness, and he gained his end. Wealth was heaped upon him in piles. One Indian prince gave him a pension of £30,000 a year; another a present of £300,000. There was, indeed, no limit to his acquisitions but his own moderation. "Had you seen," said he, on one occasion, "the treasury of the Nabob, and the piles of gold, silver, and diamonds, amidst which I walked, you would have thought me moderate in taking the above sum." He gained the highest honors, also. When a youth of twenty-seven, he received from the East India Company a diamond-hilted sword; and was thrice appointed to the highest

ces at their disposal. His sovereign elevated him to the peerage; and the great Earl of Chamberlain praised him in the British senate, as a distinguished genius, and master of the art of war. The whole kingdom," wrote his father, "is in sports at the glory and success you have used. Come away, and let us rejoice together." Men with honors, with wealth, and with glory, we returned to England in the prime of life, and to devote himself to the enjoyment of immense fortune. Here, then, it may be thought, was one, at least, whose acquisitions were substantial, who had found the substance and not the shadow. Alas! it was only a delusion. The years of enjoyment to which he had been looked forward were filled with melancholy and dissatisfaction. An impeachment against him, intimated by the House of Commons, threatened to strip him of all his wealth. It was with difficulty quashed; but Clive's spirits never recovered the blow. Having sought prosperity without reference to the Divine favor, his mind, the retrospect of life, found no point of satisfaction on which it could repose. Wedded to glory, and pluming himself on his vast achievements, his pride was wounded by the treatment he had received. He, who had conquered so many provinces, was unable to subdue his own spirit; and poor amidst abundant wealth—etched amidst a load of honors—he terminated his life by his own hand! Such was the end of a career, brilliant with success, but uncontrolled by religious principle. He had pursued glory "as his end in life, and he had found it selfish as the mirage of the desert.

FOR "THE FRIEND."

Interesting News from the Dukhoborts.

GLOUCESTER, Eng., third of Ninth Mo., 1898.

DEAR FRIEND JONATHAN E. RHODES:—Our friend Wilson Sturge reached Cyprus on Friday last, the immigrant Dukhoborts having landed two days earlier. A telegram from him yesterday informs us that some two hundred and seventy of them are settled upon the plain of Athalassa, not far from Nicosia, the capital; an estate of fifteen hundred and seventy acres, for which we have just completed the payment in London. The rest of the newcomers are temporarily lodged in the public den of Larauca, I suppose in tents, while Wilson Sturge is looking out other pieces of land, etc., for them. They are all out of quarantine, and in good health.

Our committee, which is exclusively composed of Friends, will have its hands full in attending the Cyprus immigrants for the moment—though we do not forget the other twenty-three hundred or so, who are still needing help to remove from Russia. Meantime some other English and Russian sympathizers have raised a sum of about twelve hundred pounds, with which they are sending a small party of Dukhoborts to Canada, in the hope of others soon being enabled to follow them.

Our committee have written a letter to the Cyprus immigrants, which was read in the Meeting for Sufferings yesterday, and satisfaction was expressed there; though we were not at liberty to take this step without submitting the document to the meeting. I enclose a copy of it, and I am thy friend,

JOHN BELLOWES.

Isaac Sharp reported the receipt of the remittance from Philadelphia yesterday.

A letter has been received from the emigrants which they sent from Constantinople while en

route for Cyprus. I intended to enclose it, but it is getting somewhat out of date. It expresses great thankfulness at the release of the writers from their suffering state.

COPY OF LETTER SENT TO THE ELEVEN HUNDRED AND TWENTY-NINE DUKHOBOITS WHO HAVE LANDED IN CYPRUS.

12 BISHOPGATE, Without, London, E.C.,
Ninth Month 2nd, 1898.

Dear Friends:—We are rejoiced to learn that after many hindrances and difficulties, you have safely reached Cyprus.

We earnestly desire that under the Divine blessing you may be enabled to make homes for yourselves and your children in the island, which we cannot doubt will be the case, as you will there be able to reap the fruit of that patient endurance and industry which has distinguished you in the past, free from all attempt on the part of the rulers, to force you to do what your consciences forbid.

May you be enabled in your new homes to keep a conscience void of offence toward God and toward man.

It has been cause for satisfaction and thankfulness to us to be permitted to share in the work of your deliverance, and to hold out to you the hand of brotherly assistance.

Strangers as we are in language and race, we are brought very near to you in the testimony which we both bear against all war as contrary to the teaching and example of the Prince of Peace.

We have heard from those who are acquainted with your history in the past, of your God-fearing lives, of your honest industry, and your brotherly sympathy for one another, so that we have felt we might safely give to the government of the island the heavy pecuniary guarantees they have not unreasonably demanded, before permitting your settlement in Cyprus, lest you might become chargeable to, and a burden upon the other inhabitants.

We feel we can depend upon your doing your part in making the best of the circumstances, in which, as we believe, by the will of God, you are now placed.

We have desired in all the steps we have taken on your behalf to be guided by the spirit of Truth, the standard to which, we are assured, you also desire to bring all your actions, we may therefore, both you and we, trust that your removal to Cyprus is in the Divine ordering, and will be blessed to you.

We greatly desire to see all your brethren who remain in Russia enabled to leave it, and with others of your friends are laboring to this end.

Your example and the encouragement which you will be able to give by your endeavors to make the best of your new surroundings, will greatly help our efforts in this direction.

We send this letter by the hand of our friend and brother, Wilson Sturge, who is now among you, and for whom we ask brotherly consideration and help.

With the salutation of Christian love, we are your friends.

WORK AND WORRY.—"Studying too hard," "overworked," are charged with many deaths, but, in the majority of cases, most unjustly. Trouble kills, but it is a very rare thing for a man to think himself to death, unless his thoughts are intimately connected with something painful and distressing. Study is a boon to the student. He would rather study than eat. The greatest

students have lived long and happily to fourscore and beyond.

Thought is to the brain what exercise is to the physical constitution; it keeps the channels of life clear, the blood vessels unobstructed, and the vital fluid courses along them, distributing newness of life and vigor of action to the latest hours of existence, while the want of thought brings starvation to the circulation and causes man to drivel and sleep in old age—dead as to everything except eating and drinking and cowering over the fire.

Men may study hard, and after fifty may study with comfort and advantage for five, ten or fifteen hours day after day; and if the studies are pleasurable, they will make the general well-being of the system, both physical and mental, only if abundant sleep is had, with a regular supply of simple and nourishing food, sitting down to meals in pleasant moods and allowing a good half-hour before study is resumed.

Many of our literary men die prematurely, not from overstudy, but from depressing mental states and irregular or excessive eating and drinking. It is high pressure and constant tension, rather than steady, continuous labor of body or mind, which hurries multitudes to their graves years before their time. With all haste there is impatience, solicitude, worry. In the present age we fear that every thing is sacrificed to "hurry."—*Public Health Journal*.

Correspondence.

An aged Friend desires to express his appreciation of the remark of a minister of another denomination quoted in the editorial of last week, that "whenever he had met with ministers bearing our name in recent times the most that he could glean concerning their attitude was a disposition to imitate the ministers of other denominations." The letter continues:—"Oh how the dignity of the Truth is belittled by such departures from building on the only true foundation, the inward principles of the Spirit of Truth. In a letter from John G. Whittier, written only about one month before his death, he thus alludes to this trying subject:

"It is a painful sight to see whole Yearly Meetings going back to the very things which our early Friends departed from. I am comforted by the belief that the best men of other denominations are drawing nearer to the Truth as held by our ancestors, and I know that the falling back of many of those who still bear our name is greatly regretted by them.—J. G. W."

"The truth of this is obvious in the recent remarkable, and I think I may say startling proposition from the head of the largest standing army in the world, the Emperor of Russia, for a Peace Conference at St. Petersburg of all the nations to consider the propriety of stopping the increase of warlike preparations. It seems like an approach to the fulfilment of Cowper's lines:

"Such an assembly as Earth saw never,
Such as Heaven stoops down to see."

"With feelings of encouragement let us journey on, trusting and believing that righteousness and Truth 'shall cover the earth as the waters cover the sea.'"

Items Concerning the Society.

John W. Foster, of Westery, R. I., attended Norristown Meeting, Pa., last First-day, being on his way with a minute for religious service in the Yearly Meetings of Ohio, Western, Iowa and Kansas.

Attention is called by our North Carolina correspondent, who gave in our last number an account of the late Yearly Meeting there to the fact that it was in the Yearly, and not in a Monthly Meeting, where the views of the speaker advanced to were expressed.

The Boarding School at Westtown is now, thus

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The proposed federation of the Anglo-Saxon is good so far as it is a step towards the era of the world in Christ, to be exalted in his Spirit and dominion.

But if, as a race peace, it means race-wars by pitting other races to mass themselves in antagonisms and rivalries, the outlook is more respectable and much more awful than that of clan-feuds, with their mutual assassinations.

We are glad to see patriotism enlarge her doors to embrace the confines of kindred races, a movement towards the all-embracing patriotism of humanity. But we fear that this it is not that which would dominate the scene at present, but rather race-pride and rancor. The prime movers are doubtless sincere; but can peoples freshly flushed with victory be trusted to make this better than a race-voicing partnership?

Let us prove our worthiness to be trusted in race-feeling and race-dealing concerning negro inhabitants and the Indian race within our borders, before we assume wider responsibilities abroad.

Even an eminent clergyman, who was lately at a college festivity, dissuading graduates from an unchristian spirit which would "Remember Maine," when he espied on the wall a map of Europe, with the Mediterranean countries happening to be covered by a curtain, suddenly exclaimed in his speech, "Is that meant to be a picture of the future of the Latin races?" Though I thought he regretted a moment afterward anything that had savored of race-prejudices and ill-treatment, yet such an unguarded straw is enough to show the direction of the popular path, and that the popular spirit cannot at present be trusted even under forms of Christianity. The signs of the times show that much more of the Spirit of Christ is needed, before nations are prepared to encourage on a right basis the massing of the races. It is by the one Spirit (whereof signs are at work) that nations

are rightly called into one body. Shall Friends continue their apostleship to this end—the individual work of the Spirit of Christ till it shall become national and thus international?

Though even a disastrous combination should, in the Divine love, become overruled for ultimate good, we have no right to tempt Providence, especially when it is a much worse tempting of fallen men.

Truth in Education.

If, as we have heard Stanley Hall, a leading authority in education, declare, a school fulfils the purpose of its being only so far as it becomes "a workshop of the Holy Spirit," it behooves all that are engaged in the work of education to be watchful, "as it is the Lord's work, so to let it be done as in his sight."

There is one common ground of understanding between the Spirit of Truth and the members of a school according to their measure, and that is the sense of truth itself. No mind or heart ever yet widened the distance between itself and the Spirit of Truth, by unwavering fidelity to the truth found in whatsoever things are true. But one may become a stranger to the Truth by being absorbed in the things that are true, instead of the truth of the things. He in whom all things consist or hold together in all departments of his creation, is not to be disowned from any one of the "all things," which He "upholds by the Word of his power." A study of the truth in any of these things is a study of the Divine thoughts which they embody, and often becomes a sympathy with the psalmist in saying: "How precious are thy thoughts unto me, O God! How great is the sum of them!"

As school-work is conducted in a truth-seeking spirit, it is not without its leading towards the habit of that higher gospel-state which "rejoiceth in the Truth,"—not without the training of "a schoolmaster leading unto Christ."

To be enamored of truth in nature, in principles, in history, in actions, in facts, is higher than a state of the intellect, it is a state of the heart and character, and not far from the kingdom of God. Every school has thus a high opportunity, that of training minds in truth, in a habit of truth, and in a love of truth for its own sake.

This is higher than a training for information or for dealings with the forces of nature, or for maintenance among men. These things ought indeed to be done, yet without leaving the education in truth undone. It is when we inculcate science, and not the love of truth in science,

that science may become an idol and the Truth forgotten. It is when we teach business arithmetic, and not with it the love of accuracy and honest dealings with problems and men, that we may be teaching worldliness and overreaching. It is when we teach physiology as the scientific working of our bodily organs, and not as the "fearfully and wonderfully made" instrument of a superior soul to be conformed in the body to the image of Christ, that our teaching is good only as far as infidel teaching goes; that it is vapid of its warning: "If any man defile the temple of God, him shall God destroy." And so on through the curriculum. There is a place for each right study in the kingdom of God, which if we seek first, all needed temporal bearings of the study will find their useful place.

The Society of Friends has not been oblivious of the importance of training human nature in the habits of truth. It has inculcated the referring of all our practices and words to the witness for Truth in the heart; and in heeding this has found that many heedless expressions and maxims of the world have not their foundation in truth. These were accordingly abolished by Friends from their current speech among men, because the witness for Truth made them feel that these were not founded in pure truth, but in radical error; some of them moreover corrupted with pride and vanity, and some expressive of idolatries. Therefore they chose to conform to the Truth rather than to the world, and because they were not of the world, but the Truth had chosen them out of the world, therefore the world hated them.

Thus avoiding all forms of falseness whether "white" or black, their substitutes for the untrue became testimonies for truth, in which they went on finding they had builded more wisely than they knew. The simple forms of speech to which they returned simply for Truth's sake, turning unto them for a testimony, became to the generations following, and to their own consciences also, a series of lessons, reminders and safeguards of a lively conscience in simple truth-telling. Their tendency has ever been, as means of the Spirit of Truth, to keep conscientiousness alive along the whole line of thought and conduct in all departments; to keep Friends on the alert for the secret witness for Truth in so many doctrines, philanthropies, standards of righteousness, industries, reforms, and gospel labors, that they have been, notwithstanding defections of individuals, as a city set on a hill of Truth, whose light could not be hid. The abandonment of the Witness for Truth on any one testi-

mony to surrender it, would doubtless have gone far in weakening them and disqualifying them as standard-bearers for all the others.

A single-eyed adherence to the vision of Truth in our hearts would still hold us as a people to "the highest and best in character and pursuit," and guard us from "losing that fine edge of moral integrity, that nice sense of propriety, that exquisite temper and quality of soul" that is a high possession of the spiritually minded, and would be a condition for our highest power for good among men.

This preceding paragraph is an adaptation of similar words from the *Watchman* on true vision in a minister. We are pleased to note that two heads of distinguished institutions of learning near us have had their minds drawn into public expression relating to truth in education, and their words we will now proceed to produce. In the following portion of the address delivered last week by Provost Harrison of the University of Pennsylvania, on the re-assembling of its students for this year's work, we will suggest that our readers apply to the "Society of Friends" that which he speaks for the "University."

If there be one quality over another which ought to distinguish a University man, as a result of the life which he leads and the studies which he follows, it should be the quality of truthfulness. The work of science in this century of progress has been not merely the ascertainment of truth, but in an equal and parallel degree the destruction of falsehoods. One of its first duties was to provide itself with exactly correct weights and measures. Its first demand is that these be exactly applied. Its votaries must learn to apply them diligently, at any cost or pains, exactly and honestly; for all the labor of investigation is thrown away if there be a taint of dishonesty or untruthfulness in any standard or any process.

It is this that gives a moral quality to University life in these days, so that the really successful student has done more than to master his selected course and to win a degree. He has developed a personal fibre that will persist through life, and tell in every part of life, and be a character—a distinguishing mark of the man. So that, if you will take a parting word from me, I would like this great quality—the greatest of all in my judgment—the quality of absolute telling of the truth, to be a distinctive quality of the University of Pennsylvania; so that no matter where anyone of us may ever be, either here or elsewhere, or upon whatsoever shores the waves of the sea may beat—whatever we may say, to the best of our knowledge and belief, may be taken by everyone and under all circumstances as the truth, because it was spoken by a University of Pennsylvania man.

In connection with this subject we shall add the following recent article by Isaac Sharpless, President of Haverford College. We take satisfaction in his view also, that the moral eye of our religious Society "has seen so straight, largely from its inherent honesty and plain speech,"—a testimony for our testimonies.

Truthfulness in Educational Terms.

We have adopted a whole series of new definitions to our educational names in this coun-

try. "Graduated," which originally meant enriched by a degree, now is applied to any boy or girl who finishes a course no matter how elementary. "Professor," once a title belonging to those only who were of higher rank than the teachers of university grade, is now appropriated by every elementary cross-roads teacher. "University," while of varying meanings in European countries (the educational system as a whole in France, specific institutions of highest rank elsewhere), is in this country self-applied without much official or popular hindrance to any school of a grade above the kindergarten, and to some below.

Other illustrations of the tendency to change the meaning of terms could readily be given. If the necessity were upon us on account of changed conditions to adapt our nomenclature to the environment* there would be plenty of excuse for it. But when we look at the real cause of the changed use, we will not be pleased with the motives which led to it. The whole series of names mentioned above has been appropriated by lower institutions in order to deceive the public with the idea that they are doing the work of the higher. I do not mean that every one that uses these terms is guilty of this deception, for most of them have become so incorporated in our language as to be used in many cases perfectly innocently. I suppose we will always speak of our children "graduating" from their elementary and secondary schools, but the origin of the changed use is in all these cases the attempt to exalt a school or a person by appropriating what originally belonged to a higher rank. It sounded well to some schools many years ago to have its boys "graduate" as they did at Harvard or Yale, and the patrons were fond of the title, so it grew into favor. Some prosperous individual of but little real worth, had his ear tickled by being called "professor," and the vanity became contagious. A cheap school, like the one described by Professor Bryce, whose "faculty consisted of Mrs. Johnson and myself" deceived some patrons and flattered its graduates by calling itself a "university," and rival institutions sought the same easy way to greatness. The American tendency to have the best of everything in name if not in fact is responsible for this degradation of titles.

Legislation has made some attempt to regulate the evil. New York does not allow the title *University* to be used except by institutions which fulfil certain specified conditions. Pennsylvania shelters the degree-giving power, though too late to clear herself of certain rank abuses, by a wholesome limitation on new charters. But the most effective means of stopping the dishonest tendency is by public opinion acting through educational conventions. The protest has been most emphatic in the deliverances of many meetings, and more so still in the private utterances of our best men. The presidents of not a few of our "universities" have apologized for the use of the term in their own schools, and confessed with shamefacedness their inability to rid themselves of their corporate but misleading title.

"Graduate" has become pretty fully adopted, and now deceives only foreigners. Inasmuch as almost every one who teaches anything is a "professor," the dignity of the old term of "teacher" is reasserting itself, and at Harvard even the president is plain "Mr. Eliot." But the "university" and the "college," especially

the former, ought not yet to be given over to tender mercies of the advertisers.

Of all others, we Friends ought to be true the real meaning of terms. The Society, I began its existence by a blow at *Wadnes* because it glorified a heathen god, whose no eye has seen so straight, largely, I believe fit its inherent honesty and plain speech, ought this generation to utter its clear protest against the dishonesty involved in this educational habit of calling things by name which assume more than they are.

Quaker education where it has a reputation is built upon plainness, sincerity, honesty, thoroughness. Without these qualities it is worth keeping up. Without them it will grade our church, and not benefit the public. Every one of us interested in it should look at its reputation in these respects above all others.

Schools that are poor in purse or low in regard to their best in their station, and it will have a mission. But as we value our integrity, let us ask to be preserved from sounding titles which attempt to shield themselves, ostentatious like, by pomposity and untruthful verbiage from their own weakness and inefficiency.—*American Friend*.

A Change of Rulers in China.

The Dowager Empress Tuen is sixty years old; her son, the Emperor, is twenty-seven. He ruled as regent during her son's minority, and promptly delivered to him the reins of government a few years ago. His colorless coward and his manifest inefficiency* have roused a brave woman to set him aside and assume sovereignty herself. This she may legally—under the Chinese law, but that she should undertake such a step has occasioned considerable surprise. This change of rulers is of far-reaching importance. In sagacity, wisdom, political shrewdness and experience, Tuen is fully compared with Catharine of Russia. She brought Li Hung Chang, one of the greatest statesmen of this century, back to power again. Russia, England, Germany and France will find their partition of China much more difficult now, the influence and power of this sagacious Empress and her thoroughly able prime ministers are warm friends, and the Empress has implicit confidence in him. Tuen has had most remarkable career. She was once a slave but even in China, though she was doubly hampered in being not only a slave, but a woman she induced her master, a viceroy, to allow her to learn to read. Then her master's daughter died, and Tuen was adopted by him. She was provided with the best of teachers, and subsequently sent to Peking, where she became a favorite wife of the Emperor. When the Empress Consort died, Tuen became Empress. She has been for a generation the ruling spirit of the empire, and her coming to power at this time is fraught with great consequences to the whole world.—*Zion's Herald*.

Useful occupation is not only a tonic, it is a sedative to the troubled spirit. Instead of looking upon our own griefs until we magnify them we should rather look at the sorrows of others, in order to lighten and lessen them. Cuyler.

WHEN we begin to lay down laws for the regulation of our own simplicity, we have ceased to dwell in the spirit of simplicity.

* So that it were adapted to Truth.—Ed.

* His progressive ideas," say the more recent paper

John Yeardley and his Travels.

(Continued from page 76).

28th.—We have had a ride to-day with I. and family across the island, sixteen miles to the sea on the other side. Our road was through a perfect wood of olive-trees, densely planted and loaded with fruit. The hills often variegated with the cypress, &c., and to the sea are beautifully romantic. We dined in the fortress of Paleocastaza, on the top of a high hill, on provisions we took with us,—air good, and the prospect delightful. This place was formerly a convent; the church still exists in use, and we visited two of the old monks. One of them is ninety-five years of age; he was lying on a dirty hard couch in a rable apartment; the other performs the duty. I. L. gave him the book of Genesis, but he could read but very indifferently. He is besides extremely cross, full of complaints, and soldiers who were stationed there. What proof that to those who are in the gall of bitterness there is no peace, even in such a remote place.

Second Month 1st.—Another long and pleasant visit from Count Sardina. He is mild and condescending, but close in argument. His views appear gradually to become impressed with the truths of the gospel; and I trust the Count has received from skeptical writers giving way to a hope of salvation through Jesus our Lord. Fearful of doing anything to make the members of his own Church enemies, he comes to us by night,—not for of the Jews, but for fear of the Greeks.

9th.—How often our hearts are ready to within us in the midst of this dark and superstitious people. We have now been here nearly three months, and have not had one opportunity of publicly preaching the gospel. The error of prejudice in favor of their own superstitious rites, and the overwhelming influence of moral evil, seem entirely to close our way in line. We have had much conversation with friend Isaac Lowndes, who has resided on the island thirteen years, on the subject of publicly preaching the gospel to the people; and says that such is their attachment to the monies of their own church that they cannot be prevailed upon to attend the ministry of other denomination. I. Lowndes is a character with whom we feel much Christian unity, his family is like a little lamp shining in midst of gross darkness.

Ignorance of the language was a perpetual obstacle in their way. Although they devoted very large portion of time to acquiring it, the culture was almost insurmountable. They need to read and translate; but to converse in Greek was for a long time almost entirely out of their power.

On the twenty-sixth of the Second Month, 4th, they crossed the sea to Santa Maura, having a delightful passage of eight hours. Captain Phail, the governor, a friend of William's met them himself with a boat, and conducted them to his house. He showed them every attention during their short sojourn, and introduced them to those persons whom they referred to. They made an interesting call on the bishop:—

A nice old man, who was many years priest of a village in the mountains, and, what is a wonder, he has been promoted on account of his pious life. He was a good example in his village, and a great promoter of schools. An old man is candid enough to confess that he was happier among his rustic peasants than

he is now in more refined society. We gave him the book of Genesis in modern Greek; and it was highly gratifying to us to see the surprise and pleasure of his countenance on being presented with an account of the creation and works of the Almighty in his native tongue. We thought the opportunity favorable for proposing the Scriptures to be read by the clergy in the modern instead of the ancient language. He made no objection, and appeared to see the great utility which might arise from it.

"Something has been said about the semi-barbarism of the Greeks. What our friends learned respecting crime and violence, whilst in this island, places the manners of the people in a very strong light.

"Nothing can show more strongly the demoralized state of these islands than the frightful acts of cruelty done to the cattle out of pure revenge. One shudders to think of the skinning of beasts alive, cutting off the ears of asses, breaking the legs of horses; yet of these sorts of cruelty not less than five hundred acts have been committed in the last four years, and the offenders have escaped being brought to conviction!

"This dark picture is happily relieved by some traits of moral beauty. The narrative of a ride into the mountains of Santa Maura, which J. Y. made under the escort of the governor, proves to how great a degree virtuous and gentlemanly manners grew and flourished in the remotest parts of this island.

"Third Month 1st.—This morning we set out for a ride about nine miles up the mountains to a village called Cariá, which contains about 1200 inhabitants, and in the surrounding hamlets there are about the same number.

"About half-past nine o'clock we started; captain McPhail and myself on his two sure-footed horses, and another English gentleman on a fine mule. After we had left the newly-made road, we pursued a track perfectly unequalled in any part where I have travelled; rugged precipices, shelving rocks, and large loose stones, which assailed the feet of the poor beasts every step they took. However, for my part, I was well rewarded; it gave me an opportunity not only of seeing the interior of the island, but also a specimen of the disposition of the natives. Before we reached the village, I observed, with some surprise, a tribe of people assembled on the top of the cliffs to see us come in, and on ascending a few more paces of rock, we found the children of the boys' school arranged like a little army, with myrtle branches in their hands to welcome us to their sequestered hamlet. After greeting us with great respect, they followed us to the country house of our English friend.

The mountain multitude waited with patience until we had made our repast, when a few of the leading villagers were introduced to our room. And what was their request?—A school for their daughters. They were asked what they would give towards its support. They answered, Whatever we can afford; we that are able will pay for the poor, and they shall go free. . . . One peasant had been so anxious for his daughter to learn to read, that he had made interest to send her to the boys' school. When we asked why he did so, he said, Because I had no other means, and I wished to have her read the New Testament to us; now I have the advantage of hearing that precious book read to me by my own daughter. It was delightful to witness a feeling like this in a people so uncultivated; surely the friends of education in

Greece have encouragement to go on and prosper."

(To be continued.)

FOR "THE FRIEND."

The Spirit of Teachableness.

"The invisible things of [God] since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (Rom. i: 20). So in the daily walk through street or field or by-way, in the intercourse with business associates, in the life of the home, many a lesson of spiritual import is laid bare, draped in the garb or couched in the language of the world of sense.

Happy are they that have eyes to see and ears to hear the lessons that our Heavenly Father offers through such mediums; thrice happy, if seeing and hearing, they have humility to heed. The spirit of teachableness is part of the nature of the child in Christ. Knowing well the utter unreliableness of his own strength, he looks constantly unto the Lord for the wisdom, which he knows he himself lacks, ever grateful for the ministrations of the word of God's grace, though it be through channels the most insignificant, or in ways the most humbling to his pride as man. It is unto babes, asking in faith, and not unto the wise and understanding (thankful that they are ignorant as other men are), that the mysteries of the kingdom are revealed. S.

POOR GIRLS.—The poorest girls are those who cannot take care of themselves. Rich parents have pampered and petted them and brought them up in idleness, and they have learned to look down upon labor and laborer, and count work beneath their dignity. By and by adversity comes, poverty follows, the wheel of fortune turns and bears them downwards; and what can they do? They have neither trade, skill, nor knowledge; they are useless, helpless, and forlorn.

Parents who love their daughters should guard them against such ills. They should train their girls to work, and should teach them to work so deftly and so diligently and so skillfully that their labor will be a delight to them. They should train them, not merely in fancy work and fumadiddles, but in useful, indispensable work. Then if they can do something that *needs be done*, the world will find work for them; and with their diligent hands they can earn their daily bread and be independent and secure in the midst of poverty and hard times. Says a sensible writer:

"Good housekeeping has much to do with domestic happiness. The most beautiful women's work is performed *inside their own doors*. Without good housekeeping the romance will soon go out of marriage. Every girl should have the very best education within her reach. But no matter what are her accomplishments, her education is incomplete if she has not some knowledge of bake-ology, boil-ology, roast-ology, stitch-ology and mend-ology. Even should she never be obliged to do the work herself, it pertains to her part of the social and domestic economy, and she should know how to supervise it, and, if necessary, do it herself."—*Common People*.

EVERY act of injustice towards a fellow-man carries with it the liability of making him unjust too. The natural man, when wronged, is prone to do as he is done by.

The Reason Why.

"Can anybody tell," says the *Examiner*, "why biblical scholars of a certain type are so painfully anxious that the Bible statements concerning its human authorship shall not be accepted as true? Did Moses write the Pentateuch? Oh no, it was the work of J, E, P, Dt. R, et al. Did David compose the psalms attributed to him? Oh no, they were the product of some later, unknown hand. Was Solomon the author of the proverbs bearing his name? No indeed, a wiser than Solomon, of whom the world has never heard, cleverly foisted them upon a later age as the outgivings of Solomonian wisdom. Did Peter write the letters bearing his name? The letters themselves so say—but that counts for nothing. The first was 'probably' written by Barnabas,—which would make the 'Son of Consolation' a wicked forger,—the second by some worthy apostolic father who falsely ascribed its authorship to Peter—in a word, was guilty of a pious fraud. Indeed, the mere fact that a book or letter is attributed, in the text itself, to some particular author seems to be regarded as full warrant for ascribing it to some one else. Again we ask, Why the perverse anxiety to prove the statements of the Bible false?"

The "why" is probably this: A number of men who are puffed up by knowledge rather than builded up by love (1 Cor. viii: 1), and who have little [spiritual] acquaintance with the Bible, and little experience of God's love, in seeking "some new thing" have fallen into the hands of some learned Germans, who have been made [professed] Christians in infancy before they knew it, by application of water, and then have been educated in religion and science, and appointed as ministers and professors by the government; and who, being secure in their positions and sure of their salaries, proceed to teach truth, error, absurdity, infidelity, and the like; denying the truth of Christianity, of which they know little, and placing it on a level with the theatheisms of which they know less; and so connecting a faith and a religion of their own, which is peddled out to unconvinced divinity students who are taught to deny inspiration, and miracles, and the resurrection of the dead, and so "overthrow the faith of some" (2 Tim. ii: 18).

A course of this training fits a man who knows not God and obeys not the gospel, to pose as a learned agnostic, or an incipient higher critic; while, if it is superimposed upon a foundation of parental Christian instruction with some knowledge of the Christian life, it may turn out men who praise the Bible in one breath and pick it to pieces in the next, and who hold on to their faith at the expense of logic and common sense; who blunder about the simple statements of the English Bible, while they pronounce with oracular omniscience concerning the Hebrew and Greek, and a lot of other things about which from year to year their ignorance is exposed and their statements are contradicted by the facts of history and the discoveries of modern investigators.

The best remedy for a mild attack of this disease might be a sound and hearty conversion to God, which would make its subject ready to receive the kingdom of heaven as a little child (Prov. xxvii: 22).—*The Armory*.

"WHEN one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed."—*George MacDonald*.

THE CHILDREN.

The following lines were suggested and partly written whilst standing on the corner of Church and Chestnut Streets, West Chester, Pa., noticing the long lines of beautiful, orderly children, passing along from their schools to their different homes.

Ha! ye bright and beauteous creatures,
Basking in life's early spring,
Virtue's bloom would give your features
More than youth and health can bring.
As I see you rising round me
Adoration swells my soul,
May the One whose hand has blessed you
All your ways and works controul.

May the precious pearl of promise,
Heaven's own pure imperial gem,
Ornament each soul immortal
As a royal diadem;
Round the bounteous gifts of nature
Virtue's heavenly mantle throw.
It will give to every feature
Grace that folly can't bestow.

Have your lamps then trimmed and burning,
Step by step your light diffuse,
Time is given us by the moment,
And not one to waste or lose.
At the actions of our lives
Make their mark as the retreat,
As each puncture leaves a dot
On the telegraphic sheet.

I have passed by happy childhood,
Passed wild passion's youthful rage,
Crossed bold manhood's hungry summit
Down along the line of age.
I have watched the countless columns
Intertwining as they go,
Seen the humble hands exalted
And the haughty head laid low;

Wept o'er pride and vain ambition,
Tossed on time's tempestuous wave,
When I thought how short the transit
From the cradle to the grave.
Still I number with my blessings
Sparks around life's smoldering hearth,
A heart that throbs in fond affection
And still bows to sterling worth.

Still can feel that love's abiding
Every grief never can destroy,
That is blessed in others' blessings,
Can rejoice in others' joy,
And my heart trips lighter paces
As I tread life's toilsome road,
When I feel these "honest" faces
Are the noblest work of God."

C. S. COPE.

WEST PALM BEACH, Ninth Month 2nd, 1893.

WHY DO WE WAIT?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilacs in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear, wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late need of praise,
And lay above them fragrant flowers?

How oft we care, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

Oh, let us heed the living friend

Who walks with us life's common ways,
Watching our eyes for love in God,
And hungering for a word of praise!

—*Our Young Poets*.

DUTY OR LOVE—WHICH?

Duty points calmly at work to be done,
If blessings from heaven by us would be won.
With steps slow and measured we go to the task,
Why this? our pale lips are ready to ask.
Love breathes out its fervor, most gladly will run
Warmed by its pure glow, to work to be done,
To perform every act the Master has willed,
Nor can it be idle, till all is fulfilled.
Duty seldom is smiling, and often is sad,
Sometimes almost feels the task is too bad;
But rather than miss the reward which is given,
Submits, that it may not be shut out of heaven.
Love smiles as it labors, is thrilling with joy,
Is grateful that labor its powers may employ,
Sings sweetly its songs of praise to the Lord,
To do in his service ample reward.

Duty dreads labor, shuns burdens and care,
And walks with slow pace and disconsolate air.
Sees not the bright rays which flash o'er the skies
The cross, Oh the cross fills only its eyes.
Duty will done will lead to the crown,
But the way that it treads will sadness be found.
Hope points to the future for joys yet to come,
When once the poor pilgrim shall enter his home.
But Love has a forest of glories to come,
Is thrilled with deep joy in view of that home
Where calmly serene in God's mighty love
He'll dwell through the ages in that world above
—Selected

God give us grace
Each in his place
To bear his lot;
And murmuring not,
Endure, and wait, and labor!

FOR "THE FRIEND."

A Summer Trip Through Picturesque California.

If any one wishes to see that part of our State abounding in rich and varied scenery, let him take a trip over the picturesque route of the S. Francisco and North Pacific railway, through the counties of Marin, Sonoma and Mendocino, having its terminus at Ukiah, traversing a distance of about one hundred and fifteen miles a northerly direction.

Starting from the new and spacious ferry building at the foot of Market Street, S. Francisco, we step on board one of the railway company's fine passenger steamers for Tiboro. It seems superfluous to advert to the magnificence of the Golden Gate, and encircled by hills, islands passed, or the views seaward, all of great interest to the traveller.

As we land at the above named town, the railway cars are in waiting to convey us northward. On the right San Pablo Bay stretches inland, flecked with craft of various description carrying the products of the rich interior valley to the great bustling metropolis. On our left Tamalpais stands as a grim sentinel overlooking the waters of bay and ocean. Before us lie the pasture lands that skirt the water-lin of both bays.

The train stops for a few minutes at the beautiful town of San Rafael, noted for its salubrious climate and absence of fogs, where many of San Francisco's business men and capitalists reside. Numerous villas adorn its wooded terraced heights. It is an ideal place for a home. The elegant Hotel Rafael has handsome grounds containing rare flowering plants, shrubs and trees. The tall, graceful, aromatic eucalyptus in many varieties flourishes here, but a familiar object to us.

"Nestled amid encircling hills,
A gem most rare thou art,
Thy beauty, yea thy loveliness
Hath charmed my eye and heart.

bracing atmosphere, renders camping out a source of real pleasure. It should be strongly and clearly impressed on the American mind that they need not go to foreign countries in quest of health, recreation or sight-seeing, for over our broad domain they have all these and more. They ought to see and learn something of their own favored land, where nature is so prodigal of her gifts; nowhere, I believe, on this wide earth can be found more magnificent, diversified, majestic or sublimer scenery, than that embraced within the area of the Pacific slope, and this will apply more particularly to the portion under review. To this Mecca of the ardent lover of nature, in coming years, travel must tend.

In the presence of this marvellous display of Infinite love and wisdom, I dare not repress the reverent thought that these vast mountain ranges, robed in perennial green, snow-covered and rock-ribbed from the storms of centuries, these placid lakes, winding streams and fruitful valleys are stamped with the seal of Divinity, and bear the ineffaceable impress of the Creator's power and handiwork. Neither can I bid adieu to this most interesting and romantic section of our wonderful State, without giving expression to the sentiment dear to me, and which doubtless has found a warm response in many appreciative, admiring minds.

O California, nature's child,
On thee a gracious heaven has smiled,
Fair as a bride—we dare not part,
Thou idol of my eye and heart.
Of Eden's loveliness—a gleam,
Thy charms, a poet's fondest dream!

JOHN BELL.

SAN JOSE, CAL., Eighth Month, 1858.

The Blind Man's Prayer.

A recently published "Life of Dr. Moon," the blind doctor who did so much for blind people, and died about 1895 at Brighton, England—where he spent most of his life—gives very interesting experiences of answered prayer. He says:

"In the summer of 1852, when the funds for my work for the blind were very low, I had contracted a debt of £22 for printing and stereotyping materials belonging to the work. We had reached the night previous to the day on which I had promised to pay the money, but none had come wherewith to discharge the bill. Still I continued to pray, and felt confident that the Lord would send it in due time, although I did not know in the least whence it would come. I determined, however, that no one besides my wife and the parties whom I owed the debt should know ought about it. I was fully confident the Lord would send it, so I felt I had nothing to fear.

"The next morning a blind lady, Miss O—, then living in Brighton, who had a short time before learned to read my embossed books, awoke about nine o'clock, and, taking up a volume of the Psalms, she read the thirty-fourth Psalm till she came to the sixth verse: 'This poor man cried, and the Lord heard him, and saved him out of all his troubles.' On reading this verse, she became suddenly impressed that I had some pecuniary difficulties in my work. She offered a short prayer asking the Lord to show her if I had any such difficulty, and also whether she could help me. She then fell asleep. At eight o'clock her servant came into her bedroom with her breakfast. She awoke again with the impression that I was in some pecuniary difficulty, from which she ought to relieve me.

When dressed, she went to her cash-box and took out a £5 note, which she felt was not sufficient. She then took a second, a third, a fourth, and feeling that these would suffice, she placed them in her purse, where there were two sovereigns which she had received in change from a bank-note she had paid away the day before. Accompanied by her companion, she soon made her way to my abode, and desired to see me a few minutes alone. On being shown into my study, she inquired if I were in any difficulties about money matters connected with my work for the blind. As I had determined to make no one acquainted with the fact besides the Lord, I asked her kindly to excuse my saying anything which might lead her to suppose that I had or had not any such difficulties; and although she pressed me much respecting it, I still declined to say anything that would lead her in the least to think that I had. She then asked me to reach out my hand, and feeling for it, she placed in it her purse, saying that I was to take the contents, and put them to the use that I thought best. When I had counted the money, and was informed of the value of the notes, I found there the exact sum I had to pay away that evening. At the same time that she placed the purse in my hand she had forgotten that the two sovereigns were there. Without these the amount required would not have been complete.

"Such is the wonderful way by which the Lord has led me from the commencement of the work to the present time. Many other incidents might be referred to, to show that it is the Lord's work, and that He is a prayer-hearing God, ever faithful in the fulfilment of his promises." —*The Christian*.

Trees.

Not many things in nature can be compared with the tree. Upright, stable, vigorous, and with great size above all other things that grow, it is everywhere the impressive type of life and endurance and beauty. We admire the great tree as the most magnificent object that we see in all the splendid world of vegetable life and growth. Neither the height of a tall spire, nor the altitude of a cloud-capped peak, nor the stony antiquity of the great pyramid ever so impresses us with wonder and admiration as does a great tree.

The gigantic California trees are the protected wards of the nation. At the head waters of the San Antonio River is the group of two hundred, of which ninety are of the largest size, thirty feet in diameter near the base, and towering far up into the skies four hundred feet. What a hall of columns, in which each column is the spire of a great cathedral, and has stood and grown through the centuries, so long that the duration of the largest oaks is but a small fraction! What splendid powers of resistance to the storm and blast!

"Moored in the rifted rock,
Proof to the tempest shock."

The Banyan-tree of the East, under which fifty generations have found shelter from the sun, becomes an object of veneration and homage to the untaught people that rest under its shadow. It speaks to them of Divine protection, and benevolence, and endurance. On the Canary Islands grows a Fountain-tree, sorely needed by the people. It is said that the leaves constantly distil water enough to furnish drink to many living creatures; nature providing this remedy for the drought of the islands. In China

there is a remarkable tree called the Tallow-tree which produces a substance like tallow, which serves much the same purposes. The Coo-tree is among the marvels of the vegetable kingdom. It has a life so vigorous and tenacious that it is almost impossible to destroy it. As it falls by the axe it is still said to grow length as it lies on the ground. Perhaps tree gives as much of useful service as the Patre, and is so graceful and like the paradise God, with plumes waving far up in the air.

"I know not where God's island lift
Their fronted palms in air;
I only know I cannot drift
Beyond his love and care."

The Yew-tree has this strange peculiarity that it appears to renew itself out of its decay; the decayed wood at the heart of an yew becomes a rich vegetable mould, and fresh verdure springs from it. Spurgeon says this like our inward corruptions which have a marvelous vitality, so that one sin grows out of the death of another. But this suggests also the best thing, that grace has this transforming power that from the heart of unbelief and all spirits decay it makes the rich green heart of a new life to grow, hiding the evil, using the evil and rising out of the evil to a large and splendid growth to the glory of God.

How rich and winning is the assurance given to a righteous man, "He shall be like a tree. In all the world of nature the Hebrew psalmist could find nothing so fine an emblem of the life of a good man. Deeply rooted about the foundations; loftily reaching up into the air as light of heaven; far spreading its deep shadow, waving a countless multitude of leaves of life giving shelter and food to all that come; grand picture it is of the strength and endurance, the vitality and blessing of a human life nurtured and kept by God's care and grace. "He shall be like a tree planted by the rivers water."

"Green as the leaf, and ever fair,
Shall his presence shine;
While fruits of holiness appear,
Like clusters on the vine."

Central Presbyterian.

A Tale of a Tract.

Blessed are they that sow by all waters, when the tokens of blessing come in unexpected ways. One night as a sailor under the influence of strong drink was passing out of the Catharine Mission, New York City, the missionary standing at the door, said to him, "Are you a Christian?"

"I'll give you a straight tip on that, lady, am not by a long slide. I am about three sheets in the wind now, and I may get out another and a jib before I get on board the vessel."

"You don't feel the need of a friend, then, said the missionary; "but if you ever need a friend, read that," and she handed him a little tract, "My Friend," with a copy of the New Testament.

The drunken sailor went his way, and saw him no more for a long time, but some two years afterwards he came into her Bible class one Sunday afternoon, and with a radiant face came to the front seat as if he knew he was welcome, and when the opportunity was afforded told how he entered the Mission intoxicated, got the little tract, went on board the vessel drunk and started out to sea. After they had been out four or five weeks a terrible storm came upon them, and there seemed to be no chance

to them to ever reach the shore. Then he ought he needed a friend, remembered the act and book, read them and prayed, and found Friend indeed.

From that hour his whole life was changed. New life had entered into him. His comrades wondered at the change, and asked him how it was. He gave them the little tract to read, and three of his shipmates read it and loved Christ; and so he had come back to give glory to God and tell what great things the Lord had done for him.

Is not such an instance an encouragement to all cast the bread upon the waters, and send it the same little tract, which can go on land and sea to bear the message of salvation to dying men, proclaiming to them the unsearchable riches of Christ, and the faithfulness of that heavenly Friend, who has said, "I will never leave thee nor forsake thee," who has promised to be with us "always, even unto the end of the world."—*The Christian*.

FOR "THE FRIEND."

Copies of Letters Received in England from Cyprus, Respecting the Dukhoborts.

FROM WILSON STURGE.

LARNACA, Eighth Month 30th, 1898.

As I named when we arrived at Alexandria, the question was whether to stick to our steamer, wait for a direct boat to Cyprus. We decided to go on to Beyrout, that Birnkoff might not see too much of his passage-money. There we transhipped ourselves to a boat of the "Prince" ne, which called at Tripoli and Messina, and as anticipated by a couple of days the French boat we were in. I have saved money, and Birnkoff has lost little.

On arrival last evening I telegraphed to thee, arrived Larnaca," and have this morning thy letters, books and a letter from E. W. Brooks, which I acknowledge. I have expressed to Capt. St. John the warm thanks of the committee, as directed. As the committee have doubtless been advised, the Dukhoborts have been in quarantine, which only to-day expired, to their delight. To-night we proceed with a party to Athalassa. As thou sayest, too much credit cannot be awarded to Captain St. John. The Dukhoborts appear very comfortably lodged in tents close to the shore. I expressed myself much concerned that one poor fellow (ill before), had died on landing, but neither St. John or the Dukhoborts took it in that light. ["*Eto Nichevo*," and he was better off. [Nichevo—"I doesn't matter"].

Larnaca is of course hot, but so close to the sea the heat is tempered by the breeze, and for the first time since leaving home, sleeping before in an open window I was not too hot.

People are all kind and willing to assist, and we didn't find the jealousy of the Cypriotes to the new-comers that I had feared. Capt. St. John offered to retire in my favor. Of course I request him to stay on, at any rate for the present. He knows now much that I shall have to learn.

The hotel is very clean and comfortable. As our board and lodging, with all a moderate amount wants, is only four shillings sixpence per man per day—by no means expensive.

After finishing this we go with the doctor to inspect a garden a mile off; where the Government allows the Dukhoborts to camp; and in the cool of the evening proceed towards Nicosia. The morning will find us at Athalassa; and we shall then be able to report prospects.

EXTRACT FROM A LETTER FROM ANDREW DUNLOP.

"NICOSIA, Cyprus, Sept. 1st, 1898.

"I duly received your esteemed letter of the nineteenth August, and desire to say that for the past fortnight I have given a great deal of time to advising Capt. St. John regarding the Dukhoborts. These people have now arrived in the island, and have very favorably impressed every one by their orderly ways and cleanly habits. Two hundred and seventy-two of them arrived at Athalassa this morning, and express themselves as very pleased with the farm; and they look to me as if they would make very successful settlers."

EXTRACTS FROM A LETTER FROM CAPT. ST. JOHN.

"NICOSIA, Ninth Month 1st, 1898.

"It is a mistake to suppose my task has been a very difficult one; for it has been rendered a very light one by the kindness and goodwill and helpfulness with which I have been met on all sides. It is a great joy in life to see how goodwill manifests itself in men when occasion demands. It is now also a great comfort when the time has come for definite business transactions to have a thorough business man like Wilson Sturge to carry them out; not to mention the personal satisfaction of being with him and our dear Birnkoff, and being allowed to work with and try to help them. . . . surely now if people knew the state of affairs, and the definite and practicable objects for which funds are required, they would throw in their lot, and not merely their superfluities, for the sake of the kingdom of God, and we should soon get the funds!

"I believe that a sound and permanent settlement in Cyprus can now be started and carried through comparatively cheaply, if only plenty of funds can be judiciously applied now."

FROM WILSON STURGE.

NICOSIA, Ninth Month 1st, 1898.

We are now in the thick of the business. The quarantine being ended, about which the doctor was very pleased, we arranged with the Sub-commissioner that the Dukhoborts should remove from the quarantine station to a public garden, little frequented, outside Larnaca, and then hired a vehicle for Athalassa, which for a wonder was punctual at four A. M. St. John and I, and a selected Dukhobort thus reached Athalassa before the great heat, and were met there by Dunlop, Van Nilligen and others. We went through the list of stock, implements, etc., thus occupying the morning. St. John and Nicolai Petrovitch went thence with an interpreter to visit farms offered. I came on with Dunlop to this place, rejoined later by the others. Meanwhile during the night, Birnkoff came up from Larnaca with the first convoy of two hundred and seventy-two. We left this hotel again about four. I walked back to Athalassa. As far as I can ascertain they are pleased with the place. It cannot be called cheap, for much of it is (especially now), bare and stony; but it is well watered in part, and the garden has great capabilities, overshadowed with fine date palms, and containing many olive and orange trees. Of the latter many have been recently very successfully grafted—if grafting it is called.

We got back on mule back to a late breakfast, after which we arranged with Dunlop for the purchase of stock and implements. The

Dukhoborts did not care for the sheep, being vegetarians; but even striking these out, and bargaining to the best of our ability, it leaves four hundred and twenty pounds to pay them.*

"The ploughing wants taking in hand; the oxen are strong and good; the Russians want food at once, and we take the wheat at spot price, dearer than in England, though our government are loading a steamer with wheat for London.

Birnkoff has just left on a mule for Larnaca to look after the people in the garden. We go to-morrow to visit farms.

The people are generally very kind and polite. The English paper speaks kindly of the Russians; but of the two Greek papers one takes the line that the Dukhoborts are "unhappy subjects," who rebel against their own government, and should not be permitted here; the other, that they will cheapen labor and raise the prices of food.

The Jews have a pleasant looking colony between Larnaca and here, dotted over with dwellings and well watered.

It simplifies our work that we shall only have to deal with the Dukhoborts as a community, and not have to apportion anything. I hope the plan will answer, but it will require them to be heavenly-minded, like the early Christians.

FROM PAUL BIRNKOFF (who accompanied Wilson Sturge.)

"LARNACA, August 30, 1898.

"As yet they are meeting with general sympathy. The doctor who examined them in the quarantine said that he had travelled very much, and had seen many different peoples, but had never yet seen such men. He had not met with such meekness, composure and reasonableness. Another, his assistant, told us they were 'men of God.'

"This evening we start with a party of the Dukhoborts to settle at Athalassa.

"August 31.

"I have just despatched forty wagons with Dukhoborts to Athalassa to settle there definitely, two hundred and sixty having started. The rest will as yet remain here, and will settle down in parties as the land is found."

FROM JOHN BELLOWES.

GLOUCESTER, Eng., Ninth Month 15, 1898.

Telegram received yesterday from Wilson Sturge, Larnaca. Bought Pergamo's farm, £380. Dukhoborts all left Larnaca. Visited High Commissioner.

THE DESERT RAILWAY.—The mighty pushing of the Anglo-Saxon race may or may not be a fulfilment of Moses' prophecy (Deut. xxxiii: 17), but as to the fact itself there can be no dispute. Great Britain holds the two extremities of Africa, Egypt and the Cape of Good Hope. What are the British doing between? Says the *St. James' Gazette*:

"Egypt has a reputation for miracles; but the miracle of the desert railway is, perhaps, the most extraordinary of all. For in the twenty years since Ismail began his costly line, much that is well-nigh incredible has been performed

*He telegraphed to that evening to pay this to the officers of the company in London, from whence we take the farm. We paid it next day.

†A close friend of Tolstoi at Moscow, who has been busied for openly pleading on behalf of the Dukhoborts.

‡Pergamo lies close to the road from Larnaca to Famagusta, at about one-third of the way on to the former.

on the northern end of that Cairo-to-Cape-Town line which is becoming more and more a practical factor in the future of Africa. The news is hardly old of the opening of the Bulawayo Station, when it is announced that tickets will soon be issued to Atbara, and in no long period for Khartum itself. The railroad is constantly vanishing into sandy space at the rate of over a mile a day far towards the south. What this has involved it is difficult to realize in England. For two hundred miles at a time the pioneer trains had to be sent to the front in a waterless waste, carrying ten thousand gallons in the engine-tank, and more in reservoirs, and all this on a line where every ounce tells. At last Lieutenants Stevenson and Pritchard found wells of water in that thirsty land, and greater speed and safety became possible. The engineering difficulties surmounted remain an unintelligible achievement; but the strategic importance of the line and its service to civilization at large are things as obvious as they are invaluable.

"The Lord shall smite Egypt, He shall smite and heal it." Egypt shall be "a blessing in the midst of the land; whom the Lord shall bless, saying, Blessed be Egypt my people" (Isa. xix. 22-25). Is prophecy fulfilling before our eyes? Are we to see princes "come out of Egypt," and Ethiopia "soon stretch out her hands unto God?" (Psalm lxxviii: 31). Are the nations making "straight in the desert a highway for our God?" (Isa. xl: 3). Let us take heed to the sure word of prophecy, "as unto a light that shineth in a dark place until the day dawn and the day star arise" (2 Peter i: 19).

SUMMARY OF EVENTS.

UNITED STATES.—The total enrollment of children attending public schools in the United States, is 14,465,731, according to the *Chicago Times Herald*, while the average daily attendance is 9,747,015.

The Directors of the American Peace Society met in Boston, Ninth Month 26th, and adopted resolutions approving the Czar's disarmament circular, and declaring the time opportune for the opening of negotiations for a permanent treaty of arbitration between the United States and Great Britain.

The University of Cambridge expedition to Northern Alaska has returned to Seattle with 13,000 specimens gathered in the vicinity of Point Barrow. It is said the collection contains little that is new from a scientific standpoint.

Perry O. Sporn, a Stanford University, California, student, has been selected by the British Museum to make a thorough zoological collection tour of South America, from Ecuador to the Straits of Magellan, and will at once begin his duties.

The Polynesian Steamship Company has been organized in New York, and is establishing a line of steamships between San Francisco and the Society Islands. It is said three new vessels will be built for the line by the Cramps, of this city.

About 65,000,000 pounds of beet sugar was raised in California last year.

The steamer *Campagna*, with the United States Peace Commissioners on board, arrived at Queenstown on the twenty-third of Ninth Month.

The President has appointed nine commissioners to investigate the War Department, who have chosen General Grenville M. Dodge as chairman. The President told the members that he desired the inquiry to be thorough, and promised to do everything in his power to aid them in their work.

Reports from the army in Porto Rico give the total number of sick at 2,500, or 23 per cent of the whole. General Brooke is busy against sending fresh regiments to the scene, as they would be obliged to go through the same experience.

General Brooke, Chairman of the Porto Rican Evacuation Commission, has notified the War Department that 800 Spanish troops embarked for home on the 22nd inst.

The city of Santiago is cleaner and healthier now than ever before in its history. No cases of yellow fever are recorded.

The American Evacuation Commissioners for Cuba have been notified that there must be no unnecessary

delay in the relinquishment of Spanish sovereignty on the island, and that the Spanish plea for delay must not be given consideration.

In regard to the policy of the Roman Catholic Church in Cuba, Porto Rico and the Philippines, Archbishop Ireland says it includes the approval of the administration plan of leaving church questions out of peace discussions, and that the church in the islands will conform to new conditions.

In hiring a company engaged under Lieutenant Hobson, at Santiago, has succeeded in floating the Spanish cruiser *Infanta Maria Teresa*. The cruiser was towed to Guantanamo Bay, and will be put in condition for her trip north by the repair ship *Valeau*.

As a result of the announcement of four cases of yellow fever in New Orleans, Texas has put on an absolutely rigid quarantine against all freight from New Orleans. Both Southern and Texas Pacific Roads are thus tied up.

Deaths in this city last week were reported to number 376, which is 5 more than the previous week and 24 more than the corresponding week of last year. Of the foregoing 209 were males and 167 females; 42 died of heart disease; 40 of consumption; 31 of marasmus; 17 of diphtheria; 15 of typhoid fever (4 of these were soldiers); 14 of inflammation of the stomach and bowels; 13 of the measles; 13 of cancer; 13 from cancer; 11 of pneumonia; 11 of old age; 10 of nephritis; 9 of Bright's disease, and 9 of membranous croup.

Markets.—C. U. S. 2's, 98½ a 100; 4's, reg. 110½ a 111; coupon, 111½ a 112½; new 4's, 127 a 128; 5's, 112½ a 113; 5's, 100½ a 105; currency 6's, 102½ a 103.

WHEAT.—Middling uplands, 55½ c. per pound.

FEED.—Winter bran, in bulk, spot, \$12.75 a \$13.25; spring, in sacks, at \$12.50 a \$13.00 per ton.

FLOUR.—Winter super, \$2.15 a \$2.40; do, extras, \$2.75 a \$3.00; Pennsylvania retail, clear, \$3.10 a \$3.35; do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.10 a \$3.35; do, straight, \$3.35 a \$3.50; do, patent, \$3.80 a \$3.80; spring, clear, new, \$3.00 a \$3.25; do, straight, new, \$3.45 a \$3.65; do, patent, old, \$4.15 a \$4.30; do, new, \$3.65 a \$3.85; do, favorite brands, old, \$4.35 a \$4.50; city mills, extra, \$2.50 a \$2.75; do, clear, \$3.25 a \$3.50; do, straight, \$3.50 a \$3.65; do, patent, \$3.75 a \$4.25. **WHEAT FLOUR.**—\$2.75 per barrel as to quality. **BUCKWHEAT FLOUR.**—\$1.75 a \$1.80 per 100 pounds as to quality.

GRAIN.—No. 2 red wheat, 71½ a 72c.

No. 2 mixed corn, 24¼ a 24½c.

No. 1 white oats, shipped, 23½ a 23½c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 5 a 5½c; medium, 4½ a 4½c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 5c; good, 4½ a 4½c; medium, 3½ a 4c; common, 2½ a 3½c; lambs, 4½ a 4½c.

HOGS.—Best Western, 6 a 6½c; others, 5½ a 6c.

FOREIGN.—A cable message from Dr. Krentz, of the European Union of Astronomers, announces the discovery by Seraphin, of Pulkova, of a starlike condensation in the centre of the nebula of Andromeda. If his observations are correct in the condition of the well known object, the discovery will be of great importance.

Rios, President of the Spanish Peace Commission, in speaking of Spain's disasters, says: "What Spain wanted was a man ready to sacrifice himself, and who recognized the impossibility of war with a powerful neighbor, especially after years of useless conflicts with insurgents."

Southern Spain has been visited by terrible floods. At Herreria, near Cadiz, eight thousand people have drowned. There have been many deaths in other parts of the flooded country.

The Russian Government has sent to Russia a diplomatic mission to accept the Czar's invitation to take part in an international peace conference. In its note of acceptance the Government expresses sympathy with and admiration for the objects of the Czar, and says it fears that difficulties will arise over the discussion of questions other than the disarmament, which "might accentuate in the very heart of the projected conference a conflict of opinions, the consequences of which would not leave us without anxiety." The Government suggests that the Czar eliminate this limitation of the discussion to the disarmament question.

The Japanese Government has replied to the circular of Count Muraviev, the Russian Foreign Minister, suggesting international disarmament. The reply supports the Czar's proposals.

It is said a secret convention was signed at Pekin, on Third Month 27th, by which China ceded Port Arthur and Ta-Lien-Wan to Russia, with a stipulation that only Russian and Chinese warships enter or dock at Port Arthur.

A despatch from Hong Kong says: "Although it is no positive confirmation, all the evidence tend to the conviction that the Emperor is dead. A dispatch says he died on Ninth Month 21st, dire he issued the edict giving the daughter the regency."

Diplomatic representatives of Russia, France, Prussia, Spain and Holland, in Pekin, have called on Li Hung Chang to condole with him upon his dismissal from the Chinese Foreign Office.

At a meeting of the remains of Christopher Columbus, which were being sent to the city of Madrid in Havana, preparatory to their shipment to Spain, had laid in their late resting place since First Mo 19th, 1796, when they were brought from Santo Domingo, that island having been ceded to France.

It is announced in Madrid that 10,000 Spaniard Porto Rico have refused to live in the island under American flag.

An inspection of the wheat crop of Manitoba, the Northwest Territories, by Winnipeg millers, has yielded at 38,000 bushels, or 7,000,000 in excess of the Government estimate.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person for their respective contributions.

Charles Grimshaw, Pa.; Rachel E. Bell, N. Amelia Smith, O.; Lars B. Wick, Agent Iowa, 87; Lars Tow, Andrew Tow, Ole G. Segiv, Ole Tow, cents to No. 14, vol. 72 and Anna Strand, 50 cents No. 14, vol. 72; Ruth K. Smedley, Frank, Anna E. Olsen, Oliver Miller, O.; Mary E. Trimble, E. Olsen, 84; Mary Ann Jones, 84; Arthur Leides Nicholson, N. Y., and Margaret Ontla N. C.; for Edith Sharpless, Pa.; M. A. Taylor, for J. Ward K. Taylor, Pa. \$1 to No. 40, vol. 72; Gulliel Smith for James Smith, Pa.; Anna H. Tierney, Gt. O.; W. Webster, Port. Henry B. Leeds, Agent Iowa, for Daniel G. Garwood.

Remittances received after Third-day note will appear in the Receipts until the following week.

NOTICES.

Receipts for Fund in aid of the Dukhobort Memorial Congregation, Kulsville, Pa., \$7.00: A. C. \$2.00; E. T. California, \$5.00; G. S. G. \$5.00; L. H. \$5.00; A. P. \$5.00; A. Friend, \$5.00; H. J. \$5.00; Memorial Congregation, Bowmanville, Pa. \$19.70.

WM. EVANS, Treas., 252 S. Front St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regarding instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the convenient trains leaving Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare on regular trips, fifteen cent on special trips, twenty-five cents each way. To reach the school by telegraph, wire West Chester, Phone 8 to EDWARD G. SMEDLEY, Sup't.

THE CORPORATION OF HAVERTOWN COLLEGE.—The annual Meeting of the Board of Trustees will be held at the Room of Arch Street Meeting-house, at 3 o'clock, P. M., Third Month 11th, 1898, at 3 o'clock, P. M.

GEORGE VAUX, Jr., Sec'y, 404 Girard Building, Phila.

Members are particularly requested to bear this appointment in mind. The secretary desires that twenty shall be in attendance to make a quorum.

Please notify the Secretary of any change in address.

DIED.—on the twenty-second of Sixth Month, 1891, at the residence of her father Nathan W. Bundy, near Barnesville, Ohio, of pulmonary consumption, ORA L. EMMONS, wife of Lewis W. Emons, in the twenty-third year of her age. She was a member of the Creek Monthly Meeting of Friends, Keokuk County, Iowa. She was patient under affliction, and her close was calm and peaceful.

At Salem, New Jersey, on the twenty-second of Sixth Month, 1898, CHARLOTTE WISTAR, wife of Richard Wistar, in the seventieth year of her age, an esteemed member of Salem Monthly Meeting of Friends, New Jersey.

THE FRIEND.

A Religious and Literary Journal.

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"Learning by study must be won,

"Twas ne'er entailed from sire to son."—*Gay*.

So parents cannot give *grace* to their children. Neither can priests, nor ecclesiastical sons, to their own or other's children. It is rect, personal, experimental, from the Father spirits.

There is no Spirit-purchasing power in money. Money buys only men. It buys no divine work, but hires human labor only.

Ministry is always hireling, when it caters to human patronage. This may be with an eye to applause, acceptance with men, secular or church position, as well as of patronage in the realm of money.

As preaching, rightly divided, may be addressed to various states of man's condition, it is possible that there may be an authorized sermon to the intellect. A sermon to the intellect that is a product of the Spirit is edifying. But a sermon to the intellect that is a product of the intellect is a dead lecture.

"Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?" The light of Christ is brought to every man's heart, to search it as with a lighted candle, not that it may be suppressed under an extinguisher of worldliness, or love of self and use; as he that doeth evil will incline to do so. He "hateth the light, and will not come to the light lest his deeds should be reproved." But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." If our heart is right towards Him it is not afraid of the Lamp of Truth to search it, and see if there be any evil way in it, and lead us in the way everlasting. And if our heart is not right, the free shining of the light of Truth will not hurt us. Let us examine what form of the extinguishing bushel of world-

liness, or the smothering bed of slothfulness most easily besets us, and lift them off from obscuring the Witness for Truth in our hearts, that we may see ourselves as we are, walk in the light as He is in the light, and experience the blood of Jesus Christ cleansing us from all sin.

Said an intelligent physician of New York City to the editor, while travelling on a Sound Steamer some three weeks ago: "All eyes are now gazing on the Czar on account of his wonderful appeal for disarmament. The next those eyes will be fastened on, will be the Society of Friends. You are universally recognized as the pioneers of this movement, your history for two hundred and fifty years has been identified with it. We look to you to rise to the occasion, now at the dawning of your success, and to carry forward your Peace mission to the day of Christ."

It is well to know what large expectations have been raised for us by the faithful here and there throughout our history. It is well also, in our insufficiency, to say, "By whom shall Jacob arise; for he is small?" But the best way to acknowledge Christ's strength as being made perfect in our weakness, and his grace as sufficient for us, is individually to fulfil the grace we have. Thus will the body be preparing to know and to occupy its right place.

The great City Hall clock of Philadelphia is intended to commence marking time with the new year, or at midnight of next Twelfth Mo. 31st. Its dials, three hundred and seventy feet above the pavement, are twenty-two feet in diameter. A man standing on IX of the dial shows his head just above X. The dials are of glass in order by electric light illumination with one hundred and fifty lamps to show the time by night, as well as by day. The minute hand is ten feet eight inches long, the hour hand nine feet. Both hands together weigh four hundred pounds. Compressed air will be used to move them. It is said that the great town clock in Westminster Abbey, which is not quite so large as the City Hall clock, requires the services of two men four days to wind it. "That clock strikes the hours, but this clock will not strike."

This coming from a trade paper, the *American Grocer*, of New York, is very significant:

We cannot share the pronounced and emphatic opinion of the pulpit that the hand of Providence is in all the events that led up to and followed the war with Spain; nor can we believe, as one distinguished divine expressed it, "that the last places touched by the Holy Ghost were Manila and Santiago." We recognize that God can bring good out of evil and cause the wrath of man to

praise Him, but it is a horrible doctrine for those who preach the Gospel of peace to look upon war, with its horrors, as of Divine origin.

Also the following, from the *Christian Register*:

NOT IN THE NAME OF RELIGION.—All attempts to give this war a religious twist should be strongly resisted. A war in the name of religion would involve unspeakable degradation. Even a plea for religious liberty ought not to be heeded when it takes the form of a demand upon our Government to seize foreign possessions in order that Protestant missionaries may follow the flag.

The Giver and the Gift.

The writer of this article was in the habit (during a period of time when his service required him to be often away from home) of bringing with him, on his return, some little gift to his little daughter. She soon learned to expect these little remembrances, and was wont as soon as her father came into the house, to ask him with eagerness: "Papa, what did you bring me?" and with that query she would make for his hand-bag, in which the little present usually lay, on the very top of every thing. After repeated presents of this kind, the child became so eager for them that on one or two occasions she did not even stop to greet him on his return, but sprang for his bag, seeking and seemingly caring only for the gift that her father had brought her. This slight to him deeply wounded the father's heart, though he made all due allowances for a child's thoughtlessness. Still he thought it was not wise for him to suffer the loss of his child's affections by reason of his gifts, so the next time he came home he did not bring a gift. When he entered the house the little girl was on the watch, and came bounding down the stairs of the front hall and made a rush for the bag; and, as usual, the cry was: "Papa, what did you bring me?" She opened the bag and finding no gift in the usual place, she lifted her little surprised face up to her father and said, in a grievous tone of voice: "Papa, didn't you bring me anything?" The father looked at his child and, with real sorrow in his face, said softly: "Yes dear: I brought you my-self this time." The little girl looked puzzled for a moment, and then it seemed to come to her all at once that in her eagerness for her father's gifts she had practically forgotten him, for she had given him no kiss, no greeting of any kind, save that which demanded the accustomed gift. Then the tears sprang into her eyes, and with a quivering voice, she said: "Oh, papa, I am so glad you have come home." Do we often forget our Father and our dear Lord in our eagerness for gifts? Do we not, with the elder son in the parable, often complain: "Thou never gavest me a kid?" forgetting what his father reminded him of: "Son, thou art ever with me, and all that I have is thine." Surely the giver is greater than the gift; and if we receive Him, we shall into our hearts and lives and love Him, we shall find that in Him we have "all things."—*Independent*.

Historical Notes on Lynn Meeting (Mass.).

FROM A COLLECTION MADE BY GEORGE C. HERBERT.

The records of the Friends' Society of Lynn show many interesting and some odd and entertaining things to have taken place in the past. The first Friends' meeting is supposed to have been held two hundred and nineteen years ago, in a house that stood as a dwelling on old Boston Street. The first regular meeting-house was raised on what was then known as Wolf's hill. The first mentioned speaker was Micajah Collins, followed by Mary Newhall, Abigail Beede, Avis Keene, Samuel Boyce, Benjamin H. Jones, and more recently Wm. O. Newhall, and Annie K. Knight. It is a bit remarkable that in all these years so many of the principal speakers were women. Micajah Collins also taught the Friends' School.

Whatever criticism the Friends suffered, justly or otherwise, whatever schism or change may have entered their ranks, and these are remarkably few, it is a grand fact of early New England history that they were as a church true to their convictions, and in many ways were permitted to prove this by their patient suffering under persecution of the most refined sort that could be offered to people of high breeding and sensitive spirits, and that in many cases they sealed with their lives the testimony of their mouths.

The following entry is significant: "At the yearly meeting of Friends of R' Island held in William Coddington's house, eleventh of Fourth Month, 1688. It is advised by this meeting that every monthly meeting provide a book for the recording of all business that offers at each regular business meeting as also due care be taken by Friends in their meetings to record all their sufferings, and by whom they suffered the time when, the names how, & cause whereby they suffered & to bring them to the next yearly meeting. This meeting desires likewise that the 3d first day the general meeting may be held at Salem & so continued."

The record of the first meeting held at Salem begins as follows: "Att our men and womens meeting in Salem held att y^e house of Josiah Southwick y^e 4th of y^e 5th. mo. 1677" etc. Later on, the desirability of a permanent house of meeting at Lynn became apparent and the next important entry reads:—"1688. Att our meeting of friends held at the house of Thomas Maul in Salem the 28th. day of y^e 12th mo. 1688. Friends then present" (10 names) "Thomas Maule proposed to this meeting that it might be very convenient to have a meeting once a month settled at Linn for the ease of those friends that were inhabitants there." This was favorably acted upon and the meetings were held at the house of Samuel Collins for some time, the location being the present site of the Ingalls School, on Essex Street.

They looked out for the support of travelling ministers, as the following extract shows: "It was desired by Thomas Maule that care might be taken about the hyer of a room, and the pasturing of friends horses, that travel in the ministry, that they might make some contribution at next monthly meeting to fray the charges thereof."

Geo. Herbert states that the regular Monthly business meeting or "men's" meeting has been held consecutively on the same date for over two hundred years, a somewhat remarkable fact.

The moral tone of a community in this sec-

tion of the country at the close of the seventeenth century was not high, and the fact that the Quakers took note of and severely dealt with every case of immorality of whatever sort among their number, shows that the Quaker conscience was sensitive and that the Society was fully abreast of the times. The quaint form of approval given by the church to one desirous of contracting marriage was as follows, being an extract from the records:—

"28th of the 5th mo. 1689. Inquiry being made by Thomas Maule and Samuell Collings of Edward Sheppens being clear from all ingagements or contracts of marriage in these parts, they returned this answer that he is cleared from all women in these partes, so that the friends of this meeting see fit to gratifie his desier and his this certificate as followeth."

Another interesting item is the "Memorandum of friends names that have travelled in the worke of the ministry and that have been heard att Salem: William Robinson, Marmaduck Stephenson, William Leddrow, Mary Dyer. These four suffered death in Boston for the testimony of Jesus. Wenlock Christianson was also condemned to dye, but they had not power to take away his life." The Lynn Quakers "suffered" with the others of their faith, as see the following:—

"Thomas Haners sufferings, 1696. For refusing to pay rate for Jeremiah Shepard. Priest. Near a mounts imprisonment in Salem." "An account of William Bassetts sufferings recorded, 1697. Taken by Ezazel Rodgers for not training one day there demand being 2.6 by the clerk, John Newel took a cow valued £4. Returned £2 07.00." and again, "An account of George Oakes sufferings recorded, 1675. Taken away by Nathan Curtland, constable for Priest Samel Whiting One Cow valued at £3 "1683. Taken from him upon the account of building there meeting house by Danl. Jonson, Constable, £3.00.00." "Among other things taken from different friends by distrain were One shoat, valued £0.12.00. Two bushels Indian corn. Three putter platters, Five pounds flax, 1 Bushel Malt, One Pair bellows and Fire tongs. One pairs andirons & one milch cow, 425 feet boards, one ox hide."

For original phraseology the Friends plainly kept up to their orthodox brethren, for we read in one entry that no one having volunteered to attend the Yearly Meeting at Piscataqua the elders are instructed to "Pitch upon" such persons as they think fit for the service. There is a record of proceedings against one member, not in good standing, for selling intoxicating liquor without a "licence" and "Intertaining a parcel of Illmen." The inquiry into and punishment of several other forms of rebellion, from not removing the hat during prayer time to more flagrant breaches of law, appear, showing that Quaker morality meant what it professed.

In 1776 John Bassett set a noble example by freeing his slave Sampson, and throughout the record there are numerous instances of voluntary action by individuals which show a sensitive conscience which gave the owner no rest until he had made a complete and voluntary confession before the Society and craved forgiveness for his shortcomings. There were errors enough, without doubt, in the very decisions of the Society, but the general trend was plainly for good, and among the good names of Lynn none stand higher than many whose descendants still profess and practice the faith of George Fox.—From *Daily Evening Item, Lynn.*

Communion With God.

God is spirit. We are spirits. At present we are spirits living in bodies, but the spirit that which really constitutes us what we are. That which is essential in us finite spirits draw near to the infinite Spirit, and can find communion of nature. When we greet a friend that which moves us is not the mere touch of the hand, it is not the mere sight of his face is the soul that looks out of the eyes, the heart that puts the meaning into the handshake.

There is a communion of soul with soul which we are joyfully conscious. How a friend may say to friend with a single glance of the eye. Not the faintest sound is heard, was simply a glance, as swift and evanes as the lightning that flashes out of the sun cloud. But it said things that maybe it will take pages to record if they were put into words or it said unutterable things, too deep, too tender for speech. You cannot impress a mate object in that way. But man is spirit, and he can hold communion with his kindred spirit.

Much more, and much more easily, can hold communion with God, who is also Spirit. In the case of our fellow-men there the restrictions and limitations incident to material bodies in which we live. The tent is used, but while it protects against the weather it shuts out the view of the arching sky. Our spirit would come near to God, there nothing on his part to hinder us from free full communion. Our friend is not always present to our sight, however near he may be in our thought, and a letter cannot fully take the place of communion face to face. But God is Spirit, and so He is everywhere present. —Yours spirit may always go out to meet Him—in deepest seclusion or amidst the most bustling and distracting throng, in the hour devoted to sacred and solemn worship or when cases of duties are pressing, when sad or when glad when life seems joyful or when it darkens to most sombre hues, when there is buoyant heart or when the hour is reached that the step may be taken from the confines of time into the unknown future. God is not far from every one of us. In Him we live and move and have our being. He is Spirit. We are spirits, and so we can find communion with the Infinite. He understandeth our thought afar off.—O. Kingsbury in *New York Observer*.

What a Boy Did in Spare Moments.

A thin, awkward boy came to the residence of a celebrated school principal and asked to see the master. The servant eyed his meagre clothes, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door and repeated his request.

"You want a breakfast, more like," said the servant girl, and set him down to some bread and butter.

"Thank you," said the boy, "I should like to see Mr. —, if he can see me."

"Some old clothes, maybe you want; I guess he has none to spare—he gives away a good many," remarked the girl, eyeing his ragged clothes.

"Can I see Mr. —?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library; if he must be disturbed he must, I s'pose," and she whisked him off to that room, remarking, as she opened the door; "Here's somebody terribly anxious to see you, sir; so I let him in."

The professor laid his book aside and talked the boy with increasing interest, and soon took down some books and began to give him examination which extended even to Greek. Every question was answered correctly and promptly. The professor was amazed at such youthful erudition, and asked the boy how he managed, with his apparent poverty, to accumulate such an amount of knowledge.

"Oh, I studied in my spare time," answered the boy, brightly, and with the utmost unconsciousness that he was an example to even the best before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that companions were wasting. Truly are spare moments the "gold dust of time."—*Selected.*

FOR "THE FRIEND."

Not Lack of Patriotism.

An interesting paper in the possession of the writer, found among the personal effects of a descendant of that worthy elder, Robert Pleasants, of Curll's Neck, James River, Virginia, the duplicate copy of "The Address and Memorial of the subscribers, Citizens of Philadelphia in Pennsylvania, now confined at Winchester, Virginia," and addressed "To the Governor and Council of Virginia." The time-worn paper, bearing date Tenth Month 1st, 1777, has many signatures appended, all of them being names of Friends, I believe, but one. That noble trio of brothers, Israel, James and Nathaniel, with John Hunt, a minister then beloved by his companions, appears first in the list. John Hunt and Thomas Gilpin, it will be remembered, died during their enforced exile, of the sufferings they encountered. A year subsequent to the release from banishment, John Hunt makes record in his diary:

"On the twenty second of this month [Fourth month, 1778], my dearly beloved brother, Israel, departed this life, aged nearly sixty years. He had been much broken in his constitution for about three years. In his banishment to Virginia, with others of us, in 1777, which he remained a prisoner nearly eight months, separated from an aged and endeared wife, beloved children and grandchildren, and treated in a violent manner from home, among his exasperated by misrepresentations, he was endowed with constancy and a good share of fortitude and patience. The separation, however, nearly affected him, being a man of tender feeling and sympathy. . . . He was [a man] very weighty on all occasions that affected the reputation and testimony of Truth; a true friend to the poor and needy in their distress, a great advocate of the negroes, and a promoter of various public institutions, particularly at the Pennsylvania Hospital, of which he was a manager from the beginning. All ranks of people appeared affected with his death, and a very great concourse attended the funeral."

These exiles to Virginia, non-combatants (for conscience' sake) of the Revolution, were faithful in their day and generation and bore the mark of the true Christian patriot. The worth of their testimony was not lost then, and its relevance may be of value now. Recurring to present-day events: about the time of the outbreak of the recent war with Spain, and during its brief continuance, a number of our American people who honestly and outspokenly declared their belief that the war was unnecessary, a barbarous method of disposing of the controversy and opposed to our civilization and religion, were subjected to much contumely, being

denounced as unpatriotic and in some cases were spoken of as "traitors." In *City and State* of Ninth Month 22nd, the writer has referred to several instances of the kind. Whether the inner spring of the testimony of these contemporaries of the war was as religiously based as was the case with the banished Friends of 1777, I do not venture to judge. It is to be hoped that their testimony also will not have been thrown away. The article above alluded to is as follows:

"There appeared in the local news columns of the *Public Ledger*, not many days ago, a brief obituary notice of Julia Williams Rush Biddle, a granddaughter of Dr. Benjamin Rush, the latter one of the signers of the Declaration of Independence; and, in juxtaposition with that notice, an item stating that the Universal Peace Union had contributed a sum of money, nearly sixty dollars, to the fund of the Red Cross Association. My reason for thus mentioning these two things in connection is that the eminent publicist and essayist to whom I have referred was seriously impressed with the belief that our Government should make provision for a bureau of peace quite as much as for a department of war, and, in furtherance of that persuasion, he issued a paper entitled, "A Plan for a Peace Office for the United States." The late occupants of the east side annex of Independence Hall seem to have been, unofficially, engaged in a work that was very much in line with the initial propaganda of Dr. Rush. I hope it may now be truthfully affirmed, making allowance for those errors of judgment to which the human species in general is liable, that they were no more animated by sentiments treasonable or unpatriotic than was Dr. Rush in furthering his enlightened views upon peace after signing the Declaration of Independence and having had a good sight of the barbarism, waste, suffering, and sinfulness that follow in the wake of war."

"A grandson of Nathaniel Hawthorne, John Hawthorne, writing to his mother just after the battle of Santiago de Cuba, said:

"I write to let you know that I am still alive and well, though I am rather surprised to find myself so. I never knew what a cruel and barbarous thing war was until I had been through this battle. At least a dozen men were killed and wounded right around me. Hereafter I am in favor of international arbitration."

"The same conclusion was doubtless reached by that New York chaplain who, devoting himself unceasingly to the care of the sick and wounded, told, upon his return, of the awful horrors witnessed, and hoped that he might never again be called on to confront the like. General Sherman has described it all in three forceful words, many times repeated of late, and history tells us that Sir Charles Napier, in the midst of his triumphs in India, uttered the vehement ejaculation: 'Accursed war! may I never see another shot fired!'

"Senator Charles Sumner was a man possessed of a decidedly combative spirit, yet his oration on the 'True Grandeur of Nations' is a notable plea against engagement in war, and in behalf of the cultivation of those things which bring enduring national prosperity and righteous renown. These humane sentiments he desired to

* For his later views concerning engagement in war Dr. Rush was doubtless in part indebted to his friend Anthony Benezet. Likewise, the latter, in 1774, issued his notable tract against "The Mistaken Use as well as Abuse of Distilled Spirituous Liquors," as also of other intoxicants, which was followed eleven years later by the pamphlet of Dr. Rush against indulgence in ardent spirits.

perpetuate at Harvard College by his bequest of a sum of money, the interest of which was to be used, and has been so used, in the payment of prizes to students upon themes connected with the subject just stated. When Prof. Charles Eliot Norton, early in the war with Spain, "endeavored" (as stated in the *Public Ledger's* special despatch) "to impress upon the minds of his class that the serving of one's country upon the battlefield was not necessarily the highest form of patriotism, and begged them to remember that they could serve the nation fully as effectively in peace as in battle," we may credit him with reiterating those sentiments of international straightforwardness and amity which make for peace that were so eloquently set forth by Sumner in his celebrated oration.* Replying to a letter from the undersigned, Professor Norton wrote:

"There has been no exact report of those words, the tenor of which you surmised. . . . At the present moment it seems to me to be the duty of every citizen to assist in providing the administration with whatever may be required for bringing this iniquitous war to a speedy conclusion, in order that the evils which attend it and which will follow from it may be reduced to their lowest amount. I hold with Franklin that there never was a good war. There have often been necessary wars, but never one that did not have an endless sequel of ill."

"Similarly, Professor Owen, of Lafayette College, several weeks after the war had been declared said publicly to his students, many of whom were (he believed, unwisely) seized with the fever of enlistment:

"There is no urgency that justifies the breaking in upon a course of preparation for the work of life. A decided taste for the camp and the field may make, here and there, an exception; but for the most of us, our place is where we are. We shall serve our country best by promoting as well we can the arts and virtues of peace."

"I have reason to know that Professor Owen, more than a dozen years ago, was interested in the maintenance of a course of Christian classics at Lafayette College; and herein again was he in line with Dr. Rush, who in one of his essays deprecated the so great attention given in colleges to the so-called 'pagan classics,' because of the martial and sensuous tendencies of so many of those old-time writers.†

"Well, the war being ended, I believe that all of us may heartily welcome the present assembling of the joint commission at Quebec, for settling in a dignified and Christian manner the pending matters of controversy between this country and Great Britain, while we may also earnestly hope that in the future every international difficulty may find adjustment by the same or by other amicable procedure."

JOSIAH W. LEEDS.

THE United States contains to-day 4,564,000 farms of an average size of 137 acres.—*Ex.*

* The religious press generally, followed the daily papers in severe denunciation of Charles F. Norton. He was spoken of as being in "a minority of one in a million," an estimate which went very wide of the truth indeed. As we get farther away from the late period of strife, his position will doubtless be much more fairly judged.

† An article by the writer, upon this subject, entitled "Christian Portrayals needed in Classical Text-Books," appeared in *The Student* of Seventh Month, 1885, followed by further remarks on the theme by Lloyd Baldwin in the next number. In *Dynodot's Essays*, new edition (1896), page 267, the subject is rather briefly dwelt upon.

Wire Nails.

The wire-nail strike should be of interest to the people of Indiana, as in shutting down the plant at Anderson, it closes the pioneer wire-nail plant of the nation, and therefore brings to light much of interest to all who pay attention to advancement in mercantile and building methods. The plant at Anderson, which furnished employment to eight hundred men, is the realization of a dream of an old Catholic priest; it is the result of a meager start which brought wire nails into use in this nation. It was the first wire-nail producing concern in the country.

The Anderson plant was removed to that city from Covington, Ky., in 1888, the result of finding natural gas in Indiana. It was in Covington, Ky., in 1875, that Father Goebel, pastor of St. Augustine's, conceived the idea of manufacturing wire nails. He was a German, and before he came to this country, a few years previous, the Germans and the French people had begun to hammer nails out of wire. They had conceived the idea of cutting barbs in the sides and found that they would hold better than cut nails. Goebel was a freak in the priest line. He had studied for the ministry and had then retired and married. He had three children when his wife died, and he was thrown out in the world by himself. He re-entered the ministry and came to this country. He was always speculating and scheming, and he had a burning desire to get rich. He was sent to Covington, and while there he opened the first wire-nail concern in this country. It was in an old out-house or shed, standing in a brick-yard near the corner of streets now known as Madison and State. He adopted the methods he had seen in vogue in his country, and had dies into which he slipped the wire, which he cut in proper lengths, and while the wire was resting in these dies he hammered the head on the nail, and then removing it, placed it on an anvil and straightened and barbed it, and finally hammered the point.

This was the introduction of the now monster wire-nail industry, which now represents \$87,000,000 of good American coin and furnishes employment to 20,000 men. Later he got hold of a machine, the first one brought to this country. The French workers had invented a machine to do the work, and he imported one of these to this country. It was a queer-looking affair, but the principle was all right, and the machines to-day are all constructed on the same general plan. It was operated by hand and had the capacity of sixty nails a minute, and when later geared up to steam power, it ran double that number. The "single header" machines to-day run as high as 415 a minute, and 517 on the "double headers," or machines which make two nails at one stroke. While Goebel was a good schemer he was not as successful as he might have been. He had a faculty, however, of getting money from his congregation, and he kept his hobby going, and even moved it into a larger building and acquired five machines. About the time he was well started the company in this city, whose plants are now tied up, also was started and another concern opened in the early seventies in Cincinnati. Goebel was not able to keep the thing going, however. The Catholic Church, for one thing, ruled against him, and he finally was compelled to turn his pioneer nail plant over to Michael Baackes and James Michelburg, two German nail-makers. They operated with indifferent success, and finally the plant fell into the hands of the Gedges, who owned it at the time it was taken into the

trust, and who are really the introducers of the wire nail into the United States.

Up to the time when B. H. and L. H. Gedge took charge of the plant, it, or the other two or three, had not amounted to much. The manufacturers found the greatest difficulty in introducing the new nails. While it was generally agreed that they were probably all right, no one seemed to take them up. The old cut nails seemed to fill all requirements, and carpenters, lathers and other extensive users of nails were suspicious of the wire nails. It came to a point where the wire nail salesmen had to take hammers and blocks of wood with them in their grips, and demonstrate the superiority of the wire nail by driving both into blocks of wood, and then splitting them open. An order for a keg was not considered bad, even as late as 1885, when the first large order was given by the Chicago & Northwestern Railway Company. It was 1,300 kegs, and it created more commotion than the booking of an order for 100,000 kegs would now. It was a notable occasion in Covington, along in 1883 or 1884, when one day, the company made a shipment, of fifty kegs. They closed down the plant, so the men turned out to give the day tone. Now barges loaded with 10,000 kegs at a trip go down the Ohio from Pittsburgh, distributing to the various points along the river. The many are very aptly shown in the canvassing of Louisville in 1883. A drummer found two great tobacco shippers occupying buildings facing each other across a narrow street. One of the tobacco shippers refused to buy wire-nails, claiming that they would not hold his caddies together. The man on the opposite side of the street would not place an order, because he found he could not get the tobacco out of the caddies without tearing them all to pieces.

Among the first to introduce the nails were the soap manufacturers, who used the barbed wire nails to fasten their wooden signs to fences. The nails were something new to the boys then, and it was found that the advertisers lost because the boys would follow the men, and as soon as they would disappear would pry off the signs to get the "new funny nails." It was a great ad. for the nails, but hard on the men making the outlay. Little by little, however, the cut nail retired and the wire nail took its place. The consumption of the nation now is about 8,000,000 kegs per annum, and the productive ability of the plants fully 10,000,000 kegs.

From the meager start at Covington, the big plants at Anderson have grown, and when they were absorbed by the trust they were turned in at a valuation of \$1,000,000. Old Father Goebel died in a Cincinnati hospital in 1894. His old machine, the first one brought to this country, is in the plant which is locked up by the trust at Anderson. He little dreamed of the great innovation he was introducing in building when he hammered out the first wire nails. Wire nails are necessary now in the construction of the great buildings which have partially been made possible by this innovation and departure from the old cut nail. The wire nails which now sell for \$1.35 a keg then sold for \$4.00. The cut nails, it was shown by the wire-nail salesmen, ran a third less in number to the pound, and that one-third more nails made up for the one-third more cost on a pound of wire nails. There are now over 4,000 different kinds of wire nails to be had. The barbed nail has

given way to that novel creation of science cement nail. The nail is smooth and is coarser with a brown cement. When it is dri into a board the friction causes the cement melt. Later it becomes hard again and is stronger than the barbed nail. It is a novel but successful idea, and the man who patented the idea is a millionaire.—*Indianapolis News*.

Scientific Incredibilities.

Skeptics never weary of talking of science and telling how it contradicts the Bible. They scoff at miracles, they believe nothing but what they can see or understand; and they take their stand on science as a sure foundation. And there is not a science known or taught that does not have in it more marvels, miracles, and impossibilities to an ordinary mind than can be found in the whole Bible.

The basis of all physical science is the atom, something which no mortal man ever saw, felt, smelled or tasted. Let us see what a real writer has to say about the atom:

"The atom and its motions, as physicists understand them, are eloquently pictured by Dr. Heinrich Hensoldt. All substances are made up of tiny particles which cannot be further reduced in size without change of properties and breaking up into component atoms. These particles or groups of atoms are molecules, and all matter is trembling with billions of vibrations per second. In solids the molecules are arranged in a certain fixed order and their vibration is in a limited space; liquids they move about in all directions; none can voluntarily separate themselves from the others; while in gases they are in a state of vibration so violent that they fly about with marvellous rapidity in all directions. Every cubic inch of air contains no less than twenty-one trillions of molecules, and every point on our skin is bombarded by thousands of millions of them every second. Each is so small that three hundred would not extend across the width of the smallest line the most powerful microscope shows us. Magnify them one trillion diameters, and each atom is the size of our globe, and each molecule is a planetary system and each air bubble from the fringe around the water in a goblet is a wonderful galaxy. Magnified ten million trillion diameters, the air bubble would have the dimensions of our entire system, but would contain fifty million billion of stars instead of the twenty millions our best telescopes can show us. If the atoms had inhabitants with our sensations quickened and shortened one thousand billion times to correspond to their own diminutiveness, each atom would be a world, each molecule a solar system and the revolutions of the atoms would give days and years. The atom dweller would see no more of the air bubble than we see of the stellar universe; for, though the air bubble molecules average eighty million collisions every second, thousands and tens of thousands of generations of the living beings might exist before a perceptible alteration in their starry firmament could be recorded. Is not our world a atom, our solar system a molecule, in a stellar bubble of an unknown mightier creation?"

Talk about Jonah and the whale, and Joshua and the sun standing still, "science" makes heavier demands on our own credulity than anything contained between the lids of the Bible; and it is much easier to believe "all the prophets have spoken" than a tenth part of what scientific men assert and claim to prove.—*The Armory*.

Mouth Germs.

A few years ago a bacteriologist of considerable note published a brochure of a hundred or more pages, setting forth the startling discovery that mouth germs are responsible for a long list of evils whose true origin had never before been known. He held that the untold millions of microbes propagated in the mouth from the fermentation and decay of particles of food, which are not removed after eating, were the unsuspected cause of a large number of physical disorders, of morbid appetites, which craved alcohol and other stimulants; and also of the lust for immorality by which the nation is being corrupted. The easy and certain remedy for most of this viper brood of ill lay in securing perfect cleanliness for the mouth.

At the time this book appeared, through false education and unfortunate environment, I was possessed with germ theories that my intellectual and spiritual vision was dreadfully obscured. I saw "so many things that were not so" that I was in a fever of fear and unhappiness, distasting the food I ate, the water I drank, and the air I breathed. Sterilization and asepsis were the two most important words in my vocabulary. I groaned with the burden of the thought that the world had been put together so miserably and managed with so little apparent skill. I had indeed heard that God is omnipotent, good, honest, love and wisdom; and though I might in some faint degree be said to possess belief, the belief possessed me about as little it does the great majority of struggling souls today.

Now, there are what may be aptly denominated "mouth germs," which might profitably be engaged the attention of the learned professor; and the first of these which I will mention, he could have discovered and classified without the aid of his microscope. It is the optical thermometer in unprofessional hands. Alcohol and tobacco are two more "mouth germs" against which a crusade is properly urged. The amount of disease and disorder which they breed is incalculable.

Indecent or profane language is a "germ" in which every mouth should be cleansed. The most effective aseptics is to establish the rights of the heart in purity and truth. Keep your heart on high.

Symptoms of disease are other "mouth germs," a dangerous character. They not only befog the atmosphere of the individual, and tend to enfeeble, and increase the morbidity already developed, but they are contagious, often affecting a whole neighborhood. Reading medical books and patent medicine advertisements is an excellent "culture" for this species of germ. A glass bell will be required to protect them during incubation.

Dr dwelling upon trials and afflictions, and air constant recital, are "germs" closely allied to the above. Mental depression, sighs and sordid form a miasma which is more deadly, and which should be more carefully avoided, than arising from any swamp or marsh. Clear away these mental plague spots, and let the sunshine of hope and joy dispel their fatal mists. I am afraid another "germ" which breeds disease and disorder throughout the whole system. Moreover, it is highly contagious, especially in families, where it often becomes chronic and hereditary. The only real effective germicide in this case is faith, and must be used every day.

In truth, it may be said, in conclusion, that in the love, wisdom, omnipotence and om-

nipresence of God, is the one germicide to be relied upon for perfect asepsis, and is far more potent in the mental realm than is bichloride of mercury in the physical.—*Helen L. Manning, in Journal of Hygiene.*

THE MASTER'S TOUCH.

"He touched her hand, and the fever left her."
He touched her hand as He only can.
With the wondrous skill of the great Physician—
With the tender touch of the Son of Man,
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning,
Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,
Looked up—by her grateful tears made dim;
And she rose and ministered to her household—
She rose and ministered unto Him.

"He touched her hand, and the fever left her."
Oh, blessed touch of the Man Divine!
So beautiful then to arise and serve Him
When the fever is gone from your life and mine;
It may be the fever of restless suffering,
With heart all thirsting for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown;
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still it;
There is only joy as we seek his pleasure;
There is only a rest as we seek his will—
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by!"

Ah, Lord! Thou knowest us altogether—
Each heart's sore sickness, whatever it be.
Touch Thou our hands! Let the fever leave us—
And so shall we minister unto Thee!

—*London Christian.*

The stubborn antagonism between the worldly mind and Christianity is surely a subject which we may all need to ponder. Character, after all, is the greatest power in the world; and I do not know that we can prescribe any more obvious promotive and preservative of true character than the cultivation or cherishing of the thought, that we are souls having bodies, rather than bodies having souls. The miraculous element of a Divine government even in worldly affairs, and the reality of the life of faith must then, I think, quickly dawn upon us. And why? I would say simply because such cultivation and cherishing involves an acceptance of the Christian cross as our deciding rule of conduct. If Christianity be not a "whole cloth" fiction, we are all naturally prone to a reliance upon the wisdom which "cometh not from above," and which is "earthly, sensual, devilish," and in whose prevalence, under whatsoever mask of youthful grace, or selfish culture, we are radically "hateful and hating one another." But the "bringing under" of the body; and keeping it in subjection" (1 Cor. ix. 27), implied in the above rule of course involves a repudiation of all policy which is solely and avowedly based upon or derived from the contemplation of mere physical interest. Let us try to have faith in a God who is so much nearer to us than we are to one another, that we cannot come out of ourselves without realizing his presence, and the happy result that "one with Him constitutes a majority."

Selected for "THE FRIEND."

A Letter from Tennyson's Mother.

In the charming memoir of Alfred Lord Tennyson by his son, we find the following letter.

It will touch many a mother's heart, for no matter how old our sons get to be, they are always boys in the heart of the mother, and the boyish names still cling to them. Lord Tennyson was fifty years old when his mother wrote him this letter:

"ROSE MANOR, Webb Walk,
"Monday, January 16, 1860.

"DEAREST ALLY:—I received a nice, kind note from Allan Ker a short time since, which I now enclose, thinking it would give thee pleasure to know what he says about thy last beautiful and interesting poems. It does indeed give me the purest satisfaction to notice a spirit of Christianity is perceptible through the whole volume. It gladdens my heart also to perceive that Allan seems to estimate it greatly on that account. Oh, dearest Ally, how fervently I have prayed for years, that our merciful Redeemer would intercede with our Heavenly Father to grant thee his Holy Spirit, to urge thee to employ the talents He has given thee, by taking every opportunity of endeavoring to impress the precepts of his Holy Word on the minds of others.

"My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art earnestly endeavoring to do so.

"Dearest Ally, there is nothing for a moment to be compared to the favor of God. I need not ask thee if thou art of the same opinion. Thy writings are a convincing proof that thou art.

"My beloved child, when our Heavenly Father summons us hence, may we meet, and all that are dear to us, in that blessed state, where sorrow is unknown, never more to be separated.

"I hope Emmy and thyself continue well, also the dear little boys. All join me in kindest love to both. Ever dearest Ally, thy attached and loving mother. E. TENNYSON."

THE QUIET THINGS OF NATURE.—There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth where the shrub-less mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature. It is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation, which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—*Ruskin.*

A healthy fear should no more be destroyed than a healthy nervous system.—*S. S. Times.*

The Unity of the World.

[From an address by Amory H. Bradford.]

History is making so swiftly in these days that it is difficult to understand or interpret the meaning of events as they pass.

For the first time there is no longer any new continent to be explored. The heart of Africa is ceasing to be dark. Asia, America, and all the lands, are now almost as well known as the regions about the Mediterranean, which once comprised the known world. Only the continents of ice around the two poles still refuse to open their secrets to man. Every part of the globe is known to every other part. Thibet has been visited, and Korea has ceased to be a hermit nation. There are no longer any preserves. The discovery of all the lands of the globe has been quickly followed by an amazing process of tying together. Steamships, telegraphs, railroads, have now literally abolished distances. There is sober sense in the old jest which called the passage of the Atlantic "crossing the ferry." It is hardly more than a ferry which is annually growing shorter. We go to Japan and China in less time than fifty years ago our fathers crossed to England. But railways and steamers are slow beside the telegraph, which literally belts the globe.

The world is not only known, but intercommunication of various kinds is binding it so closely together that a whisper in one nation echoes among all the nations. As a natural result, all the world practically thinks about the same subjects. The same books are read in all the lands. The same news finds a place in the papers. Carlyle became famous in America before he was appreciated in Scotland; and Emerson's American appreciation followed his warm reception in England. Heretofore, this intercommunication of intellect has been chiefly limited to so-called Christian nations, but now the long-sleeping millions of China, Japan and India, are being waked up by the thrills of a common life. Indian and Chinese literature are studied on these shores quite as thoroughly and intelligently as in the Orient. A Harvard professor does not hesitate to say that he knows more about Buddhism than Dharmapala. Herbert Spencer is read in Japan and India almost as much as in England. . . . The great thoughts of the great thinkers are the common property of the world; and every nation is influencing the thinking of every other. There is a growing unity in the world's thought.

In other ways the unification of the world is going on. Tides of emigration are moving backward and forward. The English in all the lands are pioneers of trade and industry. More Irish are in America than in Ireland; Germans and Italians enough to found states are already resident in New York and Chicago. On the other hand, Americans not a few prefer the older civilizations. . . . The moving to and fro of these distant nations. The people are beginning to live alike, act alike and speak alike. In short, they are showing that there is a deep and true meaning in the phrase, "citizen of the world."

While silent forces, almost unobserved, are overturning world-old traditions and linking together the minds and hearts of men, equally great chances are appearing on the map of the world. The imperial idea in Great Britain is now a mighty reality. The colonies are leading in the movement for federation, and an empire which includes India, Australia, New Zealand, Canada, the British Possessions, South Africa,

as well as the British Islands, and other less conspicuous provinces and colonies, is in itself an object-lesson in the possibility of unification among the nations. Instead of a divided Germany there is now one empire; instead of many petty states there is now a united Italy. The Triple Alliance, and the combined operations of the great powers, show that that English sociologist was not far ahead who in 1884 declared that the child was already born who would see a United States of Europe as there is now a United States of America.

These facts of science, exploration, politics, are all prophetic. They all proclaim the approaching unity of the world,—the sublimest fact about which men are now thinking. There is already more than competition among the nations; there is co-operation, enforced, to be sure, but none the less prophetic. No nation to-day dares to act alone except in home policy. The effort of statesmen is to secure the strongest alliances. Autocracies like Russia would repudiate like France, and do not find the maidens reluctant. The movement is not swift, but it is evident. The tides, in spite of occasional eddies, are all setting in one direction. There is dawning upon the consciousness of the most receptive spirits a vision of the brotherhood of man; a time when all that now causes enmity and strife shall go, and in its place be the recognition of common interests and the impulse of a common destiny. There may be one more great war in civilization, but I doubt if there will be more. That war may come soon. It may be needed to show how silly, in view of the march of events, are all the armaments of the nations.

That unity will not mean the obliteration of racial distinctions. Africans will still be dark, and Anglo-Saxons fair; French will still be mercurial, and Germans phlegmatic. The suns of the tropics will continue to do their work on the face and in the blood. The history of individual nations will not be forgotten, but the heroic souls of the past will be no longer regarded as the exclusive possession of one little land, but as the pioneers of the world's unity. Then France will honor Bismark; England, Washington; America claim as her very own Cromwell, Wellington, and Nelson. Cromwell did as much for America as Lincoln, and Washington as much for France as Napoleon. Some day we shall understand that those great enough to largely influence the world are the common property and pride of the race. Now we make laws for particular men and for favored localities; then laws will be made for man, and the interests of no class be given precedence over another. War will go of necessity. There will be a United States of the world; and Germany will no more think of fighting England than Massachusetts of fighting New York. A dream. Of course,—but on this point I insist,—it is not a baseless dream. It is rather a vision suggested by cold facts which are evident to all.

Only the outlines of the picture are visible as yet; but year by year some new detail finds its proper place in what will some day be a finished and glorious reality.

The causes which will produce this result will not all be spiritual. War itself will make war impossible. Navies will be perfected until they will be useless—indeed it is a question if they are not so now. Nations will have to agree because they dare not differ. Selfishness will find that her interests parallel those of selfish-forgetfulness. But, whatever the causes, whether they be good or bad, the result will be the same. And the condition will not be an unmixt bless-

ing. Large bodies are difficult of operation. Intrigue will still find places in which to work. The size of the institution may make it clumsy. I have not read history to so little account as think that a United States of the world would mean instant millennium. Unity will come long before human nature will be sanctified. Nevertheless, that unity is an essential step to the triumph of the kingdom of God, which will include all nations and peoples, not only in life but also in love.

The bane of the world to-day is prejudice. Prejudice separates men more than oceans, and prejudice is always the child of ignorance and egotism. The American laughs at the Japanese who claims to be descended from the sun, but how many Americans, even if it were true, would have the courage to deliver the message which the Japanese Commission sent to their country when they had learned something of Europe and America: "These people are not the barbarians; we are the barbarians." There is division and strife in the world because of ignorance and egotism. We glorify our institution as unique because we do not know that other nations, as France, Switzerland, and England are quite as free as ourselves, while in those countries liberty is even better protected than here. We boast of progress, and then fan the fires of sectionalism. And we are like other. The worst hindrance to unity of the world is prejudice. It is always blind. It will not see that all men are made of one blood; that color is only skin deep; that racial differences are due to environment rather than to creation. Study and travel are slowly destroying insularity and provincialism. The European who visits the United States learns that we are not all callow and young; and the American who goes abroad if his eyes are in his head, quickly sees that we have quite as much to learn from elder nations as they from us.

History needs to be read from the point of view of its interior forces,—a point of view, by the way, from which it has never been written. Now the study of history is divisive. Each new generation keeps alive the passions of those preceding. There are two sides to the story of the American Revolution, yet we read but one. The bloody shirt is still waved in this country by those who have not learned that men equally honest and intelligent could fight for the integrity of the individual state with as fine a patriotism as others for the maintenance of the Union. Before the unity of the world can be made blessing, there will need to be something like justice done by man to man in the interpretation of his motives and the measurement of his manhood.

Three points seem to me to require especial emphasis. There should be a sympathetic study of the world. Emphasis in schools, colleges and universities should no longer be placed on what once separated nations, but on what now unites them; and that foolish form of patriotism which thinks no nation has a higher mission than self-aggrandisement should be frowned upon, whether it storms in senatorial halls, struts around the exchanges, or pours its noisome nonsense through a corrupt and corrupting press. The war is over; sane men will no longer wave the bloody shirt; the Revolution ended a hundred years and more ago; brothers with common interests will not insist on being enemies simply because when they were boys the big one tried to whip the little one, and got beaten at the game. Wise men laugh at the little brutalities of boyhood,—if they do not bury them,—and nations should

the same; and the university and the pulpit take the lead in destroying prejudice. . . . An ample privilege also is ours. The progress of events, the increase of intelligence, and clearer appreciation of the teachings of Jesus, have brought into a prominence it can never be, the greatest of political and the most practical of spiritual doctrines,—the Brotherhood of man. Never before was that truth grasped with same clearness or firmness. It is now leading the world. Machine politicians, owners of ways and factories, and jingo statesmen, are loath to ignore it, but the universities and the pulpits are more prophetic.

Jesus reached the sublimest heights of prophecy when he prayed that his disciples might be one, and his prayer was prophetic of more than a united church, because a church in which the members are united in the love of the Father for the Son is itself a prophecy of a united world. That is an ideal worthy of the enthusiasm of the loftiest souls. No one can do much to hasten it, but each man can do something; at least, so far as he has ability and opportunity, he may seek to lessen prejudice and increase knowledge; he may live as a brother all with whom he has any relations; he may enter a little way into the splendor of the truth which teaches that God is in every flower that shines, every tree that bears fruit, every mountain that rises toward heaven; in the bending and tender sky, in the burning stars; but still, in every human being, pervading all, halting all—and infinitely transcending all.—*University Record, Chicago.*

ter to J. E. Rhoads Respecting Emigration of Dukhoborts to Canada.

Ninth Month 22nd, 1898.

DEAR FRIEND:—In the pressure of correspondence at the time when A. Maude and the Duhoborts delegates went to Canada, I do not distinctly remember whether I wrote to you or not, but know that I intended to do so. I have not gone under the auspices of the Friends' committee, but with money furnished sympathizers here in Essex. We have heard letter of their safe arrival, and by telegram that they are making progress in their negotiations, and are ready for one hundred or two more to come out and prepare the way for the rest. The Duhoborts, however (in the Caucasus), do not wish to separate, and send you a few of their number at once. Moreover, transport for a few is *proportionately* much less expensive. We hope therefore to arrange two thousand to go at once. And for this we have an offer from a French steamship company, one of whose ships has been inspected by an expert, whose ships are all good, to take a whole number for about four pounds ten shillings per head from Batoum to Quebec and back.

There is just enough money in hand to pay the passage, but nothing as yet for railway settlement in Canada. Can you in Philadelphia help us in this? Prompt action seems really necessary. The Duhoborts in the Caucasus have sold everything in the expectation of emigrating very soon, and tell us that they cannot wait through the winter; whereas if they go to Canada it must be at once or else till the Spring. To transport them somewhere else first would only add to the expense of labor. The funds of "Friends" in England are exhausted, or nearly so, at present in going for those who have gone to Cyprus.

We are expecting John Bellows here in a few days to consult with V. Tcheretkoff and two more Duhoborts delegates who have come here, as to the whole position, and as to what is the wisest course to pursue.

If you in Philadelphia have any large sum for this purpose it would help us much if you would purleigh the amount either to V. Tcheretkoff, Purleigh, Essex, or to John Bellows, Gloucester.

Prof. Mavor, of the University Toronto, Canada, is taking up the cause with the Canadian Government and people, and would give more information if required.

Thy sincere friend,

ELIZA PICKARD.

PURLEIGH, ESSEX, ENGLAND.

Having, in connection with the Duhoborts emigration plan, been in correspondence with various persons in America who have expressed sympathy with this cause and who desire to contribute to its furtherance, I wish to inform them that Aylmer Maude, a personal friend of Leo Tolstoy's and of myself, has very kindly undertaken to go to America with the special object of trying to pave the way for such an immigration.

The success of his efforts will naturally be dependent upon the help he receives, and I should like those who have been in communication upon the subject either with Leo Tolstoy or myself, to know that we have placed the negotiations in America *entirely* in his (A. Maude's) hands, and request all who may co-operate in this undertaking to regard him as possessing our full and unlimited confidence.

He is accompanied by two delegates from the Duhoborts themselves (John Ivin and Peter Mahortoff), who are competent representatives of their brethren in the Caucasus.

V. TCHERETKOFF.

August 31, 1898.

Aylmer Maude's address is Post Office Winnipeg, Manitoba, Canada.

"OUR CORONATION TIMES."—I think it is Phillips Brooks who says that "the times that make us weakest and that force our weakness most upon us, and make us most know how weak we are, those are our coronation times." The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.—*Exchange.*

HOW STRENGTH COMES.—Weakness fought against may become strength for the fighter. If one is a coward, he may gain thereby the finest courage; if quick-tempered, a deeper self-control; if dictatorial and dogmatic, a rare gentleness of spirit. "To him that overcometh is the promise given—not to him of great endowments."—*S. S. Times.*

Items Concerning the Society.

Jonathan E. Rhoads and companion, Ephraim Smith, have attended the meetings of Hickory Grove Quarterly Meeting, Iowa, and visited many of the families composing it. They were at Norway, Iowa, a settlement of Norwegian Friends, on the 21st ult., and at Stavanger on the following day; this is the largest meeting of Iowa Yearly Meeting. Throughout the visit much kindness

has been shown them, Friends cheerfully rendering assistance in the prosecution of their service.

On the twenty-sixth of Ninth Month they lodged at Iowa Falls and afterwards proceeded to Paulina, O'Brien Co.

On the eighteenth of Ninth Month they visited the prison at Anamosa, in Jones Co., in company with Mary Test, who had a special concern for the prisoners there, with other Friends, and had a religious opportunity with probably four hundred of the inmates, to good satisfaction.

Haverford College opened last week with an attendance of one hundred and seventeen pupils, the largest in the history of the college.

A report to Deep River Quarterly Meeting, N. C., states that "a regular ministry has been arranged for several meetings." The *American Friend* mentions the definite location of eighteen pastors in Western Yearly Meeting, and of thirty in Iowa Yearly Meeting, for the coming year. In Ohio Yearly Meeting, larger body, "there are thirty-seven Particular Meetings, ninety-four ministers, and no meeting without a minister. The proposition of last year for the abolition of birth-right membership, was not adopted."

FRIENDS' PUBLICATIONS ON WAR AND PEACE.—We desire at the present time to call the attention of the readers of THE FRIEND to some of the publications which can be had at the Friends' Book Store, in reference to the subject of War. Among these are the following tracts: *The Principles of Peace Exemplified*; *The Rights of Self Defence*, by Jonathan Dymond; *On Military Glory*, by Jonathan Dymond; *Sufferings of Richard Lister for his Testimony Against War*; *Example and Testimony of the Early Christians on the Subject of War*, by Jonathan Dymond; *Thomas Lurting, or the Fighting Sailor Transformed into the Peaceable Christian*; *Ralph Dixon, the Converted Soldier*; *Memoir of James Robinson, formerly a soldier*; *Thoughts for Decoration Day*; *War on Christian Principles*.

In addition to these are the following issued by the Meeting for Sufferings: *An Address of the Representatives of the Religious Society of Friends in Philadelphia, to their fellow citizens on the subject of War*, published in 1887; *An Appeal to professing Christians, respecting the attitude of the Church in regard to war*, issued in 1896. These, as well as the tracts above mentioned, can be had gratuitously for distribution. Dymond's *Inquiry into the Accordancy of War with the Principles of Christianity*, which is a remarkably clear exposition, can be had at a moderate price both in English and German.

In the *Daily Evening Item*, of Lynn, Mass., appear the following headings: "It's First Pastor. Friends' Society of Lynn to have a Settled Minister. Been without one for over Two Centuries. Miss Mary Mian, of Wilmington, Ohio, called." Her "installation" took place in the meeting-house on the evening of Ninth Month 28th. The "pastoral charge" was delivered by Isom Wootton, pastor of the Boston Meeting under the name of Friends.

"For the first time," says the *Item*, "in the history of the Lynn Society of Friends a call has been extended to an individual to accept a regular and settled pastor. Throughout the two centuries, and over, that the Lynn Society has existed, the services have been conducted by the principle speakers appointed by the meeting [acknowledged by the meeting,] Friends would say, and the Society has prospered; but the time is now thought to have come when a regular pastor is needed, and the position has been offered and accepted by Miss Mary Mian, of Wilmington, Ohio." Rate of support said to be \$600 per annum.

Though the *Item* names this as the "first" instance of the employment of a pastor by Lynn members for the whole meeting, yet for a portion of its territory the principle of engaging and supporting a stated pastor was entered into by members (under the name of Friends' East Lynn Mis-

sion), not far from a quarter of a century ago;—a period covered by the pastorates of Adalbert Wood, Meneah Binford, William G. Pinkham, Joseph Peale, Edward Wood, and Charles Atkins,—these standing also as ministers so far as the "mission" engagements allowed, in the regular Lynn meeting. This recent ultimate extension of the principle over the time meeting was with the earliest embracing of it in the mission form, expected by many.

Religious Notes.

The students of the three upper classes of Lehigh University having voted to request the re-establishment of compulsory attendance at chapel on weekdays, the Faculty of the University has accordingly made such a rule.

"Something Mistaken for Spiritual Worship," was the subject of an address before the Annual Session of the Presbytery of New Jersey, on the 27th ult., by Dr. Brace, on the text: "They that worship Him must worship Him in spirit." He held forth that the first mistake is the substitution of fiction and ceremony; the second, the substitution of the esthetic, and the third, the substitution of devoteness or a devout attitude.

"These things" have a value, but only a very inferior one. The only worship that is acceptable to God is that which goes from a heart that longs for God, that thirsts after God."

We know no more ominous sign of approaching old age than a habit of discouragement because of evidences of social decay. The Christian who would keep the spirit of youth in him must look underneath the changing methods of Christian thought and service and discern the same Divine Spirit still guiding men. He must be slow to criticize, quick to seek, and quick to let his conscience approve. Though prophecies fail, tongues cease and knowledge vanish away, faith, hope and love abide. Those who have lost these have destroyed themselves, whatever may be the judgment of others. Those who keep these keep in touch with God's world.—*Congregationalist*.

SUMMARY OF EVENTS.

UNITED STATES.—The comparative statement of the Government receipts and expenditures for the Ninth Month shows the total receipts to have been \$39,778,070, and the expenditures \$44,223,921. This statement takes no account of the receipts from the war loan.

The monthly statement of the public debt shows that at the close of business Ninth Month 30th, 1891, the debt, less cash in the Treasury, amounted to \$1,067,479,205, an increase for the month of \$4,608,488.

It is stated that a deal has been concluded by Delaware Indians for the purchase of 550,000 acres of land in Mexico, and that the Government has agreed to buy with the United States and the Cherokees, they will remove there.

The distinguished American Statesman, Thomas F. Bayard, died on the 24th ult. at the summer residence of his daughter, at Dedham, Massachusetts.

The Commission sent to the Argentine to inquire into the condition of affairs has concluded to recommend territorial form of government for the islands.

Captain Brady, of the Signal Service at Santiago, is trying to arrange with the Cuba Submarine Cable Company, and the American authorities, would be completed by Tenth Month 6th. The American troops now occupy fully two-thirds of the island. The Spanish line, running in a semi-circle south of San Juan,

is narrowing daily, the Spaniards receding towards the capital.

It is said that of the American troops in Porto Rico 25 per cent. are on the sick list, and that it is impossible for them to recuperate there.

President McKinley has ordered that all sick soldiers shall be sent home from Porto Rico as soon as possible.

The reported intention of the United States to retain the whole of the Philippine Islands is said to have created almost a state of stupefaction in Madrid. It is semi-officially announced that the Spanish Government will vigorously combat such action.

Secretary Long, upon advices received at the State Department, showing the existence of threatening conditions in China, has ordered Admiral Dewey to send two war ships immediately from Manila to a point as near as possible to Shanghai, capital of the empire, to take up the approach. The vessels selected for this undertaking are the Baltimore and the Petrel.

It is reported that coal has been found along the Yukon River, 900 miles from its mouth. It is easily mined, and is sold to river steamers for \$25 a ton.

The preliminary survey of the route of the proposed Nicaragua Canal has been completed, and the engineers have returned to this country to make their report to the commissioners. The engineers say the canal can be quickly and cheaply made.

On the 27th of Ninth Month Colonel Theodore Roosevelt was nominated for Governor of New York by the Republican State Convention, the vote standing 753 for Roosevelt to 218 for Black. Lieutenant Governor Woodruff was renominated. The platform, outside of State issues, declares against the return of the Philippines to Spain, commends the annexation of Hawaii and renews allegiance to the St. Louis parliament.

It is reported that Brunswick, Georgia, and its vicinity is flooded. A thousand houses and stores in the city have been damaged by a recent cyclone. The list of dead, now small, is increasing.

Deaths in this city last week were reported to number 353, which is 7 more than the previous week and 41 more than the corresponding week of last year. Of the foregoing 219 were males and 164 females; 43 died of heart disease; 43 of consumption; 30 of diphtheria; 24 of typhoid fever (19 of these were soldiers); 20 of inflammation of the stomach and bowels; 19 of marasmus; 19 of pneumonia; 13 of apoplexy; 12 of inflammation of the brain; 10 of cholera infantum; 9 of cancer; 9 of nephritis and 8 from casualties.

Markets.—U. S. 2's, 98½ a 100; 4's, reg., 110 a 102; coupon, 111½ a 112; 5's, 120½ a 127; reg., 112 a 113; 2's, 98½ a 100.

Corrobor was dull and ½ cents lower, in sympathy with the decline in New York. We quoted middling uplands, 5½c per pound.

FEED.—Winter bar, in bulk, spot, \$13 a \$13.50; spring, in sacks, at \$12.50 a \$13 per ton.

WHEAT.—Winter, super, \$2.15 a \$2.40; do., extras, \$2.75 a \$3.00; Pennsylvania flour, \$3.10 a \$3.30; do., straight, \$3.30 a \$3.50; Western winter, cheap, \$3.10 a \$3.30; do., straight, \$3.30 a \$3.50; do., patent, \$3.50 a \$3.75; spring, clear, new, \$3.00 a \$3.25; do., straight, new, \$3.45 a \$3.65; do., patent, new, \$3.70 a \$3.95; do., winter, brands, \$2.95 a \$3.05; city mills, extra, \$2.50 a \$2.75; do., clear, \$3.20 a \$3.40; city mills, straight, \$3.50 a \$3.65; do., patent, \$3.70 a \$4.15.

WHEAT.—\$2.25 per barrel for choice Pennsylvania. **BUCKWHEAT FLOUR.**—\$1.65 a \$1.80 per 100 pounds as to quality.

GRAIN.—No. 2 red wheat, 63½ a 69c. No. 2 mixed corn, 33½ a 33c. No. 2 white oats, clipped, 25 a 28c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 5 a 5½c; medium, 4½ a 4½c; common, 4 a 4½c.

SHEEP.—No. 1 Lambs, extra, 4½c; good, 4 a 4½c; medium, 3½ a 4c; common, 2 a 3½c; lambs, 4½ a 6½c.

HOGS.—Best Western, 6 a 6½c; others, 5½ a 6c, but at the close of the markets a weaker outlook was predicted for this week.

FOREIGN.—Despatch from Copenhagen dated Ninth Month 29th, says "The Queen of Denmark died at half-past five this morning. Her end was

peaceful. At her bedside were the King of Denmark, the Dowager Empress of Russia, the King and Queen of Greece, the Princesses of Wales, the Duke and Duchess of Cumberland, the Crown Prince and Crown Princess of Denmark and all the other members of the royal family. She was born in 1817.

The ultimatum of the Powers regarding the Isle of Crete has been presented to the Sultan.

Eidhem Pasha, Turkish Governor of Crete, who blamed for the recent rioting at Candia, has been deprived of the Governorship.

The British Foreign Office discredits the report of the death of the Emperor of China.

The recent reformatory edicts and orders in China have been rescinded.

It is said that the immediate cause of the downfall of the Emperor of China was his appearance in European clothes. This offence, it appears, was aggravated by the arrival in China of Prince Io, the Japanese statesman, which alarmed the palace officials as to shadowing Japanese domination in the Empire's councils.

It was stated that the Khalifa's treasure, 120,000,000, which was hidden in the desert, has been found and forwarded to Cairo.

At Malolos, on the twenty-ninth of last month Aguinaldo formally inaugurated the Republic of the Philippines by a great celebration.

At the election on Ninth Month 27th, the major portion of prohibition throughout the Dominion of Canada at last secured, as was to be 27,000. All the Provinces gave decided majorities for prohibition excepting that of Quebec. The priests in the last name Province, advised the people to vote against it, because they claimed it brought to the pockets of the poor \$10,000,000 from the liquor traffic. The result is said to have been that the vote of Quebec Province was 40,000 majority adverse to Prohibition.

A despatch from Ottawa says that judging from present returns on the prohibition vote barely one-fourth of those entitled to vote gave expression to their opinions at the polls. As a consequence, it is learned that the Government will ignore the whole proceeding.

NOTICES.

WANTED.—A young woman Friend wishes positi to teach little children at their homes.

Address, "S" No. 47 Saunders Ave., West Phila.

Receipts for Fund in aid of the Duxborough.

H. A. B. \$25; H. J. T. \$10; A. M. T. \$10; I. J. \$3; "In Memoriam" \$10; G. R. \$20; A. C. \$1; L. P. \$5; A. L. P. \$1; T. S. \$100.

WM. EVANS, Treas., 252 S. Front St., Phila.

THE PHILADELPHIA AUXILIARY YULE ASSOCIATION OF FRIENDS.—The Sixty-eighth Annual Meeting of the Association will be held at Friends' Institute No. 20 S. Twelfth Street, on Fourth-day, Tenth Month 12th, 1891, at half-past four o'clock. All Friends cordially invited to attend.

R. W. BEESLEY, Secretary.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters of recommendation, should be held in the office of WILLIAM F. WICKESSTON, Principal.

Payments on account of board and tuition, communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage ymet trains leaving Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.33 P. M. Other trains are met with request at Westtown. The charter requires that we on special trips, twenty-five cents each way. To reach the school by telegraph, write West Chester, Phone 100.

EDWARD G. SMEDLEY, Superintendent.

THE CORPORATION OF HAYFORD COLLEGE. The Annual Meeting will be held in the Committee Room of Arch Street Meeting-house, Philadelphia, on Friday, Tenth Month 11th, 1891, at 3 o'clock, P. M.

GEORGE VAUX, JR., Secretary.
404 Girard Building, Philadelphia.

Members are particularly requested to bear this point in mind. The charter requires that two shall be in attendance to make a quorum.

Please notify the Secretary of any change in address.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

Influencing Children to Love Work.

Whether children are brought up to love work or not,—and work usually begins in the form of helping or obeying parents,—will often depend on the kind of parental atmosphere which children find associated with their work, whether of attraction by love with firmness, or repelling spirit of complaining and blaming—children like to keep near their parents, to love to work with them, in order to enjoy their parents' spirit and disposition. Other children, on account of a parent's disposition, try to get as far out of the reach of it as possible.

Christ on the farm, Christ in housekeeping, Christ in the school, as He is lifted up in the hearts of the leaders in these occupations, will draw boys and girls unto Him, because they will wish to love the attraction of His Spirit pervading the employments of such life. Is it not for the sake of this drawing and gathering spirit taking the place of the spirit of self, in many parents, that so many young men and maidens forsake the employments as drudgery and venture into untried perils?

We have inserted in our columns from time to time counsels concerning a spirit of industry and youth. But such counsel seems largely thrown away on those whose natural enthusiasm for doing something, instead of being tenderly guided, is readily or fitfully discouraged by the breathings of a spirit of dissatisfaction in those who like their work.

In vain shall we call any actions parental discipline which proceed from a lack of discipline ourselves. But "we have had fathers of our youth who corrected us, and we did them reverence." Well will it be with those parents who lay the true ground of reverence unsullied by speculations that tend to destroy it. Let "the natural admonition of the Lord" be our daily food, and we would bring up our children in the same.

Honor to the Honorable.

The remarks immediately preceding will suggest the familiar precept, "Honor thy father and thy mother," and perhaps together with it the maxim, "Honor to whom honor is due."

Sometimes it is thought that honor is not due from children to some parents who have by their conduct forfeited all claim to honor. A correspondent inquires on this matter in a letter describing an extreme case of degradation in a parent:—"If I did not know this father was so bad, I could not believe anybody could be so. One of his bad habits is to teach his boys how to drink whiskey. If they ever refuse, he positively forces them to take it. And he professes to be a minister! I cannot understand how to teach such ignorant people to respect their parents."

There seems, indeed, little left to honor in such a parent but the mere fact of fatherhood itself. The relation of fatherhood and motherhood is a very solemn and sacred relation derived from our Heavenly Father himself, and should be revered as a principle, however far from honor in other respects a parent's character may be. No one is called on to honor dishonorable qualities. Fatherhood itself is powerless to make these honorable. It is Christian to love a sinner's soul, and hate his sins. "Ye that love the Lord, hate evil."

In obeying his parents one obeys his Heavenly Father, unless a parent should command something contrary to Divine law. Then the rule of obedience is the same as applies to all human governments: "We ought to obey God rather than men." In matters not wrong in themselves the command of a parent or a government creates a duty. But no human authorities can make it right to do wrong. A parent's order to steal, or lie, or drink whiskey should be disobeyed, because obedience to the Divine will when known is a previous and superior engagement. "Obey your parents in the Lord: for this is right." In all this preference of the Heavenly Father to the earthly where they conflict, there is still the relation of earthly fatherhood and motherhood to be honored; to be obeyed in all matters good or indifferent; to be cared for when the parent is in trouble, nursed in sickness, helped in poverty; and not to be dishonored or retaliated on for the parents' mistakes or abuse. Though every vestige of fatherhood or, if that were possible, of motherhood be lost from the parent's spirit, that does not cancel sonship in the son. Loyalty to the fact that one's parent is his parent, through honor and dishonor, through evil report and good report, is a

filial duty and virtue, a beautiful service enriching the child's soul in heavenly grace.

Such faithfulness in an inexperienced boy or girl is indeed naturally so rare as to seem almost phenomenal, except in the regenerate. But such should be the standard set up before one for his attitude towards any kind of parents; and such a standard will the witness for good set up in children as they are brought into a knowledge of their Saviour.

In other social relations the precept "Honor to whom honor is due" is pushed to the extent of honoring persons to whom it is not due, of honoring them irrespectively of their being honorable, of reverencing them when not "holy and reverend." Newspapers to-day, busy in their charges of corruption and stealing against a politician, in the same columns will call him "honorable," as some time ago they reported a murderer as "reverend." But they will say it is his office they call so, not the man. Then make it true, cease to misplace the epithet, attach it to the office, and not flatter with it the man who may or may not belie it. "But it flatters no one," say they. Omit, then, the personal title in addressing the man, and see as early Friends did and steadfast Friends do, "how it cuts proud flesh." But "Honor to whom honor is due," they repeat, and so say we; honor to the Divine principle of law, of government, of service as ordained of God, but none to the creature man except as he is personally honorable. And where men are honorable in character we rob ourselves if we do not in our hearts render honor to them to whom honor is due. But to render it, it is not always necessary to render it to their ears. To express it, except to others, and as a word in season to encourage him that is weary, would help drive his honor away.

There is a large vocabulary of untruths,— "social lies," as Tennyson says, "that warp us from the living Truth,"—that have accumulated in human language, which the Spirit of Truth never gave birth to; but which some professors of the Holy Spirit now cling to, and resent any testimony for their elimination. Doubtless the Lord would still "turn to the people a pure language." Doubtless He would "have truth in the inward parts" untarnished in outward expression. Pure English must be spiritually pure. Corruption of language comes of sowing words to the flesh,—to the lusts of the ear and the pride of life. We presume not here to catalogue society's truth-warping and so, according to Tennyson, soul-warping dialect. But these are specimens of such epithets as are applied, in their direct form, first and foremost to vain man

instead of the station or office to which he is attached;—and as if to make sure that the most sacred of these imputations shall be personal, the word "his" is diligently prefixed: *His* Holiness, Grace, Majesty, Honor, Excellency; and of the same root spring Reverend, Honorable, Master, Sir. Pretend that these are meant for the incumbents' offices as we may, it is safe to say, that were it not for the spirit of adulation in man these flattering titles would not be given, and were it not for the secret love of it they would not be accepted.

Jesus who "left us an example that we should walk in his steps," when accosted as "Good Master," rejected a mode of address which ascribed goodness to Him in the capacity of man. "Why callest thou me good?" said He, "there is none good but God." If the form of man should not borrow Divine attributes or permit them to be imputed, will a man rob God so far as to appropriate the title of "holiness" or "reverend," especially the latter when he sees it named but once in the Bible, and then confined to "the name which is above every name":—"Holy and reverend is his name" (Psalms iii: 9). "I receive not honor from men," said the same Jesus. "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" Shall the vicars and followers of Christ on earth go ahead of their Exemplar, in welcoming to their names such appellations as He discouraged? "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master."

If men were true to their argument of "honor to whom honor is due," how like leaves in autumn would false attributes drop from myriads of names: and how, like its own color mantling each flower and fruit of living branches, might ascriptions of dignity embellish many faithful drudges that are now "despised and rejected of men."

Ohio Yearly Meeting.

Ohio Yearly Meeting convened near Barnesville on Seventh-day at ten A. M., the meeting of ministers and elders having met on Sixth-day previous at ten A. M., and the Meeting for Sufferings at three the same afternoon.

After the opening minute was read, minutes for John W. Foster, of New England, from his Monthly and Quarterly Meetings were read, liberating him to attend Ohio, Western, Iowa and Kansas Yearly Meetings, and appoint some meetings. Also one for Eli H. Harvey to attend Ohio Yearly Meeting and its subordinate meetings, and one for Thomas Elmore and his companion, Benjamin Vail, from Philadelphia Yearly Meeting, Henry Outland and Abram Fisher from North Carolina and Sarah Halleck from New York were also present, and satisfaction was expressed by a number with the company of those with minutes and those without minutes. Epistles were then read from New England, Canada, Western and Kansas Yearly Meetings. A feeling of solemnity accompanied the reading of them, and a committee was appointed to prepare replies as way opened. A committee appointed to examine an epistle addressed to the meeting, reported they were

united in recommending its being read, which was done. It was from our dear friend Thomas H. Whitson, and much unity was expressed with it, and desires we might all profit by it. It was sent into the women's meeting. A committee was appointed on a reference from Hickory Grove Quarterly Meeting. A committee to settle with treasurer was appointed. The committee to distribute the approved writings of Friends made a satisfactory report, and a committee to nominate a new committee was appointed.

First-day.—The meeting in the morning was very quiet, considering it was so large. There were six communications, all very much in harmony, on the marvellous love manifested by God in sending his only begotten Son into the world, that whoever believeth on Him should not perish, but have everlasting life. The language was quoted, "Obedience is better than sacrifice." In the afternoon meeting the language was quoted:—"Except the Lord build the house, they labor in vain who build it." The life and work of our Saviour were spoken of, and we urged to wage the Christian warfare against sin, and prayer was offered for the continuance of our Father's care.

Second-day.—Barclay Smith and Nathan R. Smith were reappointed clerks. The queries and answers were read, and many lively remarks and concerns expressed for the removal of the deficiencies manifest. The reports on primary schools were read. It was caused for sorrow that so many of our children attended the district schools.

Third-day.—The boarding school report was read, showing that the school had been about self-supporting, notwithstanding the loss by fire of the building. The educational committee as connected with primary schools reported that the appropriation of two hundred and fifty dollars last year had enabled them to sustain a number of schools that without the help of that fund would not have been supported. An appropriation of two hundred and fifty dollars was granted for the coming year. The trustees of the Robert Miller fund reported two hundred and eighty dollars ready for use in paying tuition of students not able to pay their own. The deaths of George W. Mott, a minister, and Mary Miller, Joseph and Rebecca Cogwell and Martha Baily, elders, were read.

The meeting for worship on Fourth-day was an interesting meeting, in which there were eight sermons and a prayer. The need of a saving knowledge of Christ, that there might be a growth as from the state of a babe to that of a strong man, and finally of a pillar in the church, was dwelt on. The language was quoted, "Speak thou unto us, not God," and a fear was expressed that many at the present day desired to hear man speak by the power of his own intellect, rather than God.

Fifth-day.—The committee to bring forward names for a new committee to distribute approved writings of Friends reported, and the names offered were united with. The Indian minutes of the Meeting for Sufferings stated that the committee of that body to labor with abolition of capital punishment, reported that such a bill passed the lower house by a good majority, but was lost in the Senate by only one vote, but that subsequently a compromise bill was passed, leaving it with the jury to decide whether the punishment should be the death penalty or life imprisonment.

The epistles to other Yearly Meetings were read and approved. John W. Foster and Peter Dyer paid a visit to the women, and Hanna H. Stratton paid a very acceptable visit to them. The concluding minute was read, and after a solemn time of quiet the meeting concluded.

The League for Social Service has completed its organization by electing Josiah Strong president, and other officers.

The object of the League is to educate public opinion and the popular conscience through the enlightening and quickening of which more every needed reform, whether moral, political, industrial or social.

The method of the League includes (1), the preparation and systematic distribution of literature; (2), a bureau of information, and (3) a lecture bureau.

1. The literature, which will be unsectarian and non-partisan, will discuss needed reform and deal with the many subjects related to social betterment. It will be adapted to a classes and translated into as many languages as may be necessary to reach our polyglot population.

2. The bureau of information will indicate the latest sources of information regarding present-day problems, whether religious, moral, philanthropic, industrial, social or civic.

3. The lecture bureau will arrange lecture courses and secure lecturers on social problems. Annual membership, which is one dollar, will carry with it the receipt of one copy of every leaflet issued during the year of membership and the use of the information bureau.

Further information and sample leaflets may be procured on application to the League for Social Service, United Charities Building, Fourth Avenue and Twenty-second Street, New York.

OLD WRITING RECENTLY RECOVERED IN EGYPT.—An early Christian fragment is on a morsel of papyrus of the third or fourth century. It is a portion of a commentary on some interesting words in the "Shepherd of Hermas" or the spirit of prophecy. The "Shepherd of Hermas" is a second-century romance or allegory of great importance, which used in very early days to be read with much respect by Christians in many parts of the world. It has often been compared to the "Pilgrim's Progress," and the comparison will serve to indicate its general tone. The particular passage alluded to in our fragment is perhaps sufficiently interesting. It quotes: "[When the man who hath the divine spirit cometh into an assembly of righteous men who have faith in a Divine spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, filleth the man,] and the man, being filled with the Holy Spirit, speaketh to the multitude according as the Lord willeth. In this way, then, the spirit of Deity shall be manifested. For the prophetic spirit is the essence of the prophetic order, which is the body of the flesh of Jesus Christ, which was mingled with human nature through Mary." I have put in italics the passage from Hermas, the words in brackets being not now legible in the manuscript; the words which follow in ordinary type form a commentary on Hermas by some author not now extant, or, at all events (to speak more cautiously), not yet identified. The existence of the fragment gives additional evidence for the wide circulation of Hermas in the early church.—J. H. Bernard in S. S. Times.

John Yeardeley and his Travels.

(Continued from page 28.)

"Third Month 2nd.—After breakfast we had a chapter and held our meeting with Captain McPhail and his wife, and felt a little comfort in holding up the standard of religious worship. Something was given us to utter, both testimony and supplication.

"The next evening we dined with the governor. It was a state dinner, given to the ladies and persons of rank in the town; about twenty of us sat down; the repast was splendid, the dishes innumerable. At the head of the table was Captain McPhail in full uniform; his right our hostess in a rich Greek dress; his left a young lady in the full Italian style; M. Y. and myself were not the least singular appearance. All was done in good order, and a sweet feeling prevailed.

"4th.—We are like prisoners at large, not being able to leave the island till the steamer returns. Captain McPhail has kindly proposed repaying a visit to the continent to see a little of the natives who live in wigwags. These people like many others, suffered greatly from the Turks, and took refuge in Santa Maura, which has excited in them a feeling of gratitude for the protection of their English neighbors.

"About nine o'clock we started in the Captain's boat, a family party, not leaving even a baby at home. We had a pleasant sail of less than an hour, and found seven ponies waiting for us at the landing-place. The ponies were brought into the sea, and we mounted on pack saddles; some of our company being carried from the boat on men's backs. Thus ranged we set out, one by one, along the narrow goat-paths, accompanied by our retinue, none going before, and some following with the baggage. We wended our way among bushes of myrtle and mastic till we reached the willow-wood. It consists of about sixty perfect wigwags, one room each, with no other light but what admitted by the doorway, four feet high, and there and there a glimpse that makes its way through the wattles.

"The people having received notice of our visit had made a general holiday, and were all assembled, with lively good humor in their countenances, to greet our arrival. This is the first year that they have been left to enjoy their rights in peace since the destruction by the Turks of their little town, which stood at about fifty an hour's distance. Some of them possess property in land and cattle, and all live on the produce of their own farms, and produce their own clothing. These simple-hearted people show a good sense by avoiding all lawsuits, so common among the Greeks. They choose one bright old man, with two assistants, to govern them, to whose judgment they submit, and the heaviest punishment is to be shut up for two or three days in a solitary room in the convent.

"The wigwag where we alighted was sooted with visitors. We were served with coffee by our hostess, an interesting woman, with much expression of mildness in her countenance. After conversing a while with the villagers, and satisfying their curiosity as well as we could, I thought it a suitable time to bring about the primary object of our visit, and inquired who among them could read. A young man came forward who had been educated in the school at Santa Maura; we gave him a New Testament, and he read the greater part of a chapter in the gospels. Those who were in the room listened with surprise and attention, and many without looked eagerly in at the doorway

to hear what was going on. This was probably the first time they had heard the gospel in their own language. We gave them a few copies of the New Testament and some tracts, for which they hardly knew how to express their gratitude; and we requested the reader to continue the practice he had commenced.

"When this scene of interest was over we took a turn round the other huts. They are situated on the side of the hill, among myrtles, and command a delightful view of the valley. We passed by the common oven, and on looking in saw our dinner preparing. The table was spread in the hospitable wigwag which we first entered, a clean white tablecloth and napkins on a large board, with cushions around on boxes for chairs. The repast consisted of a whole lamb, well roasted, and two sorts of Yorkshire pudding, one of which was particularly good.

"This patriarchal repast being finished, we again went forth, and visited the convent of Pijia, distant from the wigwags about ten minutes' walk. Many of our new friends accompanied us, the judge with great solidity of manner leading the way. We passed a beautiful fountain at the head of the glen, and entered the monastic edifice, which is built of stone. The abbot, a fine old man, met us at the door with a pleasant countenance. He invited us into his cell; we had to stoop very low to save our heads, and the door-case was rubbed bright on all sides by the friction of this solitary inmate passing in and out. The hermitage consists of one room with a bed in the corner, screened by a slight partition; a lattice-window admitted a peep into the rich and lovely vale below, and the pure air of the mountain was not obstructed by glass. I had often heard of the Eastern custom of sitting cross-legged, but never till now experienced it in reality. We were desired to sit on cushions spread on the floor for our reception, and were served with the finest walnuts and honey I ever tasted; and while we partook of this hermit-like repast, there was a precious feeling of good, and I believe we had the secret prayers of the good abbot, as he bled ours. When we presented him with the New Testament, Genesis, and the Psalms, he kissed the books and pressed them to his bosom, expressing his gratitude for the treasure.

"Our next visit was to the habitation of a judge, which is of the same description as the rest, where we were served again with coffee. What pleased us was the sweet feeling of quiet which prevailed, of which I think some of them were sensible; one woman, our first hostess, put her hand to her heart and said very sweetly, 'I love you.'

"They would not let us depart without showing us their ancient custom of taking hold of hands and dancing round, singing meanwhile a sort of chant. Many of them came with us to the water's edge, and prayers were raised in our hearts for their good, and thanksgiving to our Divine Master for the comfort and satisfaction of the day."

"Having after various interesting experiences visited the four principal islands of the Ionian Archipelago, John and Martha Yeardeley turned their course towards the Morea.

"30th.—At six o'clock in the morning we put ourselves once more on the mercy of the waves of the Mediterranean, and had a quick passage of fourteen hours. The landing at Patras was frightful; a sudden squall threw us off the shore, and caused us to lose part of the rudder, so that we were obliged to get into a very small boat, which threatened to upset

every moment. We were, however, favored to land in safety on a projecting rock; it was nearly dark, and the whole had a terrific appearance.

"The plains near Patras, once beautifully planted with currants, olives and vines, are now perfectly desolate. The castle was in possession of the Turks eight years, who made continual sallies from it for provision and firewood, while, in order to disappoint them, the Greeks themselves assisted in the destruction of all vegetation; so that there is scarcely any green thing to be seen. The old town is a scene of ruins; the site of the new town is near the sea, where temporary shops and houses have been erected.

"It was difficult to find a shelter for the night; but a kind fellow-traveller assisted us, and at length we were pressed into a miserable dirty room, with only a board for a bedstead.

"At Patras we had abundance of consultation, whether to undertake the journey to Corinth and Athens by land, or to encounter the gulf. We concluded to venture on the latter, and contracted with the captain of a little boat to depart at five the next morning. He deceived us by not sailing at the time proposed; but we made an agreement with other sailors to go off in the evening, hoping to get to Corinth the next morning; but after tossing all night, we found in the morning the ship had only made twenty miles; and about midday the captain declared he could not go to Corinth, and must put into a small port on the opposite side of the gulf, called Galaxidi, and wait for better weather. We were exhausted as to feel thankful in the prospect of being once more on land. Nothing can be more comfortable than these small Greek vessels; in the cabin you can neither stand nor lie at full length.

"After some difficulty in getting on shore, we were led to the Khan, a very large room with a fire in one corner for boiling water, and a wine store; and round the side were benches which served for sitting by day, and on which the traveller spreads his mattress for the night, if he has one; if not, he must go without. We were desired to mount a ladder to a loft like a corn-floor, badly tiled in, and divided into four parts by boards about five feet high. The one division of this place assigned to us had no door, and when the windows were shut, which were of wood, there was no light but what shone through the tiling or was admitted between the boards. The place was soon furnished, for the boy brought us a mat and spread it on the floor, which was all we had a right to expect; but as we seemed to be visitors who could pay pretty well, they brought also a rough wooden table and three wooden stools.

(To be continued.)

THE BOOK OF GOD (Rom 1: 20.)

Chronicle deeply in the cosmic frame
History hides beneath life's present game,
Ready to be revealed

In that last time when He who made the world
Shall all his pristine purpose have unfurled.

Then, clear its ample field,
In one continuous web all eyes shall read,
As warp and woof, God's purpose and man's deed,

No more to be concealed.
Unitedly to weave that wondrous roll
Now be the craving of each earnest soul,

In that we so may find,
Our strength to stay the clipping of God's word!
Nor lend our aid to snare th' unconscious bird!

—Jacquard.

Let joy and faith and love increase,
Let reason rule, and wrangling cease.

History of a Ruined Life.

Some few weeks ago the celebrated actor Joseph Jefferson, made an address to the eight hundred convicts at the State prison in Boston. It was an impressive scene when Joseph Jefferson stood before his audience. The men were silent and attentive, while the actor seemed visibly affected. In his address, which was remarkably interesting, he told of a little experience he had while travelling in Australia.

He said: "I had left what I called my 'home station,' and was making an excursion in the 'blue gum' forest. I had galloped about twenty miles. Dismounting from the horse, I sat down to take a lunch. A large flock of cockatoos, those beautiful white parrots with yellow crests, came circling around and alighted in the trees overhead. I was watching the curious manoeuvres of these birds as they were chattering and hopping about among the limbs, when they stopped suddenly, as if alarmed. Something was evidently approaching of which they were in dread. They set up an awful scream, and with a tremendous flutter spread their wings and flew away.

"Just at that moment a large black collie dog came bounding out of the bushes and suddenly stopped in front of me. For a moment I was startled. The dog passed, eyed me keenly; then, coming slowly up, walked around me, and at last approached and licked my hand, which I held out to him. He then ran away.

"I had never seen a dog act in so singular a manner, and was wondering what it could mean, when a sharp, joyful bark warned me that he was returning, and, sure enough, he had come back, wagging his tail, and followed by the gaunt figure of a man, thin, clad, barefooted, and with a wide-brimmed, frayed straw hat on his head. He was about fifty years of age, and as he removed his hat and made a well-mannered, dignified bow, I could see that, though he was undoubtedly a shepherd, he had once been a gentleman.

"As he stood bareheaded before me, the wind blew his long, thin, sandy hair about the brow, and he regarded me with a strange, far-off look in his eyes. I met several shepherds after this, and noticed that same strained expression. They live so much alone—sometimes even three or four months without seeing a human being—that they form this habit of looking over the plains, hoping that they may catch sight of some one to relieve the awful monotony of their lives.

"The man sat down quietly beside me, and ate sparingly and rather mechanically of the lunch, always sharing his morsel with Jack his dog. I took out a flask of whiskey, and pouring out some of it into a cup, offered my guest a drink. His eye beamed with a longing look as he saw the liquor, and, turning on me a strange, frightened look, said: 'No; none of that.' Put it away, please. I don't like the sight of it.'

"It was now dawned upon me that my friend was a reformed drunkard who had come out to this lonely part of the world to avoid temptation. I had heard that there are many such in Australia, and that the shepherd's life was chosen as being the most isolated one that could be found.

"I rose to take my departure, when he said: 'You won't go to-night, will you? It's too late. I wish you would stay in my hut to-night. It's so long since I have seen a human face—over three months. A man only comes once in a great while to bring provisions, and that is all we see of humanity from one year's end to the other. Do stay to-night, won't you?'

"'I'd like to oblige you,' I replied; 'but they will be uneasy about me at the home station.'

"'But are you sure you know the way? You might get lost.'

"'Oh, no,' I replied.

"The poor fellow hung his head and looked the picture of despair.

"'How far is it to the hut?' I asked.

"'Only a mile, I assure you.'

"I agreed to go to it, so he started off at a good pace, fearing I might change my mind, I suppose. The dog ran ahead, barking, and I followed on horseback. We soon came upon his hut. It was built of mud, sticks, and straw, with the hard earth for a floor. The shepherd prepared a cup of tea—the usual beverage of the bush.

"The sun had gone down behind the low horizon with the same effect that it does at sea. As we sat outside, upon a couple of rude blocks of wood, drinking our refreshing tea, the moon rose up, shedding its soft light over this mysterious scene; there was no sound but the distant tinkle of a sheep's bell and the crackling of the little fire that was boiling the tea. The smoke went up straight and silently into the still air. The loneliness was bad enough with two men. What must it have been with one!

"I felt that there was something more in my profound acquaintance than I had as yet learned, so I lighted my pipe and began to draw it out. Here was a man who, to judge from his manner and speech, must have been tenderly reared and highly educated, and one, too, who had practised the busy calling of the law, yet, in a few years of isolation, the bright mind had become faded, and the human look of the face changed almost to the blank expression of a sheep.

"I questioned him about his past life. It seems he had been educated at Eton, then became a fast youth in London, where he studied for the law, and in a short time rose to be a successful barrister. He married early, and had one child, a daughter, born to him. After two years of wedded life he lost his wife and child. Despairingly, he took to drink, and, being weak and desperate, went down hill and lost his position.

"That, once lost in London, is seldom regained. Not so in America. Here, when a man falls, if he has the strength to brace up again, he goes to the West, and, rubbing up against a new society, absorbs fresh magnetism and recuperation at once. No one need despair in this land of the free. But London is compact. The Englishman hates to leave his home. His failings are known, and if he remains they are flung in his face. There is no escape for him, and, as his friends shun him, he falls into deeper disgrace.

"This was the trouble that had beset the shepherd, who, having a sensitive and perhaps weak mind, succumbed to the pressure that surrounded him, and, after a time, with a broken spirit, he left England and went to the colonies. He practised law in Melbourne for some time successfully, but the old habit came back on him, and, as he could not resist temptation, he buried himself in that sheep station.

"This was the story he told me, and there was no doubt of its truth.

"It was now getting late, and the shepherd insisted on my taking his couch—an old canvas cot, with a plain gray blanket spread upon it. So, as I was tired, I accepted the offer, and lay down for a night's rest. My companion stretched his tall figure on the grass outside. Jack lay between us.

"The strangeness of the scene, together with the strong tea, seemed to banish sleep from me and I must have been lying there for an hour with my eyes closed, but quite awake, when presently I heard something stirring. Opening my eyes I saw the shepherd sitting up in the doorway with his head resting on his hand. I seemed uneasy, and began restlessly to pass and down in front of the hut. The dog remained still, but I felt that he was awake, watching his master as he walked nervous backward and forward in the moonlight.

"Presently the shepherd stopped in front of the hut and came with a hesitating and irritable step toward the door. He entered slow and stooping down upon his hands crawl stealthily to the chair on which my coat was hanging. He put his hand into the breast pocket and drew forth the flask of liquor. A now he seemed bewildered, as if some strange emotion had seized upon him, and then fell up his knees as if in prayer.

"Suddenly he seemed to rise, and, instead of drinking the liquor, placed the flask untouched back in the pocket of the coat. Then, stretching himself on the floor with an apparent air of comfort and satisfaction, he went off to sleep.

"The whole proceeding so haunted me that it was broad daylight before I closed my eyes. When I awoke the sun was high in the heaven. My host had prepared breakfast. After a meal he spoke freely of the night's proceeding to me. I told him I had seen all that had taken place.

"'I thought it might be so,' he said. 'I told craving came upon me, so strong, too; but if I ever prayed for strength it was then. We at that moment there was a hand laid on my head, a calmness came over me that I had felt for years, and when I returned the flask, your pocket I knew then, as I know now, that another drop of liquor will never pass my lips. As God is my judge, I believe it was the angel hand of my dear wife that rested on my feverish head. It is all over now, thank heaven, and can leave this lonely place and return to the world again with safety.'—N. T. Advocate.

FOR "THE FRIEND."

Inward Worship.

DEAR FRIEND:—The editorial of to-day [Keeping One's Meeting Open Alone] brought to mind Caroline J. Westlake's Essay in the Seventh Month number of *Friends' Quarterly Examiner* on "The Light Within," and in it is produced Stephen Grell's testimony as follows: "whilst the fallow ground of my heart was preparing, I attended a meeting for Divine worship, appointed by two English women of the Society of Friends. The sight of them brought solemn feelings over me, but I soon forgot the and all things around me; for in an inward silent frame of mind, seeking for the Divine presence I was favored to find in me what I had so long and with so many tears, sought for without me. In the silence of the meeting I felt the Lord power in such a manner, that my inner man was prostrated before my blessed Redeemer. A secret joy filled me, in that I had found Him after whom my soul had longed."

An attendant has recently told me her experience. She said the first time she attended on meeting, she thought it cold and stiff, but concluding that the fault was in herself, she was again, resolved to attend to her own private business, and had a good meeting, and think she knows now the secret of true worship.

Ninth Month 24th, 1838.

Old and Young Preachers.

as for God his work is perfect, but human chinery always needs more or less repairing, altering, and this is especially true of the man arrangements which too often displace Divine order in the church of God.

There is in many churches much of needless toil, and in nothing is this more evident than in the conflict between the claims of youth and age in the pastoral field. Says one writer: "In almost all the churches the cry is, 'Give us young men,' and so the old men, the fathers experience, are put in by-places or quietly withdrawn, while the young men, fresh from the mills, with soft fibre, minus the ripeness of experience, are pushed into the focal light of prominent places, and burdened and broken off with what hardened manhood must carry with a fear and trembling. This is a double mistake. It dwarfs the young. It prematurely is the fathers' into the lean and slipped taloon." The young man ripens at once, with arrest, dwarfing is almost certain, the church loses from her chief places the men of years and experience."

Between these two classes of ministers, the old, struggling to retain position and support, and the young, reaching forward to acquire the place, the church feels impelled to make her choice, and the complaint is that the choice is frequently falls upon the younger men. Many-haired editors and ministers write about matter and bewail it, but what they can do to remedy it, is difficult to tell. Perhaps a reconstruction of their methods, and a return to modes which are sanctioned by the precepts and examples of the Lord and his apostles, might relieve the embarrassment.

The pastoral office as it exists to day is *utterly alien to the New Testament*. In that church Christ founded, there were set first, *apostles* by Christ, who were the foundation stones of the great temple; then there were *prophets*, persons who spake under Divine impulsions the edification, exhortation, and comfort of the people of God, in which ministry also all Christians were allowed to participate to some extent, as the Spirit of God directed (1 Cor. xiv. 1). There were then *evangelists*, or preachers of the gospel, proclaimers of the "evangel" or good tidings of the grace of God; and these were not a few scattered laborers, a sort of irregular corps of roving scouts, distinct from the regular order of ministers of the gospel; but who devoted his life to the preaching of the gospel was an *evangelist*, whether he preached in one place or in ten; whether he preached temporarily or continuously; or whether he held regular positions or offices in the church or not. Paul and Peter were evangelists as well as apostles; Philip was an evangelist as well as a deacon; and every preacher of the gospel of Christ is, in the New Testament sense, an *evangelist*.

In addition to evangelists there was another class of officers who are described by the words *pastors and teachers*. The pastors were not of the class, and the teachers another; but the pastors were teachers, and the teachers were pastors. These persons may have been preachers, or even apostles, for two apostles, at least, their later years filled these offices (1 Peter 1: 2; John 1: 3; John 1).

The Greek word rendered "*pastor*" occurs seven times in the New Testament; seventeen times it is translated into English *shepherd*, once it is translated into *Latin* "*pastor*," which is simply the Latin word for *shepherd*. The pastor is the *shepherd*; the shepherd was the

pastor. Christ was "the good pastor" or "good shepherd," though he was neither hired, settled, nor salaried; though he did not confine his labors to one place nor to ten places, but simply "went about doing good," seeking "the lost sheep of the house of Israel," and gathering them into the fold of God. Whoever does this work, does the work of a pastor.

In the New Testament we have an account of the organization or working of not less than a dozen primitive churches, and in every case we find that a class of officers called "*presbyters*" or "*elders*" were appointed (Acts xi: 30; xv: 2, 4, 6, 22, 23; xvi: 4; xx: 17; xxi: 18; 1 Tim. v: 1, 17, 19; Titus i: 5; James v: 14; 1 Peter v: 1; 2 John 1: 3; John 1). These were to perform the shepherd's duty. "The elders which are among you I exhort, who are also an elder, *feed* (or shepherd) the flock of God which is among you" (1 Peter v: 1, 2). From Miletus Paul sent to Ephesus, and called the *elders* of the church, and said to them: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers* (bishops), to feed the church of God which he hath purchased with his own blood" (Acts xx: 28). To feed the flock was to do the shepherd's or pastor's duty, and the original word expressing it is of similar derivation. Bishops, elders, presbyters, shepherds, pastors, teachers, are words which are applied to the *same class of persons*.

The directions which Paul gave to Titus read as follows: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a *bishop* must be blameless" (Titus i: 5-7). This indicates that the elder was a *bishop* or overseer, which accords with Paul's words to the elders at Ephesus, where he expressly calls them *bishops* or "overseers," and teachers them to do the work of *shepherds* or of *pastors*. At the beginning of Paul's epistle to the Philippians, he salutes "the saints in Christ Jesus which are at Philippi, with the *bishops* and *deacons*," showing that there was more than one bishop in the little church at Philippi. The direction given to Titus to "ordain *elders* in every city," accords with the practice of Paul and Barnabas who, having preached the gospel at Salamis, at Paphos, at Perga, at Antioch in Pisidia, at Iconium, at Lystra, and at Derbe, returned again to Lystra and Iconium and Antioch, "confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had *ordained* them *elders* in every church, and had prayed with fasting, they commended them to the Lord on whom they believed" (Acts xiv: 22, 23).

The church at Jerusalem was established in the same order, for when Paul and Barnabas and certain other brethren came to Jerusalem to consult about the calling of the Gentiles, "they were received of the church and of the apostles and *elders*;" and when the decision of the church was rendered, "the apostles and *elders* and brethren" sent greeting "unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia" (Acts xv: 4, 23).

The apostles then were the foundation stones of the universal church; they were the men who had personal acquaintance with the Lord, and whose testimony was concerning that which their eyes had seen, their ears had heard, and their hands had handled, of the Word of Life (Eph. ii:

20; Luke i: 2; 1 John i: 1-3). In addition to the bearing of this testimony they went forth and did the work of evangelists, preaching the gospel among the nations; and when through age or infirmity they labored in less extensive spheres, they filled the office of *elders* or *presbyters*, Peter saying, "The elders which are among you I exhort, who are also an elder" (1 Peter v: 1); and John addressing his letters, "From the *elder* unto the elect lady and her children;" and, "From the *elder* unto the well-beloved Gaius" (2 John 1: 3; John 1).

The apostles not only preached in public, but they also *taught* from house to house, as all ministers of Christ when [He calls] should do. But they did not take upon themselves those burdensome pastoral duties which consist in visiting all the saints and sinners of the congregation, sick or well, taking tea, and eating mince pie and roast chicken with them, and so acquiring with the good will of the people, a supply of [information]. But they went about where they might teach and benefit people, and having done the work assigned them were ready to depart into other fields.

The evangelists pursued a similar course, the providence of God determining their sojourn in a given locality. Sometimes it was for weeks, sometimes for months, and again for a period of years; and thus they were enabled to bear the message of salvation far and near, and publish the gospel throughout all the region round about.

For the protection and preservation of these churches, *elders*, *bishops*, *overseers*, or pastors were ordained or appointed. They were not salaried men, for the apostle Peter expressly charged the elders that they should "feed the flock of God," "*not for filthy lucre*, but of a ready mind" (1 Peter v: 2); and the apostle Paul, in speaking to the elders of the church at Ephesus, reminded them that his own hands had ministered to his necessities and those that were with him, and that notwithstanding he, devoting his life to the preaching of the gospel, had a *right* to live of the gospel which he preached, the *elders* of the church had *no such right*; for he says, "I have showed you all things, how that *so laboring ye ought to support the weak*, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xv: 34, 35). That which he did willingly, though not of necessity, he laid upon them as their *duty*. They were men whom the Holy Ghost had made *overseers* or *bishops* of the flock, men whose hearts were touched with sympathy for the weak and the weary, and who labored in the spirit of the Master to uphold his cause, and watch over his church. They were not required to be men of eloquence or education; it was not needful that they should be preachers; they were to be blameless husbands and fathers; they were to be men devoid of covetousness, not wilful nor soon angry, lovers of hospitality, sober, just, holy, temperate, not novices, or persons newly come to the faith and easily unbalanced by exaltation to honorable position; they must be men well-reputed of in the community about them; they must be sound in the faith, and apt to teach; while their families must be well governed, and their children not accused of riot or unruliness; and the reason assigned for these qualities was, "If a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. iii: 1-7; Titus i: 5-9).

These men assisted by deacons and deaconesses, who were servants of the church for the performances of these needful duties in it, had

the care and oversight of local flocks or churches where they dwelt. They fed the flock of God; and feeding a flock in this case did not mean shutting them up in a pen and dealing out dry beans and cut feed once or twice a day, as men do in this country, but in feeding their flocks the Eastern shepherds went before them, and led them forth into green pastures and by the side of still waters. So these shepherds fed their flocks, guiding them in [the Shepherd's guidance] teaching them the words of God, having a care over the sick and weak and feeble and unwary, and watching against grievous wolves that were to enter in, not sparing the flock, and against men that were to arise speaking perverse things, to draw away disciples after them (Acts xx: 29, 30).

Hence the whole pastoral work rested, not upon some green and callow student, just fresh from the college or the seminary, inexperienced in all matters pertaining to the world and the church, ignorant of human nature, and utterly unacquainted with the special wants of the individuals in his flock; but rather upon men who, dwelling among their flocks, knew them from the oldest to the youngest; knew how to guide and counsel and comfort and sustain them, and to help them on.

In such churches as these, where people met, not merely to listen to empty harangues, or elaborate essays prepared by ministers who must say something, whether they had anything to say or not, but rather to [worship and to] hear the truth, with exhortations delivered by men of sound speech, who were apt to teach, though perhaps not always of eloquent lips; and also to listen to those words which any Christian, prompted by the Holy Ghost, might utter for the edification and exhortation and comfort of the people of God;—in such churches, in upper chambers, in catacombs and caves, was the [leaven] of the gospel preserved and perpetuated and scattered abroad, by the personal contact of Christians with their fellows and neighbors, until it pervaded communities, subverted religions, revolutionized empires, and changed the face of the world.

To such churches as these, the messengers of God as they came were always welcome unless some Diotrephes, loving to have the pre-eminence, resisted and excluded them (3 John 9, 10). And it was such churches as these which tried those who said they were apostles and were not, and found them liars and rejected them (Rev. ii: 2). In these churches prophets, apostles, and evangelists were always welcome, and those who went forth for Christ's name's sake, taking nothing of the Gentiles, but carrying the message of salvation to those who were perishing for lack of knowledge, were helped forward on their journey after a godly sort, and enabled thus to extend the knowledge of God among the people to whom the [forward] name of Christ was yet unknown (3 John 6-8).

Such churches were not called upon to choose between the aged as pastors, and the young, nor were they called to decide whether Paul or Apollos or Cephas should preach to them the gospel of Christ, for they were taught that they had right and possession in all: "Whether Paul, or Apollos, or Cephas, or all are ours, and ye are Christ's, and Christ is God's" (1 Cor. iii: 22, 23).—*The Christian.*

[We might make some few further verbal changes in the above article, but its main purport, it is thought, will be welcomed by Friends.—Ed.]

Be not weary if we did doing.

For "THE FRIEND," TIME-KILLING.

At this moment, all the horror, distress and tumult which oppress the nations, are due, among other secondary causes through which Divine Providence is working out his purposes, to the simple one of their not having enough to do.—*Kuskin.*

War is the giant of the arts;
And every art's an art of war.
Philanthropy makes glad our hearts;
But sentiment deals many a scar.

Philanthropy and sentiment
Are off-sets from a noble root.
Both make the yearning evident
Which turns beyond the earth for fruit.

But both may be diseased: and then
Their enmity originates.
For both are healthy only when
They keep their spiritual traits.

Refinement and corruption wage
The elemental war of life;
The spirit holds the only gauge,
Which truly tests the surging strife.

The Spirit serves not time nor place;
Refinement is the Spirit's speech:
The law of flesh knows no such grace:
Corruption only it can teach.

So art and war ofttimes support
A certain transitory sway.
The tyranny of time to thwart,
The fungous force of flesh to stay.

But where refinement eminent
In every branch of life is known,
Philanthropy and sentiment
In fruitful harmony are shown.

A PSALM.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gown;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

A BEAUTIFUL THOUGHT.—There was a great pile of bricks on the pavement—more than a wagon-load. The owner wanted them piled back in the yard where he could use them when he wanted them. Several boys were asked to do the work, but they all refused. Finally a little fellow, not yet ten, said he would do it for a dollar.

"But you can't carry those heavy bricks," said one of the other boys.

"I can carry one at a time, and I want that dollar."

So he went to work and carried those bricks back, one or two at a time. He got the dollar, and a neighbor who saw him at work gave him a half a dollar more, "just because he was so plucky." And so it is with all the hard work; we only need to do a little at a time, and by and by it is all done.—*Selected.*

The Real Heathenism.

FROM AN ADDRESS BY ISABELLA BIRD DISHOP.

I think that we are getting into a sort of man-and-view of heathenism—not of African heathenism alone, but of Buddhism, Hindu and Mohammedanism also, which prevail Asia. Missionaries come home, and they drain from shocking audiences by recitals of awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is! How corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is public opinion interpenetrated by Christian which condemns sin or wrong. There is no ing except the conscience of some few who, seeking after God "lest haply they might lose after Him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains w which he has bound two-thirds of the human race.

Just one or two remarks as to what these faiths do. They degrade women with a finite degradation. I have lived in zenanas; harems, and have seen the daily life of the eluded women, and I can speak from bitter experience of what their lives are—the intellectual dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight in factually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure a favorite wife, to take away her life, or to take away the life of the favorite wife's infant. This request has been made of me nearly a hundred times. This is only an indication the daily life of whose miseries we think so little and which is a natural product of the system that we ought to have subverted long ago.

It follows necessarily that there is also a finite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbaric tortures, brutal punishments, oppression, office corruption, which is worse under Mohammed rule—of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home, nothing to righteousness, temperance or judgment, come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what, a dread of everlasting rebirth into forms of obnoxious reptiles or insects, or tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

SICKNESS WHERE CHRIST IS NOT.

And then one comes to what sickness is them. If one speaks of the sins, one is bound to speak of the sorrows which humanitarianism as well as Christianity, would lead us to away. Sickness means to us tenderness about us, the hushed footfall in the house, every thing sacrificed for the sick person, kindness

hubs, who, maybe, have been strangers to the skill of doctors ready to alleviate every pain—all these are about our sick beds, to offer with loving relations and skilled nurses; if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest among us. And, besides, there are the Christian ministries of friends and sisters, all that can make a sick-bed a time and blessing enters our own sick room, even where the sufferer has been impatient, "who is able to save to the very uttermost," and by the sick bed ready even in the dying hour to cleanse and receive the parting soul. In case of the Christian the crossing of the river time of triumph and of hope, and "O death, where is thy sting? O grave, where is thy victory?" sounds over his dying bed.

But what does sickness mean to millions of the lowly creatures in heathen lands? Throughout the East, sickness is believed to be the work of demons. The sick person at once becomes the object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed, rarely visited, or the astrologers, or priests, or medicine men, or wizards assemble, beating drums and gongs, blowing horns, and making the most fearful noises. They light gigantries and dance round them with their incantations. They beat the sick person with clubs to drive out the demon. They lay before a roasting fire till his skin is blistered, then throw him into cold water. They stuff nostrils of the dying with aromatic mixtures, and in some regions they carry the sick sufferer to a mountain top, placing barbells and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid wishing to go into training as a medical missionary. The woe and sickness in the christianized world are beyond telling, and I could ask my sisters here to remember that the woe presses most heavily upon women, who, in seclusion of their homes, are exposed to the most barbarous in the hour of "the great travail and peril of childbirth," and often perish miserably from barbarous maltreatment.

I do not pretend to any commandment or revelation. But if at any time I form a plan, propose a journey or a course of conduct, and, perhaps, a silent obstacle in my mind I cannot account for. Very well; I let it think it may pass away; if it does not pass away, I yield to it, obey it. You ask me to describe it. I cannot describe it. It is not an angel, not an angel, not a dream, not a law; it is too simple to be described; it is but a grain of mustard seed. But such as it is, it is something which the contradiction of all mankind did not shake."—*Emerson (from Woodbury's case).*

Items Concerning the Society.

The Heroic Quaker Pet.—The *London Spectator* writes: "Only a man of heroic fortitude and superhuman insight will calmly calculate the chances, then, and unload his revolver and unbuckle his sword in a room full of dangerous men all armed to the teeth. Such action cannot be expected of an Emperor of Russia. Yet, depend upon it, if some Power is found brave enough and wise enough to act the part of the heroic Quaker, the day of disarmament will find few sincere advocates."

There is this difference, however: The "heroic Quaker" does not "calculate chances." His principle is uncalculating conformity to the Spirit of Christ, whatever may be the "chances" or consequences. —[Ed.]

Attempt to Steal Penn's Body.—An attempt was made early on Fifth-day morning to steal the body of William Penn, whose remains are lying in the graveyard of the Quaker meeting-house at Jordan's, Buckinghamshire. It has been suspected for some time past that a surreptitious attempt to remove the remains would be made, and the burial ground was guarded, but the watch was recently withdrawn. On Fifth-day the inmates of a cottage near by were awakened by the barking of a dog, and at daylight they found that Penn's grave had been partially opened. A couple of feet of the soil had been removed, and a spade and some newspapers were lying near it. It was evident that the bones of the remains had been disturbed by the dog.

The police have been investigating the matter, but thus far no further trace has been found of the ghouls. The burial place lies secluded in a valley, and apart from American tourists, few people visit the spot.

A well-dressed American, who was lately seen wandering about the cemetery is suspected of being the rascal who attempted to rifle the grave. He is believed to be a "crank," and was seen near the burial ground. On the morning following the disturbance of the grave this man walked to the town of Hemel-Hempstead, where he told a woman that money belonging to him was buried in Penn's grave.

The caretaker of the graveyard says that several years ago some Americans offered him a large sum of money to steal Penn's body.—*Associated Press, Twelfth Month 8th.*

Disavowment of Joel Bean and Others.—The following information is contained in a letter from James Bean to the *British Friend*:

"We have just learned that thirteen members of College Park Meeting [California], have been disowned or dropped as members of 'Friends' Church' by the Iowa Yearly Meeting, Iowa. Several weeks ago Alice Vail, a member, wrote to New Providence Monthly Meeting asking for a certificate of her membership, which she could present to some meeting here. The clerk replied that her name had been, with a number of others, dropped as members by the Monthly Meeting. As all our membership, for some reason never explained, has been changed from Honey Creek to New Providence, the remark, 'a number of others,' led me to write, asking the names of those disowned. The clerk answered, simply giving the list of names taken from the minutes, without note or comment. The list includes the names of Joel Bean, Hannah Bean, with their children and grandchildren, except one daughter and whose membership is in Philadelphia, James Bean and wife, and their children, and Benjamin Jones and his children and Alice Vail. So far as known, no charges were made against them, no committee appointed, and no notice given either before or after the action of the meeting, and we would probably never have been informed but for the circumstance of Alice Vail's writing."

Benjamin H. Jones was more than eighty years a member, and sixty years an honored minister of the Society. He was one of the most loving of men, with an exceptional gift in the ministry, and travelled extensively in the United States. He was universally esteemed out of the Society as well as in. He removed from New England to California in 1881, with clear certificate, to San Jose Monthly Meeting. Almost immediately his membership was transferred with others to Honey Creek Monthly Meeting, by order of the Quarterly Meeting, and he was never again privileged to attend a Meeting for Discipleship, of which he was a member. He was subsequently deposed from the ministry by Iowa Yearly Meeting, and three months after his death his name was struck from the records as a member of the Friends' Church. Joel and Hannah B. Bean were many years clerks of the Yearly Meeting, and were for forty years ministers. None were more loyal or did more to build up Iowa Yearly Meeting.

"The reason for laying down San Jose Monthly Meeting, as appears by record, was the answer to three doctrinal questions, sent by a committee, with the charge that each must be answered with an unqualified affirmative. I gave them from memory, but believe correctly."

"Question.—Do you believe in the Deity of Jesus Christ, who was born of the Virgin Mary?"

"Answer.—We believe that the Lord Jesus Christ, who was born of the Virgin Mary, was true God and perfect man, and that in Him dwelt all the fulness of the Godhead bodily."

"Question.—Do you believe that the literal blood of Jesus Christ shed on Calvary, was and is, an atonement for sin?"

"Answer.—We believe that the sacrifice of the life and blood of Jesus Christ, who died on the cross, was, and is, an atonement for sin."

"Question.—We ask in particular—do you believe that the Holy Spirit dwells only in the righteous?"

"Answer.—That the Holy Spirit dwells in the unrighteous is an expression we have never heard used by any teacher amongst us. That the light and spirit of Christ is in all men, as God's witness, is believed and taught."

The Committee of their report say, "These answers satisfy us that the governing part of San Jose Monthly Meeting (who did not write them), are not sound in the doctrines of the Christian religion. We recommend that the Monthly Meeting be laid down and the members attached to Honey Creek Monthly Meeting, Iowa."

The real cause for laying down the Monthly Meeting, as afterwards explained by one of the committee in the *Christian Worker*, was: "A doubt of the 'fealty' of the Monthly Meeting, because they gave Joel Bean a minute to accompany Isaac Sharp, which they had been told not to do."

"The trouble in Iowa Yearly Meeting in recent years, which has driven many to the 'Smaller Body,' has not been because of methods, or opposition to revival work, as claimed, but the persistent determination of a few leaders (not all in Iowa) to force upon the Society their peculiar dogmas and intolerance towards all who could not accept them."

"Although much of the bitterness has passed in the long years of persecution, I believe my brother feels this final rejection the more keenly from the thought that under the rules of Discipline no Yearly Meeting would now receive them, even as members, except those with which London does not correspond, any one of which would welcome them gladly. But this would mean rejection by London. And yet their church, home and life work has been in the Society of Friends."

Religious Notes.

We have often prayed for a ministry of power, but we believe that the ministry of power cannot come until we have a ministry of Truth. The Holy Spirit will and should be the power of the Spirit of Truth who leads into all the Truth.—*Am. Friend.*

A call for a State Congress of religion, signed by clergymen of different denominations, has been issued. The call is the outcome of the alleged conditions mentioned in a recent sermon by Dr. DeCosta, who attributes a religious indifference to denominationalism. The proposed congress is intended to bring ministers of different denominations together on fraternal lines to discuss measures of religious and moral reform.—*Ledger's N. Y. Letter.*

We never think of Christianity as a thing of yesterday or of to-morrow only. It is the one eternal force in the world. An American on the platform of a railway in Southern India met a Brahman, also waiting for the train. "You are an American," the Brahmin said, "and I am an Asiatic. You belong to a conquering faith; I belong to a dying faith. Every ethnic faith saves Christianity is on the road to the graveyard. Not one has power of expansion. That means that the child of death is coming. The so-called ethnic faiths are dying faiths, sorrowing sisters, clad in black, for whom there is no to-morrow."—*Bishop Hurst.*

Belief and Duty.—If God has given us a revelation of his will, whether in the laws of nature or a kingdom of grace, that revelation not only illuminates, but binds. Like the credentials of an earthly ambassador, it is the public seal of the credentials of that revelation should be tested. But, if it be found genuine—if we have proofs of its being genuine equal to those of which, in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional enquiry, but servants of God, under the public seal of the children of a Father, and each of us already bound with the bonds which those relations imply. The head and knee must bow before the Eternal, and the Divine Will must be embraced and followed by man with all his heart, with all his mind, with all his soul, and with all his strength." (1890).—*W. E. Gladstone.*

SUMMARY OF EVENTS.

UNITED STATES.—Four soldiers and one Indian policeman were killed and nine wounded in a skirmish with Indians at Bog-Ah-Me-Gu, Shirk's Point, near Bear Island, Minnesota, on the 5th inst. Liqueur was the cause of the trouble. The U. S. soldiers have now ended. The attitude of the Indians is thus plainly set forth: "It has been difficult to make the Indians comprehend why they should be punished for selling whiskey to each other, when white men in the States are allowed to do so freely and without impediment. The untaxed 'rum' cannot exist on the logic of such discrimination, and the license system adds to their perplexity. Eighteen or twenty Indians have been punished for selling whiskey to their neighbors, and the neighbors who bought it were taken to Duluth and held as witnesses until the trials were over, when they were released and told to go home. They received their witness fees and their mileage, and most of them proceeded to get roaring drunk on the money. Nobody prevented them from buying whiskey in Duluth, and the men who sold it to them were not punished with which they consider a rank injustice on the part of the officers of the law."

During the Tenth Month there was an increase in the collections of the internal revenue over the corresponding month of 1897 of \$11,006,225.

On the 7th inst. the Peace Commissioners in Paris met in joint session, and the points to be taken under consideration. Propositions in writing have been exchanged, and each Commission in recess will separately deliberate upon them.

Admiral Sampson is sick in Havana; his wife has been visited by several Cuban ladies and shown marked attention. News of sufficient interest is being received by the Cuban Junta in New York from Cuban soldiers.

It is stated that the disposition of the troops in the Philippine Islands, before General Merritt's departure was ordered to warlike the view that a large or complete holding of the Philippines by the United States was contemplated.

President McKinley has called the Military Commission in Porto Rico that the island must be evacuated by the Spanish forces on or before Tenth Month 28th, and that the Spanish Commission be informed. The Cuban Evacuation Commission have been notified that the Spaniards will be expected to be out of the island by Twelfth Month last.

Joseph Simon, of Portland, Oregon, was elected United States Senator by the Oregon Legislature in joint session, rejecting the full Republican vote. He favors the gold standard of value.

The majority for the Democratic candidate for Governor in Georgia is 55,000. All the Congressional districts are Democratic. Several counties have reversed the popular vote of the year ago.

The number of cigarettes made in the North Carolina last year was 27,490,000 less than the year before.

Twenty thousand or more people, it is said, have hurriedly left their homes in Mississippi and have gone North to escape yellow fever. In Jackson, Miss., there have been 44 cases since Ninth Month 27th.

Reports from various points of Georgia indicate that the storm of the 2nd, 3rd and 4th instants, was disastrous to the cotton crop and the damage sustained is believed to have reached \$5,000,000.

Fifty are reported as being stranded; thirty-seven colored people lost on Campbell's Island; and eighty persons on Butler's Island. The last named place is mostly populated by colored people.

A. W. Q. says in the *Public Ledger*: Although the first discoveries of asteroids (the little planets lying

between Mars and Jupiter) created great excitement, the fact that their number has augmented until they are reckoned by hundreds, causes little attention usually to be paid to the heralding of another stranger. But the last find is unique, in the distinction that its orbit is so eccentric that a portion of it is nearer the earth than that of Mars. At times it will be less than 15,000,000 miles distant from us.

DEATHS.—This city last week were reported to number 408, which is 26 more than the previous week and 63 more than the corresponding week of last year. Of the foregoing 217 were males and 191 females; 42 died of consumption; 31 of marasmus; 30 of heart disease; 22 of diphtheria; 19 of old age; 18 of inanition; 17 of apoplexy; 17 of cancer; 14 of typhoid fever (4 being soldiers); 13 of inflammation of the brain; 12 of nephritis; 11 of pneumonia; 10 from casualties; 9 of bronchitis; 8 of Bright's disease; 8 of peritonitis; 8 of cholera infantum and 8 of convulsions.

Markets.—U. S. 2½, 99 a 100; 4s, reg. 110½ a 110; new 4s, 102½ a 103; 11½ a 113; 3½, 105½ a 105½; currency 6½, 102½ a 103.

COTTON ruled steady at 5½ cents for middling uplands.

FEED.—Winter bran, in bulk, spot, \$13 a \$13.50; spring, in sacks, \$12.50 a \$13 per ton.

GRAIN.—Winter super, \$2.45; do, extra, \$2.50 a \$2.55; Pennsylvania roller, clear, \$3.00 a \$3.25; do, do, straight, \$3.30 a \$3.45; Western winter, clear, \$3.00 a \$3.25; do, straight, \$3.30 a \$3.45; do, patent, \$3.50 a \$3.65; spring, clear, new, \$2.90 a \$3.10; do, patent, new, \$3.10 a \$3.25; do, patent, new, \$3.30 a \$3.45; city mills, \$2.80 a \$3.00; city mills, extra, \$2.50 a \$2.75; do, patent, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.55; do, patent, \$3.50 a \$3.40. RYE FLOUR.—\$2.55 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR—\$1.50 a \$1.70 per 100 pounds as to quality, for new.

GRAIN.—Best wheat, 68½ a 69c.

No. 2 mixed corn, 34½ a 34c.

No. 2 white oats, clipped, 28½ a 28c.

BEEF CATTLE.—Extra, 54 a 56c; good, 45 a 50c; medium, 43 a 45c; common, 41 a 43c.

PORK.—AMERICAN, extra, 41 a 43c; good, 4 a 43c; medium, 41 a 43c; common, 39 a 41c.

HOGS.—Best Western, 53 a 55c; and 51 a 53c for other grades.

FOREIGN.—The stand taken by the Marquis of Salisbury on the question of the occupation of Fashoda is approved in England. It is his opinion that such a net will find a way out of the difficulty in the report asked from Major Marchand, who, it is expected, will respond to a hint from the French Foreign Office, will declare his position at Fashoda untenable. The publication of such a report, it is held, would fully justify the action of the Government.

A joint note from the Powers to the Sultan delivered on the 5th inst., insists that the Turkish troops must evacuate the island of Crete within a month.

On the 7th inst., Ismail Bey, Civil Governor of the island of Crete, informed the consular minister that the Sultan will withdraw the Turkish troops from Crete in accordance with the demands of Great Britain, Russia, France and Italy, who presented to the Porte a collective note calling for a withdrawal of the Ottoman forces, and requiring an answer by a week from that date.

The strike in Paris has extended to nearly all the building trades and it is feared the railroad men will join the movement. Work on the Exhibition buildings has ceased.

A despatch of the 7th inst., from Paris, says: "A large meeting of violent men was held here to-day."

After a number of violent scenes had been made regarding the Governments conduct of affairs, the meeting adopted a series of resolutions, aiming at the improvement of the economic situation, including the withdrawal of permission to the Bank of Spain to increase the issue of banknotes in pesetas (half a billion dollars), the payment of the interest on foreign debt holders in pesetas, and not in francs; large reductions in the public expenditure, including pensions, the closure of the military schools for the next ten years, the reduction of the officers' pay, the highest salary of 10,000 pesetas, and a vote in aid of the sufferers from the war."

A despatch from Madrid says the cost of the Cuban and Philippine campaigns will exceed 3,000,000,000 pesetas (\$600,000,000).

Fifty are reported as being stranded; thirty-seven colored people lost on Campbell's Island; and eighty persons on Butler's Island. The last named place is mostly populated by colored people.

The Chinese Legation in Paris officially denies the reports of the death of the Emperor of China.

A ferry boat was capsized on the 4th instant while

crossing the Indus at Mittankote, a town of the P. J. and, one hundred passengers were drowned.

Troops returning from Khartoum are said to "bring like flies from every direction, supposed to be due to canned beef and indulgences in cheap spirits."

The report that the treasure of the Khalifa, valued at \$50,000,000, had been found and was being forwarded to Cairo, is without foundation.

According to a special from Shanghai, a fire on the 2nd inst. killed from one hundred to one square mile the city, including the Government buildings, and people. It is feared that a thousand lives were lost.

A telegram from Austin, Texas, dated Tenth Month 4th, says: "The State Board of Health to-day received information from Mexico stating that the yellow fever situation there is growing worse instead of better; that the number of cases were increasing daily; mortality is not reported very heavy, however. The border guard has again been strengthened by men to keep fever refugees from getting into United States."

RECEIPTS.

From Henry Bell, Agent, Ireland, 66, being 10 all things each for Daniel Alesbury, Richard Allen, J. Douglas, James Green, Forster Green, James Hobbs T. M. Haughton, H. A. Upchurch, Susan William Wm. White, Thomas R. White and John W. Dugan.

NOTICES.

WANTED.—A young woman French wishes posted to teach little children at their homes.

Address, "S" No. 47 Saunders Ave., West Philadelphia.

WESTOWN BOARDING SCHOOL.—A stated meeting of the General Committee is to be held in Philadelphia on the 21st inst., at 11 A. M. A meeting of the Committee on Instruction the same day at 9 A. M.

Wm. Evans, Clerk.

WESTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be presented to WILLIAM E. WICKERHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. Smedley, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia on the 7th and 8th, and 2:53 and 4:32 P. M. Other trains are met by request. Stage fare fifteen cents; after 7:30 P. M., twenty-five cents each way. To reach the school, telegraph, wire West Chester, Phone 85.

EDWARD G. Smedley, *Superintendent*.

Receipts for Fund in aid of the Dukhobors.

J. C. \$50; R. G. R. \$5; F. G. R. \$5; S. W. M., E. L. R. \$30; J. T. N. (Mass.) \$5; E. C. \$10; S. \$10; E. C. \$10; S. L. A. \$20; W. C. W. \$4; S. E. \$1; C. W. \$80; R. C. M. \$20; A. H. \$1; S. B. S. \$1; N. M. \$10. Total subscription Tenth Mo. 11th, \$2,764.55.

Friends in England having done all they can be expected to do, at present, a great opportunity is presented to Friends in America to provide means for the transportation to Canada of the remaining Dukhobors.

Wm. Evans, Treas., 252 S. Front St., Philadelphia.

DIED, at the residence of his son-in-law, Will Nicksel, near Cardington, Ohio, on the 4th of Nov. Month, 1898, JOSEPH MORRIS, in the ninety-fifth year of his age; a member of Upper Springs Monthly Meeting. O. Although he lived remote from meeting, yet he took a deep interest in Society matters, and was particularly concerned that no depart be made from the principles and doctrines of our Friends, believing them to be in unity with the gos of Jesus Christ. He bore his sufferings with patience, saying, "The shackles of mortality are loosening a I am entering into rest." His friends have the e eoling of his death. "All is well."

at the home of his son, Lucinda Saxton, in Salem, Ohio, on the twenty-sixth of the Nov. Month, 1898, HARMON RHODES, in the ninety-seventh year of his age; a member of Chesterfield Monthly Meeting of Friends, Morgan Co., Ohio.

WILLIAM H. PILE'S SONS, PRINTERS.
No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM,

NO. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Flag and the Cross.

In this day of nailing the flag above the cross
her than beneath it, we are pleased to see,
in a military paper, the *Grand Army Record*,
the true doctrine on true patriotism.

It serves also to explain in part Friends' dis-
taste for formulating in the church any "out-
ward sign for an inward grace," in view of the
inadequacy of such emblems to be made an out-
ward substitute for an inward grace. What we
call "testimonies for truth," however, though
they may be used hypocritically, are of a dif-
ferent order and intent,—not shown for signs of
inward graces, but reminders under grace
man's duties and confessions of whose side we
are on for certain principles.

The *Grand Army Record* avers that if waving
flag, shouting for "Old Glory," in dressing up
uniforms for exhibition on dress parade or
any other such cheap performance is patriotism,
and, indeed, it is very easy to be a patriot."
So," the same article continues, "we could say
out Christianity."

If mere talk, if the waving of a cross, if attend-
ing church in a regulation suit of clothes, and the
giving of money to the church, if this is Christianity,
and, indeed, it is very easy to become a Christian,
if at patriotism means the standing by and up-
holding the laws and free institutions of the United
States, equally and alike, for the poor as well as
the rich, it may involve a moral courage far rarer
than the bulldog courage of the battle field. This
moral courage to do right, to act honestly, and to
do each one his due, is the great need and the
great lack of the present day. Manhood, character,
and who are not scoundrels, but think for them-
selves—these are the factors which make American
citizens, and who will make patriots when patriots
are needed to save the Republic.

Real and Constructive Calls.

When sixty young persons lately offered
themselves for religious service in heathen
lands, fully one-half of them gave reasons like
these: "The Master calls," "Jesus wants me,"

"I have heard God," "To hasten the coming of
the King," "God calls me," "Obedience," "Re-
peated calls to an unwilling heart," "Called,
and never released," "My life motto is, 'What-
soever He saith unto you, do it.'"

Most of these, being expressed as the inward
call of the Spirit, appear on the right founda-
tion. The reason of another was, "Because He
said so." If this was the immediate and present
voice of the Shepherd leading him forth per-
sonally, such obedience is blessed. But if it be
appropriated as a duty merely by a construc-
tion which one gathers for himself from a gen-
eral text, it is a call assumed from the letter
rather than witnessed from the Spirit. It is
such commissions, inferred as by reason and
not witnessed in a direct spiritual baptism and
anointing for the service, that Friends do not re-
gard as valid. Authority to baptize spiritually
into the Divine name is as inseparable from the
"great commission" as the word "go." Let
not man put them asunder, witnessing the in-
ward commission without going, or going on a
text without the baptismal anointing.

The "therefore" for going (Matthew xxviii:
19), appears not founded by our Lord on a
standing commission for any Christian to take
up, or a marching-order once for all future dis-
ciples, but on his authority promised to be with
them: "All authority is given unto me in
heaven and in earth. Go ye therefore, etc. Lo,
I am with you all the days, even unto the end
of the world." Elsewhere He said the same:
"Without me ye can do nothing." And we do
not find that the journeys of any of the first
missionaries or apostles were based on that text,
but they were of the fresh putting forth and
leading of the Spirit of Him who uttered it.
Notwithstanding the word "missionary" has been
a much-abused word, so that Friends have had
reason to grow shy of it; yet they have, as hun-
dreds of credentials for ministers to travel or
sojourn abroad will testify, shown themselves
in sympathy with a true missionary spirit, when
they could have confidence that it was such.

But as regards this word "missionary" both
it and the word "apostle," while coming from
different languages, mean one that is *sent*. While,
however, the word *apostle* is still understood in
its New Testament use, as one sent forth of God;
the word *missionary* in common usage has re-
ferred very loosely to the Divine source of send-
ing, and very closely to the religious purpose
for which one goes. The reason given by a can-
didate mentioned above, "To hasten the coming
of the King," is typical of the "missionary"
order of expression, while the others were in

form more apostolic. But the call for a Chris-
tian service is not derived from the object in
view, but from Christ's immediate and perceived
authority. Through viewing the end desired
the tender heart gets a lively interest and sym-
pathy, but it is from the Author of every good
word and work that the true missionary wit-
nesses his true commission.

Yet these tender sympathies with fellow-
beings needing help, because they may not at
first have reached the sanction of a call, are not
for that reason to be stifled, as visited upon us
for no purpose. To disregard them tends to
poverty and deadness. They are preparations
for something; and when a clear opening of
duty comes, their blessed shining, and their
sweetening of the service called for by Christ,
augments the praise with which all his own
works praise Him.

But the chief damage done to the word "mis-
sionary" is in the house of its friends. Boards
of foreign missions have so inconsiderately
spoken of themselves as sending a missionary
here or there, or have been asked so much to
send a mission to some field, that no wonder the
word missionary came to Friends' minds to
mean a man sent agent. Their loss of confi-
dence in the meaning put into the word by
popular use, has seemed to place consistent
Friends in the false light of being opposed
to the object which missions have in view.
They are in sympathy with that object, the
drawing of all men everywhere unto Christ
through as many as are called of Him to be his
instruments for that end; but they desire that
these shall be true missionaries, experiencing
his sending and accompanying, and not merely
well-meaning delegates of an organization. They
deny men's authority to send, or to call. Even
an apostolic church must wait on the Lord to
recognize his call which an individual may have
apprehended; as when the Spirit said to that
harkening church: "Separate [for] me Barna-
bas and Saul for the work whereunto *I have*
called them." Thus endorsing their calling and
election they could help them to, but not pre-
sume to send them. If the word "send" is else-
where in Scripture used as of men in such mat-
ters, it is in this sense—of forwarding the Divine
sending. It is in this sense, also, we doubt not,
that the spiritually minded in all churches would
use it. But it is misleading for men to say
send, when they mean *help*. May the word
missionary, by apostolic leadings and movings,
be permitted to recover more and more its
apostolic meaning. In discovering our callings,
may the Spirit which maketh alive transcend

the letter which, however logical, yet lifeless, killeth. Or if the letter spell the Spirit's direct message to us, may we not be disobedient to the heavenly vision.

And may no man's misuse of the term "missionary" close our ears to the hearing of the Master's call in any direction, foreign or domestic. No man's forwardness will excuse us in the day of account, for backwardness. Nothing is truly progressive that outruns our Guide, no one slow that abides and moves with Him. To follow Him laggingly and afar off, like Peter, leads to denial; to follow Him closely brings into fellowship. And in his fellowship must our gathering be, else it is a scattering. If we decline to gather with Him because some scatter, our decline is sure.

FOR "THE FRIEND."

The Heart's Convincement.

The essential work of conversion to God is, in its final resolution, not a matter of the intellect at all, but of the heart. "Create in me a clean heart, O God, renew a right spirit within me," was the Psalmist's aspiration; and the apostle has said, "He is not a Jew, [i. e. one of God's chosen people], which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter."

It was to the renewing of the heart, which is the seat of sin, that the labors of the first Christians above all tended. The world still stands in need of the same teaching, for in these latter days of the waning nineteenth century, the stronghold of the strong man of sin is still the heart, just as it was in the first. As in that early time when to Jews and Greeks, Christ's apostle preached Christ, the power of God and the wisdom of God, as the way of salvation, so to-day his ministers should determine to know nothing among men but Jesus Christ and Him crucified. He alone is able to search the recesses of the heart, to bind the strong man and spoil his goods. That men's hearts as well as their lips shall, out of the abundance of experimental knowledge of Him and the power of his resurrection, own Him as Lord and Saviour—is not this the chief end of religious labor?

S.

CHOOSING A CALLING.—The three most important choices for any young man to make are—a Saviour for his soul, a good wife for his home and the right occupation for his life. On this last point let me offer a few practical suggestions.

In selecting your occupation, endeavor first to find out what the Creator made you for and the secret pointing of his Spirit. Consult your natural bent and talent. If you have mechanical skill, then employ it in some mechanical pursuit; if you have a talent for trade, you may seek an opening for your energies in a counting room or a store. If you have a natural aptitude for medical science and a medical enthusiasm you may strive to become a physician. A decided mathematical capacity will suggest the profession of an engineer. Study yourself; study the leadings of Providence, and pray earnestly for Divine direction. A man seldom fails in life who understands his forte, and few ever succeed who do not understand it.—*Theodore L. Cuyler in the Evangelist.*

The Day of Small Things.

Leena was a dreamer. Her favorite books were those that told of deeds of daring, or lives devoted to high and noble purposes. Hours that should have been spent in attending to the duties that were really hers, passed in imagining the good she would do if she had great wealth. How she would found hospitals, build churches, and send relief to the distressed. Or how she would love to go to heathen lands as a missionary, and write home reports of the great work she was accomplishing, to be read aloud to crowded audiences. Or how, if she had great talent, she would write books that should become so famous that her name would be a household word in every cultivated home.

Her Uncle Philip, who was spending some time in his brother's household, learned to take much interest in the imaginative child, and into his sympathetic ears she poured the thoughts and feelings that she carefully concealed from others. Realizing the dangers that might beset the pathway of the little girl he loved, if she spent her life in following shadows, instead of grasping realities, he determined to give her a lesson that might impress her, in the whimsical way that was peculiar to him.

The night, therefore, before he left, he called her to him. "Leena," he said, "what time do you get up in the morning?"

"At seven o'clock," she replied.

"And you go to bed at nine, I believe. Tell me, now, how long your day is?"

"Fourteen hours," she answered, readily.

"How many minutes are there in those hours?" he asked.

Leena hesitated, then took her pencil and worked out the sum. "Eight hundred and forty," she answered; "but why do you ask me that?"

"You will know to-morrow," he replied.

The next morning, as he bade her good-by, he said: "You have been very kind to your old uncle, my child, and he has left a present for you in your room. It is a present from which he hopes you may derive both pleasure and profit."

When Leena went up-stairs she found upon her table a good-sized box, with a key in it, and as she raised it she found it very heavy. "What can it be?" she said to herself, and waited for some moments, in a state of pleasant suspense, trying to guess what the box could possibly contain. When she opened it, at last, her surprise was unbounded, for it was filled to the brim with little brown cents.

"Why, what could uncle mean by doing this?" she asked herself, again; "for that he had a meaning in arranging his present in this way, I am very sure."

As she spoke, she saw the corner of a note sticking up through the pennies, and, taking it out, she sat down to read it, and this is what she read:

"You are, doubtless, my dear Leena, puzzling your small brain over uncle's strange gift, so I will explain in so many words the lesson I wish to teach you. Last night you told me that each day of your life contained eight hundred and forty minutes, and so you cents will find in the box eight hundred and forty cents, each penny representing a moment of the day."

"I wish you to realize that the money amounts to quite a large sum, for you, probably, have never owned as much as eight dollars before to spend as you pleased. And I wish you also to realize that God, each morning, puts you in

possession of eight hundred and forty minutes of his time to use as you think best.

"Every minute has its duty or its pleasure and our dear Lord is watching to see what use you will make of the wealth that He trusts to you; and if you will multiply eight hundred and forty minutes by the three hundred and sixty-five days that go to make a year, you will find that that wealth is boundless."

"Now, dear child, you have told me much great plans for the future, but are you not recklessly squandering the present? The Bible us of those who 'despised the day of small things.' You are a little girl, and this is the 'day of small things' for you. Attend to them faithfully and God will give you greater things to do by-and-by. Separately, perhaps, you may despise the little brown cents I have left you, but altogether they make a sum you are glad to be the possessor of. Sometime you may find that the greatest lives, the lives that have really accomplished the most, are those that have been most faithful to the smallest duties."

"I trust, my dear niece, that the lesson I have tried to teach you may not be lost. Let your prayer each morning be, 'Dear Lord, what shall I do for thee to-day?'"

Leena read and re-read this note with a thoughtful face, and kneeling down, she covered her face with her hands and said a few earnest words to God. Then she got up and went quietly downstairs with a new thought in her heart.

As she entered the sitting-room, the first thing that met her eyes was her mother's work basket, filled to the brim with little worn stockings, for Leena was the eldest of several children. It had never appealed to her before, though she realized with shame that her mother had often swelled the number it contained; but now she quietly possessed herself of it, and carried it to her room.

It was a long morning's work to empty it and this was her holiday, too; but when all the little stockings were neatly mended and folded it was with a light heart that Leena put it in its place again, thinking what a surprise it would be to mother to find that she could have this holiday that afternoon.

Now that her eyes were opened, how many ways she saw in which she could relieve the tired, overburdened mother, who never asked or expected help, but went about her daily duties so uncomplainingly. Often her cheek flushed with mortification as she realized what Uncle Philip must have thought of her whilst she lived an utterly selfish and useless life.

Now, however, all that was changed. With the thought, "Despise not the day of small things," in every direction she found opportunities to make the world brighter and happier to others, and in her home life, and her social life, her bright, sunny influence was felt and valued, and all who looked into her happy face realized that "The secret of the Lord is with them that serve Him."—*Parish Visitor.*

SINCERITY.—Sincerity must always remain the ingredient of all our actions, of our thoughts and their expressions. Insincerity is the curse of life, and cannot be smoothed over by any effort.—*Jewish Voice.*

If the materials of the Great Pyramid were torn down they would suffice to build around the whole frontier of England a wall ten feet high and one and a half feet thick.—*Stoddard's Lectures.*

John Yeardley and his Travels.

(Continued from page 99.)

"5th.—Being," says John Yeardley, 'on the stry side of the gulf, and thus deprived of ping ourselves by means of horses, we gave all hope of reaching Athens, and thought we st of necessity return to Patras. We there inquired for a vessel to take us thither; I never shall I forget my feelings of horror lie trying to contract with a man for a boat, id in my heart, O that I might be permitted try the fleece once more in turning our faces ards Athens. The man was exorbitant in demands, and it was too late to reach Patras hout risking the night on the sea. To stay ere we were next to impossible without ous injury, especially to my dear Martha. ong indeed was our united prayer for direc- and help in this time of distress, and ever sed he the name of our adorable Lord who aid and answered our prayer. Out of the oths of distress a little light sprung up, and I thought if we could take a boat and cross er to Scala, a little port on the opposite side the creek, we might then take mules to [Castr] ancient], Delphi and if not able to proceed ther on our way, the change we hoped would e useful to M. Y. We did make the effort, d were favored to get to Scala, where we nd only a few scattered mud houses; but on ding, there was a change of feeling immedi- ly experienced. We were rescued from ship dlers and sailors, the vilest of the vile, and eed among a simple country people.

"The master of the custom-house, to whom I had a few lines of recommendation, invited to his house and gave us coffee. He pro- d us with four mules; three for the inter- ter and ourselves, and the fourth for the gage. It was about eight miles, or two and half hour's ride, to Delphi."

"The situation of Delphi is the most beauti- ful eyes can behold: mountains of rock, ch as we never before saw, and in the back- ound the far-famed Parnassus, covered with ow. The village consists of about one hun- ded cottages, some of them built in the rock. e were conducted to one of the best of these ic dwellings, and met with a very friendly reption from the inmates. The house con- sisted of two rooms, and we were offered the use one of them; they furnished us with mat- asses laid upon a sort of dresser, where we slept ch better than for many previous nights; en the hen and her thirteen chickens under r bed did not disturb us. The novelty of the itors soon brought in several of the neigh- bers, who did not leave us, even while we took r tea. As there was a good feeling, we thought well to improve the opportunity, and inquired o could read. The master of the house, a isible man, said there were only about twenty e village who know anything of letters, but at he could both read and write, for his father s a priest.

"After tea we produced a New Testament d the book of Genesis, and our interpreter d aloud the first two chapters of Genesis. r host had never seen the Scriptures in his n language, and we think we never beheld a nouncement more full of delight and intelli- gence than his was during the reading. After short explanation of what had been read, and word of exhortation, we thought to close, but e company were so pleased with hearing the ount of the creation and fall of man [from the eared record itself], that they requested us to ad more. I desired them to ask any questions

on the subject they might wish; and the first which our host put was, What kind of tree was it the fruit of which Adam was forbidden to eat? We answered that it was translated in our lan- guage "apple." He said they thought it was a fig. We told them it might be a fig or it might be an apple, but that the object of the Almighty was to try Adam's obedience. They at once agreed to this; and the master of the house wisely observed, Jesus Christ came to restore to us what was lost by Adam's transgression. He then said, It would have been better if Adam, after his transgression, instead of hiding him- self, had confessed his sin to God, and begged his forgiveness. We all agreed that it was a natural act for man, in his fallen state, to wish to seek excuse, rather than to confess his sin and repent. We then made some remarks on the prophecy of the Saviour in the third chap- ter of Genesis, and ability was given us to preach the gospel of life and salvation. All hearts seemed touched, and our own overflowed with gratitude. We may in truth say, Our Heavenly Father has plucked our feet out of a horrible pit and out of the miry clay, and set them upon a rock, and put a new song into our mouth, even praise to his glorious name. On considering afterwards our situation, we could not but behold the hand of a gracious Providence which has led us to this spot; had we attempted to go by Corinth to Athens, we should [as they after- wards learned], have been stopped by the waters, and have missed seeing this interesting people; but from hence the way was passable, and only four days' journey by land.

"After dinner we walked through the vil- lage up to the rock. We came to a fountain where several women were washing; one of them a young looking person, suddenly left her companions, and with hasty step and entreating air advanced towards us, as we supposed to ask something; but she bowed her head almost to the ground, and then kissed our hands; after which she withdrew in a cheerful and diffident manner. The reason of this salutation was, that the young woman had lately been married, and it was customary for the last bride of the village to kiss the hands of strangers.

"The temple of Apollo once occupied nearly half an acre of ground; a great many of its marble pillars are still to be seen, half buried by the plough, and corn growing over them. About a hundred yards from this temple is the cave in the rock from whence the priestess pronounced the oracle. Among the curiosities of this wonderful place, the tombs in the rocks are not the least remarkable. They are built of the most beautiful white marble; the entrance is by a large archway, and round the circle are several recesses in the stone, one above another, where the dead had evidently been deposited."

"9th.—This morning we procured four mules and four men, and proceeded on our pilgrimage to Livadi, thirty-three miles from Delphi. Our kind host recommended us to the special care of one of the muleteers, who put his hand to his heart, and feelingly accepted the trust. We were most of the day winding round Parnassus, whose height above us was tremendous. The road was frightful; over rocks, waters, and swampy ground; we could hardly have be- lieved it possible to pass through the places where our mules penetrated. The muleteer per- formed his trust faithfully, rendering us all the assistance in his power. On parting we pre- sented him with some tracts; he could read, and was much gratified with the gift.

"At Livadia we were badly lodged, in a

smoky room, and suffered much from extreme fatigue; but we found ourselves with an inter- esting family, to whom we read the Scriptures, seated with them on the floor; and we could not but feel grateful to our Divine Master, for leading us among those who were thirsting to receive the Holy Scriptures in a language they could understand.

"11th.—This day we had much mountain country to pass through. We obtained shelter in the cottage of an old woman, who seemed a little startled at the appearance of strangers, whose language she could not understand. Con- cluding, however, that we had the common wants of nature, and having no bread to offer us, she quickly prepared a little meal, made a cake, and baked it on the hearth under the ashes. We made signs to be furnished with a vessel in which we might prepare a little choco- late, our frequent repast under such circum- stances; and, at length, a very rough, homely looking pitcher was produced; but the greater difficulty was to find something in which to boil the milk and water. After waiting till their own soup had been prepared, we obtained the use of the saucepan. These difficulties overcome, we enjoyed our meal; and offered some to a Greek woman who had walked beside our mules for the sake of company, on her dreary journey to Athens; but she refused, with thanks, saying, I am not sick; for the Greeks seldom take beverage of this sort, except when they are indisposed. As the inmates of this homely cottage, as well as the neighbors, who usually come in to see travellers of our uncommon appearance, did not understand Greek, we were deprived of the opportunity of reading the Holy Scriptures to them, or of con- versing with them on the subject of religion. All that we could do was to prepare for rest, of which we stood in great need, having had a very fatiguing ride through the woods to this place. The room in which we had taken shelter was also to be our sleeping place, in common with the old woman and her family and the Greek traveller; in another part of the room were also a sheep and several other animals. We swept as clean as we could a space in the neighborhood of the quiet sheep, and spread what bedding we had upon the mud floor, sur- rounding it with our baggage, except our car- pet bags, which served us for pillows; and after commending ourselves and the household to the protecting care of the great Shepherd of Israel, we obtained some refreshing repose."

(To be continued.)

FOR "THE FRIEND."

Soliloquy.

Am I soldier of the Prince of Peace? If so, I may ask myself these questions: How do I know it? By the peace of God in my heart through Jesus Christ our Lord. How do I show that I am a soldier of the cross or those? Have I the spirit of my captain? Am I meek? Do I give the soft answer that turneth away wrath—at home in public, everywhere? Does my tongue speak truly the thoughts of peace? Does the law of kindness dwell upon my lips? When smitten do I resent it in word or spirit? Do I always show my colors, in all lowliness of mind, giving a reason for the hope that is in me? Do I love my neighbor as myself, or do I prefer my neighbor to myself? Can I learn anything from the soldier whose weapons are carnal? Yet they love not their lives unto the death. Am I as faithful as they to One who laid down his life for me?

Being Selfishly Modest.

Modesty, in the sense of shrinking from forwardness, or from making one's self prominent before others, is a commendable trait in its place. By many, indeed, it is deemed foremost among graces. By all it is reckoned a grace to be cultivated, as one sure of general approval. The maxim of La Bruyère, that "the only modesty is to merit what shades are to the figures in a picture,—it gives them strength and heightening," represents the popular idea of modesty in one's own or another's nature. So much, however, has been said and written of the importance of being and seeming retiring at all times, of shrinking from any special display to the public gaze of one's worth, or ability, or power, that some have been led to overestimate the importance of modesty in comparison with other graces and qualities in their time and sphere. There is such a thing as being selfishly modest, and that surely is to be avoided, even though one may endanger his reputation for modesty by being the opposite.

When a question is asked of the pupils in a class, the pupil who can answer it ought to do so, even though he be the only one who has the requisite knowledge, and he may thereby display his superiority, so far, over all his fellow-pupils. It is his duty to answer his teacher's question, whether he himself be the gainer or the loser by it. If he were to remain silent through a desire to seem modest, he would evidently be thinking more of himself than of his duty, and so be selfishly modest, for the sake of his reputation, and thereby unmistakably blameworthy.

It would be much the same in many another case. If a child were in the track of a runaway horse, and a young man had the opportunity and ability to spring to his rescue and save him from death, what would be thought of that man if he were to hold back, and let the child be killed, through a fear of being brought too prominently before the public by such an act, and perhaps having his name, with praises of his bravery, in the newspapers of the vicinity? It is clearly his duty to put himself forward at that time, whatever be the effect on his reputation.

When duty calls, a man has no right to consider himself or his reputation. It may be as clearly a man's duty at one time to put himself forward and to take the consequences of well doing, as to shrink at another time from presumption and officiousness, and from showing a lack of true modesty. A man's first duty may at times require his keeping himself prominent before others. This is certainly so when he is set to signal an express train as it approaches an open drawbridge, by a red flag or a flashing light. So in other circumstances and conditions. The danger of being selfishly modest is very positive and very real in this world as it is.

It was actually the case, in one instance, that a lady saw a young woman commit suicide by throwing herself into the water, where she was unable to help her. When the body was recovered, the question arose whether the death was by suicide or homicide. A young man suspected of her murder was tried for the crime. The case was on trial for weeks. Yet the one witness of the suicide refused to come forward, or to speak out, while the suspected man's life was in peril; and it was only after his final acquittal that she told of her knowledge to a friend. Her reason for her silence all that time, as she claimed, her unwillingness to come into such prominence as the disclosure of her knowledge would result in. She was just selfishly

modest enough to risk another's life by keeping in the back-ground, when coming forward was her foremost duty for the hour.

In every such instance the person puts self above duty, his possible reputation above his proper course. What if he were to seem prominent through his well doing? What if he must be suspected of unworthy motives because he simply did what he ought to do. It were better to suffer for well doing than to shrink it,—better to be wrongly suspected while doing right than to be, or to seem to be, specially modest through failing to perform a manifest duty.—*S. S. Times.*

Don't Complain.

What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. The world has its share and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with a sufficient persistence. He who looks at it long enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not just suit, but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It has an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return to his abundant mercies.

How much better to keep in the sunshine and to lay hold of things by the smooth handle. One can always find the bright side if he looks for it. Things are never as bad as they might be. Whatever God sends is meant for our good, and has something about it that should call forth praise.

So we say complaint is always out of order. Christians should never cease to keep good-natured. If anything troubles you, talk it over quietly with the Lord first of all; after that, if further counsel be required, an intimate friend may be called in. In cases that admit of remedy, take hold of them in resolute earnest, with a cheerful purpose to set things right. In all other cases patiently endure as seeing Him who is invisible, looking for the eternal weight of glory. In any case, don't complain, don't fret, don't make yourself a nuisance. Look up and not down, look forward and not back, and lend a hand of help to every one in need.—*Pennsylvania School Journal.*

FOR "THE FRIEND."

The blow upon the swinging door
Returns it open as before.
The argument in answer sent
Brings back as fierce an argument.
He spends his shot in smoke and lead
Who speaks with overcharge of ear.
The loudest voice that strikes the ear
Is not the voice the soul can hear.
Words underscored with warm intent
But ill convey the message meant.
The best love ever can inspire
Is something less than love's desire;
While all the sweet and common thought
That grows between becomes as naught.

Take heed; the heart that sends you this
Knows well the waste of emphasis.

F. B. D.

Frets Over Nothing.

"Don't tell mother. She'll go off into a fit you do. There is not a particle of danger; but she frets over nothing."

The speaker was a boy about fourteen years of age; the audience, several companions and lady who happened to be passing.

"Frets over nothing!" she repeated, as she went her way. "How many mothers there are of whom that has been said by their children and with truth."

The mothers who fret unnecessarily are the ones who have the greatest influence over their children. By allowing themselves to fret over matters of very little consequence, they are apt to lose their power of influence in matters where it is really needed.

There is a wise little mother in this city who is almost continually at war with herself on account of her extreme nervousness. One day, lady visitor found her so restless as to be quite unable to attend to her regular duties about the house.

"What is the matter," she asked, "Is an one sick?"

"No," replied the mother, half laughing, he crying, "and I presume I am very foolish. The truth is, my boys have just erected a trapeze in the barn, and I am nearly wild with the fear that one of them may be killed!"

"Why don't you compel them to take down?" asked the visitor. "I should like to see myself worrying about a trouble that could be so easily removed. You are surprising weak and foolish about those boys of yours."

Her voice was so full of scorn that it aroused the mother's indignation, and taking her cue to the window, she pointed to a group of boys whom she had just caught sight of.

"Isn't that boy in the brown cap yours," she asked.

"Yes."

"Who are the other boys?"

"I don't know; why should I?"

"I do; they are ————" She mentioned the names of two boys who had a reputation of being young scamps. "It would hurt me," she continued, "to have my boys seen in their company. I prefer to run the risk of the falling from the trapeze; the danger is greater."

The guest turned from the window with very red face.

"You have taught me a lesson," she said. "Yet, I do not see why, in our endeavor to keep our boys at home, we should allow them to have amusements which are a source of worry to ourselves."

"Very nervous women cannot stand any sort of childish play," returned the mother, with significant smile. "I know that I am naturally nervous, and disposed to find danger in every thing. I also know that it is perfectly natural for a healthy boy to enjoy play in which there is an element of danger, and that they will be very likely to engage in it sometime, with or without consent. If my boys must perform on a trapeze I would rather it should be at home, where I can give them immediate attention in case of an accident; and as I have concluded to accept it as one of the lesser evils, I do not intend to spoil their enjoyment by letting them see how nervous it makes me."

"Your boys are wonderful stay-at-homes," said the visitor, thoughtfully.

"And I know that I have their confidence," replied the mother. "They call me a 'right good fellow,' and say that I am as good as

any day ! They would be surprised could know how much trepidation I have ended in my efforts to enjoy with them what I call "jolly good fun." His story needs no comment. There are only some mothers who need, and will make of, the lesson it teaches.—*The Housekeeper.*

What to Do With Our Suspicions.

To avoid being suspicious, it is of the first importance that we know what to do with our suspicions, for the two words differ in more than grammatical construction. While to be suspicious leads to jealousy and envy and all haribableness, breaking friendship, destroying affection, embittering all social relations, rendering life itself an intolerable burden, to have a suspicion is at times inseparable from ordinary intelligence.

A suspicion is only a doubt, a fear, a misgiving, an unpleasant suggestion of the mind, which may or may not have reasonable grounds. So, as human nature is imperfect, and our knowledge of it meager, suspicions of various kinds will occasionally flit across every active mind. It is the different methods of dealing with these apprehensions that constitute or preclude the suspicious character. One man broods over them, cherishes them, magnifies them. He is nourishment for them in a thousand trials. They increase and multiply within his mind, till his life becomes a pain to himself and grievance to others. There are very few people so hard to deal with, and so difficult to live with, as the thoroughly suspicious man. He sees the good points of his fellow-men, and cherishes their faults uppermost. Out of their dears, real or fancied, his imagination weaves a tale of evil, often as far from the truth as the wind from the west. His friends, after trying in vain, by banter and ridicule, or by serious argument, to disarm his numerous suspicions, at length give up the effort, and leave him to his innumerable imaginings. By degrees, as this trait becomes increasingly manifest, he is feared and dreaded; some are indignant, others are wounded; some despise him, others pity him; all unite in forsaking him. This in itself reacts upon him to enhance the evil, and his own happiness is poisoned with the noxious atmosphere, which he chooses to inhale.

Many excellent people, seeing these baneful evils, exert with zeal to stifle every suspicion in the bud, to allow it no entrance into the mind, or, having entered to drive it out with strong hand. This is seldom possible, and still less seldom satisfactory. As we have said, a suspicion is only a suggestion of the mind, and, unpleasant, indeed, but not necessarily just. Yet, whether true or untrue, it should only a transient state of mind, and never allowed to become a permanent one. To allow it to dwell in the heart as an established tenant is to take the road which leads to a grievous calamity. On the other hand, to try to drive it out is usually futile. It will return again and again, till renewed force, and with fresh arguments it is fared.

A much simpler and surer way is to test its accuracy. If it is a possible thing, let it be proved to be either a truth or a delusion. In either case, the suspicion itself will perish, then it will be changed into a certainty or it will vanish like any other phantom. For example, a man suspects that one whom he has trusted is unfaithful. There may be more or less ground for such a fear to stand upon, but as long as it remains in his mind it is distressing

to himself, and it may be cruelly unjust to another. On the other hand, if he struggle to banish it from his mind, and it should prove to be true, he might deeply regret having neglected the warning. It is clearly the path of wisdom to sift the matter to the bottom, thus either blotting the suspicion to the winds, or turning it into an assurance. Then he is no longer tortured by doubt and fear, on the one hand, of making false charges, and, on the other, of finding them true. Either innocence is exonerated or guilt is proved, and, although in the latter case pain may still linger, yet the suspicion, as such, has fled from his mind. Bacon has well put it thus: "There is nothing makes a man suspect much, more than to know little; and, therefore, men should remedy suspicion by procuring to know more, and not keep their suspicions in smother. What would men have? Do they think those they employ and deal with are saints? Do they not think they will have their own ends, and be truer to themselves than to them? . . . Certainly the best means to clear the way in this same wood of suspicions is frankly to communicate them with the party that he suspects, for thereby he shall be sure to know more of the truth of them than he did before, and withal, shall make that party more circumspect not to give further cause of suspicion."

Such discipline as this will not only be the best solution for each suspicion as it arises; it will have the further benefit of preventing a suspicious habit of mind. For it is not the sudden birth of these misgivings, but the secret nourishment of them, that poisons the mind. Expose them to the clear light of truth, and they vanish like shadows before the sun. But hide them, and cherish them secretly, or breathe them in whispers, and they will increase in strength and in numbers, ruining life and happiness with their corrosive influence.—*Philadelphia Ledger.*

Selected for THE FRIEND.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet,
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart;
"Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometime wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance,
There's only room to suffer, to endure!

Well God loves patience! souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet, He does love service where 'tis given
By grateful love that clothes itself in deeds
But work that's done beneath the scourge of duty,
Be sure to such, He gives but little heed.

Then seek to please Him whoso'er He bids thee,
Whether to do—to suffer—to die still!
'Twill matter little by what path He led us,
If in it all we sought to do his will.

There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened and wounded heart.—*Exchange.*

Margery's Mistake.

Margery was a little girl who lived in Washington not long ago, and this is what happened to her on the morning of her eighth birthday.

Margery was apt to be forgetful—absent minded, her mother called it; but her father said that her mind was not absent; it was just lazy, and she would have to make it keep at work. So her mother said to her that morning, as she started out to do an errand: "Now don't forget, Margery—raisins, powdered sugar, and soap; and tell him to send them right up as soon as he possibly can. And mail this letter as you go by the corner, too," she added.

"Yes, I won't forget," answered Margery; and she ran down to the gate, and went skipping down the street. She seemed as much a part of the bright May morning as any bird or butterfly, her mother thought, as she watched her a moment before closing the door and resuming her work.

Margery had the money for her purchases in a pretty little alligator-skin purse, which her Uncle Arthur had just given her that morning as a birthday present. She was glad of an opportunity to use it so soon, and held it tightly clasped in her hand, peeping at it occasionally as she ran along. She felt quite like a woman going shopping. Suddenly she thought, "I mustn't forget," and began repeating to herself, "raisins, powdered sugar, and soap; raisins, powdered sugar, and soap." Before long she came to the mail-box on the corner, and, still repeating her list, stood on tiptoe to reach the cover. It was a long stretch for a little girl just eight years old; but she reached it at last, and then skipped along. But before she had gone ten steps she stopped suddenly, and looked at her right hand; it still held the letter, and her left hand was empty. In her anxiety to remember her commissions she had mailed her precious new purse.

Her lip quivered; and she turned quickly back to the mail-box, with big tears rolling down her cheeks. She gazed in despair at the placid, round padlock which guarded Uncle Sam's mail from the public. She could not even climb up and look in through the slot where her purse had disappeared. She sat down on a horse-block, and gave way to tears. Soon a big policeman approached, and Margery plucked up sufficient courage to lay the case before him, and implore his aid in recovering the lost property. He pulled his mustache thoughtfully for a moment, then, telling her she "would have to wait for the collector," stalked majestically on. Margery did not know who the collector was, or what good it would do her to wait for him; and so she extracted but small comfort from his reply, and her tears burst forth afresh.

The officer was hardly out of sight, however, before a man drew near, walking rapidly down the street. Margery would not have appealed to him of her own accord, but at the sight of her little tear-stained face he stopped and kindly inquired the cause of her grief. Margery told him her troubles as well as she could between her sobs. "Well, well," he said, "that certainly is a pity. Let's see how long we should have to wait." He went to the box, and read from a little card on the side which Margery had not noticed, "Hours of collection, 9 A. M., 12 M., 2 and 4 P. M." He looked at his watch. "It is ten o'clock," he said, "we should have to wait two hours. You see," he explained, "every once in a while a postman comes around and opens the box, and takes out the letters people put in. If we were here then, he would give us the purse. Margery nodded, and her face

brightened at the thought of regaining her property, even after waiting so long.

"Perhaps you'll better run home now," he continued, "and come back here in time to catch him." Margery looked doubtful.

"There!" exclaimed her friend, "there's a collector, now! I'll catch him; and he started almost at a run towards a little blue cart which had stopped at another mail-box a block away.

Margery saw him approach the postman and speak to him. Then the postman touched his cap, and both jumped into the little blue wagon which came rapidly towards her. When they came to where she stood, they both got out and the postman produced a flat key on a brass chain. Margery watched him eagerly, her eyes dancing with delight. He opened the box. Margaret stood on tiptoe to look in, but her friend lifted her up, and there she saw her purse lying on top of some letters and papers. She reached in and seized it, and held it as though she never intended to let it go again.

The postman locked the box, and, leaping into his cart, drove off, touching his cap at the courteous "Thank you" of Margery's benefactor. Then he took her hand, and they went along toward the grocery. Margery felt as though she had known him all her life, and chatted freely, as she ran along by his side.

"He knew you, didn't he?" she said. "He came right away when you asked him, didn't he? I guess he wouldn't have come at all if I'd have asked him. Do you think he would?" She talked very fast in her excitement.

When they reached the store he parted with her at the door. The grocer looked after him as he went up the street; and, as he took her order, he said:

"Do you know that gentleman?"

"No," answered Margery.

"That was the President."

Margery opened her blue eyes very wide, and ran home quickly. She did not think the President was just a man. Her mother met her at the door, and, seeing the letter still in her hand, exclaimed: "There, Margery! I was afraid you would forget something. You haven't mailed my letter!"—*Christian Register.*

- The President's Views.

Turning to one of the delegation (whose visit is reported in the *Friends' Intelligence*), he asked: "How much of the Philippine Islands do you think we should hold?"

To this the reply was made that we had not yet formed a definite conclusion on that subject, but that it would seem right to retain a base of supplies and insure good government to the inhabitants.

"In order to do that," said the President, "a large standing army will be required. It is very much of a question with me how much of 'destiny' there is in the present situation, and what is our duty and our responsibility toward these peoples. My mind is open; no decision has been reached by me; and, fortunately, I do not have to decide to-day. To pacify Cuba, which we are compelled to do, will require fifty thousand men, and twelve thousand to fifteen thousand will be needed for awhile in Porto Rico, although in the latter case the problem is simple, as the island has been ceded to us. You will agree with me that the use of the army as a police force is at present necessary in these islands, and will be required for some time. The increase of the standing army, except for this purpose, is to be deprecated.

"The message from the Emperor of Russia,

looking to the disarmament of nations, has met with my warm approval, and I have officially communicated with the Czar, and shall appoint in due time a representative of the United States to meet with those of other nations at the Peace Conference proposed by the Czar.

"I am in sympathy with the Society of Friends in the belief that peace is the proper condition of nations. I was not in favor of the war with Spain; I did not want war; but when once in it, I thought it was best to push it vigorously to a close and thus bring peace the sooner.

"At times I think that a strong naval armament conduces towards peace, as a nation so armed is less likely to be attacked; but on the other hand a country so equipped is like a man who walks about with a clip on his shoulder, daring others to knock it off."

The Rich Twins.

BY CELIA M. STONE.

"Mama, I wish we could have bicycles and other things," and the twins managed to look quite unhappy.

"So do I wish you could have bicycles and other things that you would like," said mama; "but papa and I can't seem to get them and get you what you really need."

The twins looked more and more miserable, and added:

"We can't have bicycles, and we can't have nice clothes, like other children, and—and—"

"Wouldn't you like to go and live with some one who could get you everything you could ask for?" said mama.

"Why, is there any one who could?" asked the twins in the same breath.

"You know that rich Mr. Porter on the hill? They have no children, and I have heard that they would like to adopt one. Perhaps they would take you both. At any rate, I don't see how any one could help wanting both of you," said mama, with a little tremble in her voice. "Let's go right up, and see if they would like you."

"Oh, no! not right up. Let's wait until papa comes, and see what he thinks," said Jamie; and Ruth said, "Let's see what he thinks," because she always said just what Jamie did.

"I think it would make papa feel very badly to see you go," replied mama, "and you need not take one thing from home."

"Why, we must have our best clothes! yes, our very best."

"Oh, no! they are not half fine enough for rich children."

"Well, we should want our tin dippers that you gave us!"

"You would have silver mugs to drink from, then?"

"Well, I couldn't sleep in anything but my crib that papa sat up nights to make. You know they are so much prettier than store cribs; and, Ruth, we must take the birthday rose-bush papa brought us from the fair."

"And you never knew that papa went without his dinner to buy it, for he had not money for both," answered mama. "The roses are just like those his mother had when he was a boy. But they have a rose-garden at Mr. Porter's, so the gardener would not care for them. Hadn't we better go right up and see if they do not want you?"

"Couldn't we have you and papa and our home too, just the same as we do now?" and Ruth chimed in, "Same as now?"

"Why, I think that if they took you to t home, they wouldn't want you to come back your old home."

"Oh, mama! we couldn't live away from you and home too!"

"And," mama replied, "We can't do it as much for you as we want to. Papa's last night, that God had given him such a chance he wished he could do more for us. Papa! he works so hard, and—"

"Didn't you tell him we had everything I wanted? What did you say?"

"What did I say? Why, I didn't know that you cared more for bicycles and clothes than for us, and I told him we were the happy family in the world, and that if we could have him, and—"

"O mama! we haven't got to go to Mr. Porter's,—have we? Can't we stay with you and Jamie fell sobbing on one shoulder, with Ruth, with real tears, wept on the other; mama had shining drops in her beautiful eyes.

The tears washed away every trace of discontent, and when mama said, "Let's get some of your lovely roses for the tea-table please papa," the twins found contentment; joy in every rose-petal."—*S. S. Times.*

Danger of Waiting for Children to "Grow Up"

BY MARGARET MEREDITH.

There used to be a feeling that children could not, practically speaking, become Christians know that this feeling really did exist, and have clearly seen that with some people, dangerous and ruinous as it is, it exists yet. Pleas of Sunday-school teachers openly say to infidels, "This is the way to be saved. I learn all about it, so that after a little while when you are big enough, you can act up it."

We look upon children, and so make them look upon themselves, as "going to be some day," "getting ready to be men," "preparing for a place in the world's work," as they were in an unsatisfactory, useless position, the only incentive of which must be to some day that they will really begin to live and will live better if they conscientiously their best during this waiting.

It is asking too much of a child enthusiastically to work and suffer for the benefit, another state of existence, the state of being "grown up," which, it is trained to feel, will be a state quite apart from anything that is possible for it now, or that it can even be in sympathy with.

Is not the wee child's life, as soon as it is thought at all and act upon its thinking, just the first end of the same roll of stuff which its soul is to go on weaving until death?

Is not early childhood as capable of usefulness, actual soul-saving usefulness, as the prime of life? What makes uselessness? An honest intention, an honest desire to help people, made effectual by God's blessing. That is what saves the world—just true goodness. And is not child as capable of true goodness as a man?

It is not carpenter work that does good the world, nor pleading in court, nor sewing nor surgery, nor digging trenches. Nations have had all these things in abundance, and have been cursed with a curse. That which does good is the good spirit with which one works. That is what brings God's blessing—God's blessing which alone "maketh rich." "Ye are the salt of the earth;" ye—not your muscle, nor your well-developed mind, nor your

successful business, but *ye* yourselves, the qual-
ity of the fibre of your being.

"Canst a child be truly good in working out
daily duties, exactly as a man can? What
is there in holding out to it that secondary
give, 'If you will do well now, you will some-
times be very useful.'"

Why not say: "Do right, for this poor, bad
child needs you so much. Try to do right;
faithful, be diligent, stand by your colors,
for Jesus. God sees, God counts each
one, weighs the good purpose of each, and
cause your life, day by day, to be the salt
of the earth, to save souls, in proportion to the
of true goodness which is in you?"

"Is this the way you talk to a man—or ought
you to say, 'You could not promise him more? Dare
we promise a child less?'"

But no, we urge a child to be good for the
sake of being good—a very high motive to
ature upon with even the most mature of
Christians—and we leave out these strong,
mental inducements with which the Bible
ins. No wonder we need to use so many
ishments to keep the child, at least out-
side, on the right track.

Childhood is not merely a time of prepara-
tion. Lifework begins with dawning intelli-
gence, and goes on to the last breath of three-
teen and ten. Childhood, indeed, has more
poor hours usually than manhood; but that
only a matter of proportion. Life is one
long school—even quite aside from schooling
and soul. A supreme court judge is generally
diligently learning; but does he think of
it as lessening of his responsibility, any
denying of his motive?—*S. S. Times.*

The Judge and the Boy.

There arose a judge in England, in the days
of Queen Elizabeth, whose life stood for jus-
tice, who towered above the jurists of his time
in integrity of character, and whose works
live. Queen Elizabeth, who admired sin-
cerity, once said to this great and stainless man:
"My Attorney, go on as thou hast begun, and
I plead, not for the rights of the queen but
the rights of truth."

This "attorney," then young, did go on, and
came a power in England that the throne
admired, and he lived long enough to see throne
or throne rise and fall. In all the changes
his troubled times, he pleaded for the domin-
ion of truth.

One day this most eminent judge was busy
out his work in the town hall of London. It
was the old hall of the Henrys, which was
duly burned some years afterward, and was
altogether like the historic hall of to-day.
The hall was the place of the courts of justice,
and the judge was engaged in his calling in one
of these courts. He looked up. A boy met his
eye, and there was something in the lad's face
that held his attention—heart, soul, conscience,
in earnest purpose. It was a Welsh face,
boldly but uncompromising, beautiful in its
sincerity. What was the boy doing? He was
taking—taking notes in a case that an attorney
was pleading.

The grave judge was interested in the boy's
face, and there was something in his manner
that revealed to him a kinship of soul. It was
most earnest. All with an inspired purpose
of kindred souls and desire to share their
otherhood. The judge saw his own heart's
sires that day in that face. Should he unbend
and his dignity and speak to the boy? Some-
thing within him answered "Yes."

"Are you interested in this case?"

"I am taking notes."

"For instruction, my lad?"

"Yes, sir."

"May I look at your book?"

"Here are my notes. I am glad to have you
see them, sir."

"They are accurate, beautifully and closely
written. May I ask why you came here?"

"To study law by taking notes, sir."

"Are you an English boy?"

"No, sir; I came to London from Wales. I
was born in Wales in 1600."

"Your name?"

"Roger Williams, sir."

"Have you the means of education?"

"No, sir; but I am doing my best to secure
a legal education in this way. My parents are
people of small estate."

"Would you like to attend the schools, to go
to college, and to prepare for some profession?"

"I have so prayed, sir; I have the purpose,
but I do not see the way."

"My boy, prayer and purpose make the way.
A boy who takes counsel of heaven may become
what he desires to be. Have you that faith?"

"I know that the Word says, 'Commit thy
way unto the Lord; trust also in Him, and He
shall bring it to pass.'"

"My boy, I have been reading your soul
while you have been writing so earnestly. I
am going to offer you education at my own
expense."

That judge was Sir Edward Coke, whom even
to this day every law student quotes. There
are meetings that are turning-points in life;
meetings in which souls born for mutual help
find each other. Such was this interview. The
purpose of the great jurist's soul was to rise like
a star in the life of this Welsh boy. There are
men whose words are inspiration and life, who
build men, whom to meet is to grow. Such a
man was Sir Edward Coke. He had found a
pupil of life in Roger Williams, and through
him he who wrote the "English Bills of Rights"
was destined to touch and to influence for good,
the nations of the world.—*Hezekiah Butterworth.*

IMPORTANCE OF DRUDGERY.—Drudgery is
essential in all good work. Some drudgery
must precede high effort and attainment in any
and every sphere. Mixing colors is the drudgery
in the greatest artist's painting, as surely as in
that of the young beginner in his profession.
He who is not willing to do the needful drudgery
in the work he undertakes will never be a
success in any high realm of his aspiration. No
man who is not ready first to tread the lower
rungs of a ladder can ever hope to stand by
and by at the top.—*S. S. Times.*

SEEKING TO PLEASE.—Pleasing others may,
or may not, be an unworthy aim. He who seeks
to please everybody as a matter of policy is not
less selfish than he who decides that it is un-
manly to seek to please anybody. But he who
seeks to please others without a thought of him-
self may safely please as many as he can reach
without turning aside from the path of duty. It
is unworthy of a Christian to seek to please
another from a selfish motive, but one who is
seeking to please God will find a worthy way
to please some of God's children.—*S. S. Times.*

Items Concerning the Society.

During the week preceding this Joseph S. Elkin-
ton has presented the case of the suffering Dukho-

borshi in Russia to bodies of Mennonites. The
subscriptions now amount to \$2,885. If a large
sum is forthcoming at once, a second emigration
will be possible before the winter sets in.

"The ten talents of Quakerism" are thus named
by Henrietta Brown in an article in the *London
Friend*.

1. God's spiritual Light that lighteth every man.
2. The indwelling of the Spirit with the disciple.
3. The Headship of Christ in his Church.
4. The priesthood of all believers.
5. The freedom of the gospel ministry.
6. The spiritual equality of the sexes.
7. Spiritual baptism, and spiritual communion.
8. The unlawfulness of war to the Christian.
9. The unlawfulness of oaths.
10. The duty of brotherly love; and of simplicity of life.

The Second Annual Reunion of the Western Old
Scholars' Association, announced to be held at
Friends' Meeting House, Fourth and Arch Streets,
Philadelphia, on Sixth-day evening the 21st inst.
from six o'clock to ten, (thus occurring since the
mailing of this paper) has raised wide-spread ex-
pectations in view of the variety of interesting
exercises arranged for. There are said to be four
thousand old scholars within a radius of fifty miles
of this city. Next year the centennial anniversary
of the school is in prospect, and it is proposed to
raise a fund of \$100,000 as a suitable memorial and
grateful support to be rendered to the Institution.

The sixty-fifth anniversary of the founding of
Haverford College, of which the late editor of THE
FRIEND, Joseph Walton, was one of the two who
composed the first graduating class, that of 1836,
was observed last Seventh-day the 15th inst. Over
one thousand visitors are said to have attended.
The stated address was by James Wood of New
York, on the identity of aim of scientific search
and the Christian spirit, especially as emphasized
by Friends, namely truth. The poem was by Francis
B. Gummere, and its doctrine seemed to supple-
ment and crown the address which had been given.
A variety of representative speakers were heard
also, in the afternoon and evening sessions. Presi-
dent Sharpless set forth the need of erecting cer-
tain new buildings. Hereafter the Alumni reunions
are intended to be held every five years.

Religious Notes.

A Tool with Which Men Work.—Christ is served
for gain—the church used as a means to an end—
and self-gratification, rather than the promotion of
vital godliness, is made the chief among "religious
exercises"—and religion itself becomes a tool with
which men work to improve their worldly estate.—
Reform Church Messenger.

I was asking what are my needs as a minister?
And I think that the need of my entire ministry was
a vision of God. The minister must be a priestly man.
One of the results of the vision of God will be
reverence. We ministers, above all, need rever-
ence. Our constant contact with God's written
Word tends to make us formal and perfunctory.
Then the vision will lead to sensitiveness, sensitive-
ness to truth, and to its demand—sensitiveness
and clear.—*Dr. MacMullen.*

Ministers are very anxious for success, but not
always sufficiently careful as to the means by which
success can be attained. This passage ("to be
strengthened with might by his Spirit in the inner
man"; that Christ may dwell in your hearts by
faith," Eph. iii: 16) teaches us that the true secret
of success is to be found in the indwelling of Christ.
The possibility of God dwelling in man is illustrated
by some of the recent discoveries of science. The
real power is within us and only awaits favorable
conditions for its manifestations. We must make
a complete surrender to God, and in this way we
shall realize his presence and achieve blessed re-
sults.—*C. H. Richards to the Evangelical Alliance.*

The Foolishness of Preaching.—Preaching is the

message of one who lives in our era and has kindred experiences to our own; of an expert who has lifted life to a new importance by his learning of Christ, quickened it by a new yearning, and given us new power to attempt its realization. It is a message on the sacredness of living, the blasphemy of be-littling or wasting life.

What the world needs of the Christian church today is that it shall have a present day experience of Christ as the Saviour of the world, and publish it in such simple, sincere and direct ways as busy people can understand and be helped by. The world does not deny that Christianity is a great institution, with noble buildings, a numerous ministry and large spiritual strength. It believes that its ministers are often brilliant, its services elaborate and its sanctuaries elegant. But these things are not of first importance to the public or to God.

The main question is, Do they meet the needs of the people and help them in the critical times of life?—*Willard Scott.*

SUMMARY OF EVENTS.

UNITED STATES.—The ceremony of delivering the Island of Porto Rico to the United States took place in San Juan on the 18th inst. The American flag was raised upon the Capitan General's Palace, El Morro, and the public hoisted theirs.

It is announced from Washington that the American Commissioners have notified the Spanish authorities in Havana that the United States will assume entire control, military and governmental, of the Island of Cuba on the 15th Month inst.

Bishop Hartford, of the Methodist Episcopal Church in Africa, who has been attending a Greek Letter Society meeting in Pittsburg, says he is commissioned to ask the protection of the United States for the negro republic of Liberia.

Some of the terrible effects of our brief war with Spain has been noticed by the Burlington (Vt.) *Free Press*, a Republican newspaper, in some comments upon the loss by disease of so many members of the Vermont regiment which never got nearer Cuba than Chickamauga, and the many other deaths of this character, which "seems necessary." The *Free Press* thinks that but for these dreadful developments there would have been "danger that this nation might emerge from the storm through which it had passed impressed with the erroneous idea that war was a trifling thing, and "a mere light." "Whereas," the sufferings of the brave soldiers who have come to die among us have served to open our eyes to the horrors of war as have no other events of the conflict; and people "now realize that even the briefest and most successful war carries a long list of ills in its train." It is the belief of this Republican editor that "when in future years our people may be tempted to substitute the arbitrament of war for peaceful methods of arbitration, the memory of the faces of the victims of the Spanish-American war who died at home will do more than many another influence to stay the hand of the nation."

That the volunteer regiments still under arms are chafing under inactivity is plain from the desperate chances that so many of the soldiers take in order to desert. Several cases are reported of fugitives being seized by sentries, and at Lexington, Ky., a provost guard narrowly escaped for his part in a plan for killing an alleged deserter. Instances of this character are inseparable from times of war and serve to point the moral that war is all that General Sherman so warmly characterized it.

The arrival of imported negroes at Virgil, Illinois, on the 12th inst., to take the places of the striking miners, was followed by a battle between the Sheriff's deputies and the strikers. Fifteen men were killed and twenty-five wounded. Governor Tanner sent troops to the scene, instructing them to quell the riot and protect life and property, but not to allow that the strikers be unfriended at that point. The imported labor to the mine owners are responsible for the bloodshed.

Several of the largest railroad companies in the country are planning to move for a reduction in sleeping car rates. It is proposed to have all of the roads in the country use Pullman cars. The move is an appeal to the country to make a reduction in the rates charged for upper and lower berths in sleeping cars and in the rates for seats in chair cars.

On the 14th inst. an earthquake felt at Visalia, California, rocked the foundations, broke crockery and aroused many people.

The steamer *Astea*, just arrived at San Francisco, landed 723 Japanese laborers at Honolulu, and reports

that 1200 more are expected there soon by other steamers.

A blizzard prevailed in the southwestern and western parts of the country on the 17th. Heavy wet snow fell at Kansas City, which is practically cut off from telegraphic communication; did the West. Other Middle West cities experienced similar weather conditions.

Deaths in this city last week were reported to number 331, which is 77 less than the previous week and 53 less than the corresponding week of last year. Of the foregoing 165 were males and 166 females; 53 died of consumption; 29 of heart disease; 31 of diphtheria; 18 of marasmus; 15 of old age; 13 of pneumonia; 13 of apoplexy; 12 of inanition; 11 of typhoid fever; 10 of inflammation of the stomach and bowels; 10 of cancer; 10 of nephritis and 8 from casualties.

MARKET.—W. S. 28, 97 a 100; 4's, reg, 110; a 110; 11's, 112; new 4's, 127; 12's, 127; 13's, 123; 14's, 104; 105; coupon, 105; 105; 105; currency 6's, 102 a 108.

COTTON ruled steady on a basis of 55¢ cents for middling uplands.

WHEAT.—Winter burr, in bulk, spot, \$13.50 a \$14; spring, in sacks, spot, \$13.25 a \$13.75 per ton.

FLOUR.—Winter super, \$2.15 a \$2.40; do, extras, \$2.50 a \$2.75; Pennsylvania roller, clear, \$3.00 a \$3.25; do, do, straight, \$3.30 a \$3.45; Western winter, clear, \$3.00 a \$3.25; do, straight, \$3.30 a \$3.50; do, patent, \$3.75 a \$3.70; spring, clear, new, \$3.00 a \$3.25; do, straight, new, \$3.25 a \$3.70; do, patent, new, \$3.75 a \$3.90; do, favorite brands, \$4.00 a \$4.00; city mills, extra, \$2.50 a \$2.75; do, clear, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.60; do, patent, \$3.60 a \$4.15. RYE FLOUR.—\$2.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 72½ a 73½.

No. 2 mixed corn, 50 a 56½.

No. 2 white oats, clipped, 20 a 20½.

BEEF CATTLE.—Extra, 51 a 51½; good, 44 a 51½; medium, 41 a 41½; common, 41 a 41½.

SHEEP AND LAMBS.—Extra, 51 a 51½; good, 41 a 41½; medium, 41 a 41½; common, 32 a 32½; lambs, 5 a 6½.

HOGS.—Best Western, 6c; other grades, 5½ a 6c.

FOREIGN.—It is believed that 108 persons were drowned and only 30 saved from the wreck of the Atlantic liner *Disaster* off the English coast, on the evening of the 14th inst.

It is said Sagasta and his colleagues are greatly concerned regarding the demands of the United States, which they assert not only refuses to assume any of Spain's colonial debts, but wants to take the heavy burden in Cuba and the floating debt recently sent to Havana.

The Spanish civil courts within the Philippine territory have resumed the exercise of their jurisdiction, subject to the supervision of the American Military Government, which reserves the exclusive right to exercise criminal jurisdiction.

The Spanish commander in the Visayas Islands says that 4,000 insurgents, including thirty-eight chiefs, have unconditionally submitted to Spanish authority.

It is stated that the committee of railroad men in this city are divided for and against taking part in the strike. The disorganizers dissatisfied the strikers, many of whom are now disposed to resume work.

It is stated that a military plot against the French Government has been discovered. The plot, it is said, was the work of one of the pretenders to the throne of France, but was for the purpose of changing certain officials of the Government, without touching the President.

A despatch from St. Louis, Senegambia, confirms the reported capture of Samory and his chiefs. This victory confirms the extensive French operations against this chief.

The Powers have decided to reject the Porte's proposed modifications in the ultimatum for the evacuation of time specified. Every Turkish soldier must leave Crete within a time specified.

The Sultan has ordered the withdrawal of all the Turkish troops in Crete in compliance with the note from the Powers.

A despatch from Alexandria says a plot against the Kaiser is hourly proven more important, each arrest disclosing new ramifications. The documents found disclose a plot to kill King Humbert already well matured.

The police in Alexandria have arrested nine Italian anarchists, and it is said have thereby frustrated a plot against Emperor William, now on his way to the Holy Land.

The Emperor of China is practically imprisoned in

the island palace, which is strongly guarded. A decree is now issued by the Dowager Empress.

Insurgents at La Gaspi, Philippines, have provoked the American steamer *Hermann* from loading a load, on the ground that there were Spanish board.

In 1874 the American ship *Thetis* discovered the Kurile Island, in the north of Japan, which until recently been believed to be the deepest of the ocean—5,115 metres. The English ship *Pr* has, however, found a depth of 9,000 metres near Society Islands. The deepest spots are always had not in mid-ocean.

Mexico touched the top notch of her foreign last year, the total reaching a value of \$172,500, an increase of \$10,025,652 over the previous year, in 1875 Mexico was her largest customer, the total in 1875, \$205,351.

Mexico had not in mid-ocean to furnish the United States more than half of its supply of mahogany.

Receipts for Fund in aid of the Dukhobors

S. N., \$20; S. J. P., \$5; Mennonite Congreg. Canton, Ohio, \$14.35; J. G. McC., \$25; W. O. K., \$5; J. M. P., \$5; A. T., \$5; L. M., \$2; S. I. B., \$10; \$10; W. A. P., \$1; J. T., \$5; R. P. T., \$5; B. G., \$10.

Total receipts to Tenth Mo. 18th, 1876, \$2,884.

W. M. Evans, Treas., 252 S. Front St., Phila.

NOTICES.

A YOUNG woman Friend wishes a position as companion or helper in household duties.

Address "L," Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—A stated meeting of the General Committee is to be held in Philadelphia on the 21st inst., at 11 A. M. A meeting of the Committee on instruction the same day at 9 A. M.

W. M. Evans, Secy.

WESTWON BOARDING SCHOOL.—Application for the admission of pupils to the school, and letters regard to instruction and discipline should be directed to WILLIAM F. WICKESHAM, *Principal*.

Payments on account of tuition and other communications in regard to business should be forwarded to EDWARD G. SNEDELY, *Superintendent*.

Address, Westwton P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For conveni of persons coming to Westwton School, the stage meet trains leaving Philadelphia 7.17 and 8.46 A. and 2.53 and 4.32 P. M. Other trains are met w requested. Stage fare fifteen cents; after 7.30 P. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SNEDELY, *Sup*

DIED, at her home near Green Hill, R. L., on tenth of Third Month, 1896, SCOTT A. CLAY, daughter of Ortniel and Eunice Foster, in the 61st year of her age; an esteemed member and e of South Kingston Monthly Meeting. During her and useful life she evinced a strong concern to acceptably serve her Creator, and to labor for the good of what it is written, "A man that eat and not die?" ever ready to deny herself, that might relieve others. She dispensed liberally of time and means in aiding the sick or needy, when brought to her notice. Thus, with a mild under by disease, and fully realizing her end was near, settled her outward affairs, and gave full directions her funeral, that it should be in the plainness and plicity she loved, and which our Society enjoyed. Truth required. During her last hours, she was served humbly to petition the Throne of Grace strength and assistance to attend, while the enter uttered gave evidence that the same calm and undin faith and trust in the Lord's goodness and me which had been her strength and stay, were still anchor to her soul.

On the eighteenth day of Ninth Month, 18 at his residence in Barnesville, Ohio, JOHN BURN the eighty-sixth year of his age; an esteemed member of Stillwater Monthly and Barnesville Particular M ing of Friends. He was one who firmly maintai the ancient doctrines and testimonies of Friends, e we most received the summons: "Well done, g faithful servant; enter thou into the joy of thy Lo

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

A Religious and Literary Journal.

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

We show forth the Lord's death, whenever we show forth his life in our lives;—the bread and the blood shed for the Life of the world.

It is the fellowship of the same communion in which we are assembled. True worship is but manifestation of the Lord's death in his life and its outcome.

Our sufferings and works are for educating and developing us, and not for compensating our past sins. They could never be adequate for this.

One will not believe in Our Father's forgiveness of trespasses, until he believes in his own.

Faith, though it may be requisite where there is no sight, is not required without evidence. "The evidence of things not seen." It is a bound-up in the secret witness of the Spirit, and is a living acknowledging of that witness which is not seen as yet.

Memorial and Fellowship Communion.

In a controversy carried on in the *Christian Advocate* (Methodist), with Dr. Joseph Pullman concerning the rite of "communion," some passages occur touching our religious Society. Dr. Pullman had said:

The facts and their interpretation are carefully considered, and there is not a hint of the fellowship of believers with another, or of their union in one. The ordinance is memorial of Christ, and exclusively of Christ, and the communicant has lost his way if in the ordinance he has for a moment gotten away from Jesus Christ to considerations about the unity of believers.

The *Advocate* rejoins:

If Dr. Pullman's view is true, we see not the slightest reason why believers should take the communion at the same time and in the same place, or why it should be regarded as the peculiar province of the clergy to administer it; why, indeed, one should not administer it to himself.

And then the *Advocate* proceeds to argue its claim that Paul teaches "the holy communion to be communion of believers with the Lord and with each other in the Lord."

In closing, Dr. Pullman speaks thus of the editor of the *Advocate*:

A Methodist or Methodists, imbued with the broad spiritualistic temper of the Gospel, knowing that the kingdom of God is not "meat or drink," nor any rag of ceremony; knowing that to honor any external form or rite as of the essence of the Gospel is ritualism and treason to the rational spirit of Jesus Christ. . . . knowing all this, yet our editor comes forth again and again to force upon the conscience of the church the obligation of the so-called common cup, and to deprive us of "the liberty which we have in Christ." It will not do. We have read the Epistle to the Galatians. "Non littera sed spiritu," cried Paul. "In spirit and in truth," said Jesus Christ.

The *Advocate's* reference to Friends is as follows:

Dr. Pullman's endorsement of our general liberality is highly esteemed, but if his principles were carried to the last they would justify the Friends or Quakers in their rejecting of both baptism and the Lord's Supper. Almost the very words that he has applied to us are applied by Barclay in his "Apology for the Quakers," the great standard work, to justify them in setting aside both baptism and the Lord's supper. They are "rags of ceremony," they are "against the spirit." . . . We think that a sincere Quaker may be saved without the communion at all; it being possible for him to be so much under the dominion of the plausible arguments employed by the great writers of Quakerism and the traditions which they have followed, as to renounce both sacraments.

As consistent with this admission of possible salvation for "a sincere Quaker," we refer to the same editor's item given in the *Advocate* last spring, as follows:

Joseph Walton, for a number of years clerk of the Yearly Friends' meeting in Philadelphia, and editor of THE FRIEND, is deceased, at the age of eighty-one years. A more beautiful character than Joseph Walton it would be impossible to find. In his administration THE FRIEND came to us as a dove of peace. We read it often, and it appeared like a whisper in the midst of the rush and storm of life. We met him accidentally on a train, and found him a perfect illustration of the ancient placidity of the Society to which he belongs.

Where living epistles are thus in evidence of the true communion by the *new wine* which Jesus promised to drink with his disciples (and no more of the fruit of the outward vine. Matt. xxvi: 29), there could be no denial that such are partakers of salvation "without the communion of the old wine."

A few feasts of silent partakers together of

"the Bread which cometh down from heaven and giveth life to the world," and of the new wine of his life, would quickly abandon to the oldness of the letter all questions about cups and vessels, whether "individual cups" or "one in common," and whether such experiences are those of "fellowship" or of "memorial."

We did not commence the above quotations for comment on our own part, but we can but note the holding on to the principle of sacerdotalism by religious societies who adhere to the outward rites of ordinances; by whom, as the *Advocate* says, it is "regarded as the peculiar province of the clergy to administer [them]."

It is as essential to our religious profession to insist on the truth that Christ is the "one Mediator between God and men," as it is to other professions—the offspring, however remote, of the sacerdotal system—to pluralize that mediatorship, in the form of human interveners between man and God, to discharge or operate their spiritual relations. All these relations live and move and have their being between us and Him through the one Mediator, apostle and high priest of our profession, through whom alone the communion and the baptism of the Spirit is ministered. His grace is sufficient for us.

An outward baptism or form of communion, whether adopted in churches called Friends' or other names, must adopt a clergy to administer it. On the other hand a stated clergy or pastorate among Friends will not be long (as already in the case of administering marriage covenants) in reaching out its jurisdiction over other presumed spiritual functions. Accommodation to the people who love to have it so in mixed neighborhoods, partly because of a leaven of sacerdotalism in them, was lately pronounced among us by a wide observer to be responsible for the general modern surrender of those under the name of Friends.

Selected for "THE FRIEND."

I wish that Christians would bring to the interests and religion of Christ's kingdom the untiring energy with which he devotes himself to those of science. What science so noble as the knowledge of Jesus Christ? What honors anywhere in the temple of fame like the honor that cometh from God? Great and famous as — was, my dear friend, you can do more good by your prayers, shut up in your house, and often in your chamber, than he did or could do by all his pursuits and discoveries; and that is comfortable and cheering to you. Prayer moves the hand that moves the world, and deals with the affairs of a kingdom unlike any of those in nature, which shall never pass away.—*Thomas Guthrie.*

John Yeardley and his Travels.

(Continued from page 107.)

After arriving in Athens, John Yeardley writes: "We introduced ourselves to the American missionaries, Hill and King, and met with a hearty reception. The schools under their care are the most gratifying sight we have seen. J. Hill and his wife have nearly five hundred children on their list. We were much pleased with the arrangements of the schools; the classification is the best I have ever seen, and the children exhibit intelligence and thirst for instruction. The effect of Scriptural instruction on the minds of the Greek children is very gratifying. A young girl whom the directors had taken into the school as an assistant teacher, entered the family with a mind fortified in the superstitions taught in her own church, observing scrupulously the feast and fast days, and making the sign of the cross before eating, and the kissing of pictures. The mistress wisely avoided interfering with what the girl considered to be her religious duties; but after she had attended the Scriptural reading and the family worship for a short time, the light of Truth broke in upon her heart; and as she embraced the substance of the religion of Jesus Christ, her attachment to the superstitious forms became gradually weakened, until at length she left them altogether. The mistress one day said to her, I observe you do not keep the fast days, nor cross yourself before eating, nor kiss the pictures. No, replied the child, I am convinced that making the outward sign of the cross cannot purify the heart from sin; and as to meat and drink, I read in the Scriptures, that it is not that which goeth into the mouth that defiles the man."

"During our stay in this city we visited many Greek families, and distributed among them religious tracts and portions of the Holy Scriptures, and exhorted them to the observance of their religious duties, often calling their attention to those points in which their own practices are at variance with the doctrine of Holy Scripture."

After some time in Athens, they left that city, and after many delays and hardships reached "Patras on the 22nd, but found that the English steamer had sailed two days before. They employed the interval before the sailing of another packet in establishing a girl's school, which was commenced soon after their departure. At Corfu they received information of the opening of the school, conveyed in a letter from the sister of the English consul in the following encouraging terms:

"I am sure you will be gratified to hear that the school which was established by your benevolent exertions has been opened under the most favorable auspices. The first day we had twenty-two girls; we have now forty-eight. Nothing can exceed the eagerness shown by the children to be admitted, and their parents seem equally anxious to send them; with very few exceptions they come clean, and on the whole are attentive and well behaved. Of the forty-eight there are only nine who can read. The little Corfuot you recommend is first monitor, and of great use."

"It will be recollected that their inability to collect the inhabitants in a meeting for worship was a source of discouragement to John and Martha Yeardley in their former visit to Corfu. Now, on revisiting this island, they had the satisfaction of holding two meetings for worship with Isaac Lowndes' Congregation.

"Sixth Month 1st.—Isaac Lowndes had now

obtained leave to hold his meeting for worship in the large school-room, and I felt at liberty to propose having an opportunity to address the congregation. This he gladly accepted, and gave notice of our intention. It was pretty well attended, but not full; a good feeling prevailed.

"15th.—We had another meeting with the little company who meet in the school-room. The room was better filled than on the former occasion: it was a precious season of Divine favor; utterance was given to preach the word, and I trust there were some into whose hearts it found entrance.

A few days before we left the island, I. L. took us to visit the Jewish rabbi, who, though full of argument, appears extremely dark and bewildered, dwelling on mysterious words, whose interpretation is confined to the rabbinical office. He said they looked for a temporal king, who should give a temporal kingdom to Israel. It was a truly painful visit, and we left him with the desire that he might be instructed even out of his own law, which, if properly understood, would prove as a schoolmaster to bring him to Christ.

After spending about five weeks at Corfu on this second visit, they again crossed the Adriatic to Ancona.

"In a letter from William Allen, written the thirty-first of the Third Month, 1834, occur the following words of encouragement:

"I have heard, through letters to your relations and others, that you have been much discouraged at not finding a more ready entrance for your gospel message; but, really considering, the darkness, the sensuality, and the superstition of the people in those parts, we must not calculate upon much in the beginning. If here at the one or two, or a few, are awakened and enlightened, they will be like seed sown, and in the Divine hand become instruments for the gathering of others. Should you be made the means of accomplishing this, in only a very few instances, it will be worth all your trials and sufferings. And again, you must consider that, in the performance of your duty, seed may be sown even unknown by you, which may take root, and grow, and bring forth fruit to the praise of the Great Husbandman, though you may never hear of it. Be encouraged, therefore, dear friends, to go on from day to day in simple reliance on your Divine Master, without undue anxiety for consequences; for depend upon it, when He has no more work for you to do, He will make you sensible of a release."

"The passage to Ancona was tedious."

"Seventh Month 6th.—We left Ancona, and took the route through Foligno and Arezzo to Florence. That part of the Pope's dominions through which we have passed is highly picturesque, hill and dale continually, and the whole country cultivated absolutely like a garden. Most of the towns are on the hills, and nothing can exceed the beauty of their situation. But as to vital religion, the spirit of those who desire the promotion of the Redeemer's kingdom, on the broad and sound basis of common Christianity, must be clothed with mourning in passing through this superstitious and illiberal country."

What we have seen of Tuscany is not so fine, but the appearance of the peasants is much superior. The inns are much more agreeable than we found them on the road from Geneva to Ancona.

"We arrived at Florence on the 10th. The persons to whom we had recommendations were absent, on account of the heat of the season,

except the Abbot Valiani, a spiritually-minded man, who showed us great kindness. He has fused many advantageous offers of promotion, choosing to be content with little, rather than hampered with fetters which I believe he thinks unscriptural and not for the good of the church. He is of the opinion that it would be better for the common people to have the Bible, and to be more acquainted with its contents, and conducted us to see the School for Mutual Instruction, founded under the patronage of I. Grand Duke, about twelve years ago. The school-room is very large, airy and well lighted; it was formerly a convent. The system of education differs a little from that practised in England; but the children, about two hundred and forty in number, are apparently under efficient course of instruction and discipline. The younger boys have a string put round their neck, which confines them to the place during the lesson, but I observed it did not conflict their attention. We were much pleased with the countenance and manners of the directress, the Abbot Luigi Brocciolini; his heart appeared to be in his work, which is by no means easy.

"We had packed as many books and tracts as we well could in our wardrobe trunks, which were not once opened at the different station houses, but the surplus tracts, &c., we were obliged to put into a spare box by themselves, and this box was not suffered to pass the front of Sardinia. The first officer was embarrassed not knowing how to act, and sent a gentleman with us to the bureau of Sarzana, the nearest town. The officer there was remarkably civil, but told us the law is such that books cannot enter except on conditions to which we could not in our conscience submit. We therefore left them in the bureau, desiring that they might be made useful; a person in the office said, in a half-whisper, these are the books turn the people's heads. We were glad this loss did not prevent us from distributing the rest of our remaining store, at the inns, as pretty freely on the road.

(To be continued.)

FREEDOM OF CHOICE.—God gives to every man the privilege of choosing between good and evil. To each and to all God says, "Behold, set before you the way of life and the way of death," and it is for every man to choose between these two. God hath foreordained the freedom of every man's will. Apart from the influences of ancestry and surroundings, as it is said in modern phrasing, "heredity," as "environment," the real self of the man has choose whether he will go up or go down. God is constantly inviting every man to choose the good and to refuse the evil. God also looks men back when they would rush to their destruction, while he is thus inviting and urging them to be saved. "Why will ye die?" is the constant call to those going astray. Yet, at the last, as at the first, God permits a man to make his persistent and final choice of his destiny. If a man is lost, it is because he chooses to be lost. Salvation will never be forced on an unwilling soul.—S. S. Times.

UNIONS AND UNITS.—In union there is strength, but there is also strength in the unit that puts forth its best efforts while waiting for union. In an age of organization it is easy to stress over-much the value of associated effort. It is well to remember that two may put thousands to flight, but we ought not to forget that one may chase a thousand.—S. S. Times.

Living on Advice.

From the seats of the successful there daily tatter down on every newspaper, scraps of suggestion as to how success is won, which are greedily laid hold of by thousands of young men and women who are ambitious, and who believe that in this way come wisdom and success, and perhaps character. But character cannot be made by advice, and here is the first part of the delusion. There is, of course, a type of character trim, and prudential, which may be organized upon the detached wisdoms that float about the world; but final character cannot be built upon maxims. Its chief method is always inspiration. What man needs most is not—as he so often thinks—just to have a certain list of questions answered, and a certain number of doubts dissolved, or the judgment of wiser man upon them—that is not it; it is deeper and more heavenly life that he wants; he is starved for want of it. How rarely are we conscious, when with the most vital people, getting their opinion about things! It is an change of life which we are effecting, and our very atmosphere solves more than their words. The glory of a great personality, or even of a vital and wholesome one, is not that it answers all our questions so much as that in its presence we cease to have any. Our doubts are on our lips; the tangled world, through him, looks straight again, and we want to be forgiven for ever having thought it otherwise. Advice is secondary and detached, and withers away; inspiration is personal and perpetual and Divine. Advice may form habits, and a character formal, correct, and shrewd; inspiration alone can impart life.

There are people, also, to whom it is becoming a very shadowy experience to think that their own opinion on their own life is worth anything. A young man under the delusion at all his work needed in order to completeness was a great deal of advice and conference with others, submitted a piece of work to one whose word on such matters was a coveted one, he critic took the work, read it, and gave the author this unexpected reply: "If you can do work like that, what do you want of me? No one can help you but yourself and God." Men are thinking that they can get the whole secret of living out of other men, and they cannot. This is the main danger of advice-taking—that it leads many a fine soul into inward distrust till all power is gone out of it.

The truth that is fundamental here is the truth so often repeated and little realized—that the Lord our God is a jealous God. If every man's life is a "plan of God," one ought to feel that letting each uncharted passer-by come in and preach to it is a fundamental indecency. The advice a man needs most is always the advice of the Holy Spirit. There is nothing his world needs more, if it is to keep its freshness and glory, than to protect and encourage in all members of society the element of shade and mystery and solitary communion. There are times—and a man must learn to trust them—when, all unconsciously, his life is working out for him a better counsel than any one else can give it. In painful and terrible privacy are wrought out the choice salvations of men. —S. S. Times.

SATAN selects his disciples when they are idle, but Christ chose his while they were busy with their work, either mending their nets or casting them into the sea.—Exchange.

"Boys Will Be Boys."

True, "boys will be boys," but not necessarily bad boys. Naturally, boys love fun; but only bad boys delight in meanness.

It is as natural for the bright, healthy, vigorous boy to be forthright, active, noisy, and enjoy innocent pranks and tricks as it is for a colt, a calf, or a lamb to skip and play; but that is not badness. For them to run, jump, wrestle, climb trees, ask questions, whoop, and yell is not, as some pious people suppose, evidence of total depravity. It is only the inevitable process by which nature transmutes surplus energy into healthy bone and muscle.

And right here is where some parents and teachers make a grievous mistake. They think, because it is difficult for a boy to keep quiet, that therefore he is "possessed," because a boy runs, romps, and yells, he is wicked; because he loves innocent sport, that he is mischievous; and because he will occasionally even stick a pin into another boy, "just to see him jump," therefore he is totally depraved.

Now, the fact is, that as a rule, all that ails such boys is, they are surcharged with a surplus of energy—with an abundance of that which, if properly directed, will only be the better quality of them to be the very best of citizens.

What they need is not a severe course of restraining discipline, or a regular routine of floggings and penances to exorcise the evil spirits that are supposed to be in them, but a course of kind, thoughtful, wise training, that will direct their energies in the right channel, and enable them to expend their activities on things proper and useful. Give them plenty to do in the shape of useful studies or profitable labor, and give it to them in such a way as to enlist their enthusiasm and command their interest, and then the more active and energetic they are, the better.

The reason "boys will be boys" in a bad sense is generally because they are not properly trained. Most boys will develop right, socially and morally, if they are carefully trained and properly protected. If a large proportion become lovers of a vicious or disreputable life, it is probably because of defective training or vicious environments.

Give our bright, light-hearted, enthusiastic boys the proper training, and then properly protect them against the vicious influences of the saloon, the cigar store, the dime novel, the vile newspaper, and more of them will grow up happy, sober, thrifty, useful citizens.

How does the wiser grow kind? Because he was once a light-hearted, enthusiastic, fun-loving boy himself, and has not forgotten the influence of that hilarious period of his earth-life. Because, also, of nineteen years' experience as a teacher in the public schools and the college. As a teacher, he found that, to manage the bright, lively boys, all he had to do was to give them plenty of employment, and to inspire them with interest in their work. He also found that by this method his most restless, energetic, fun-loving boys became the most successful prosecutors of their studies.

Yes, "boys will be boys;" they ought to be—they must be. But if they turn out to be mean boys, in most cases the fault is in their training, and not in their nature.—Religious Telescope.

With "Evolving Arms" beneath,
What matters either life or death?

If I should die, with Christ I'd be,
And if I live, He is with me.

—F. H. Marr.

FOR "THE FRIEND."

Alice Alexander and the Times of the "Beacon."

The removal of Alice Alexander of Cheltenham, at an advanced age, in the early part of the present year, breaks one more of the links which bind this generation with the past, and a past order of things, so different in respect to religious association as well as in other ways from the present.

It was the privilege of the writer to know our deceased friend for over thirty years, during the whole of that time her health was feeble, and during the latter part of it, she was rarely if ever able to get out to meetings. In consequence Alice Alexander was seen but little beyond a very limited circle, and although an acknowledged minister, there must have been few less known as such. It was at her home in Leominster in the time of her husband the late Samuel Alexander that I first made the acquaintance of THE FRIEND; after S. A.'s decease I believe his widow continued a constant subscriber.

A character so bright and cheerful, in spite of a weight of physical infirmities, I have rarely known, and it was accompanied by a disposition so alive to spiritual facts, and so much inclined to encourage faithfulness in others, that one could hardly leave her society, without feeling the better for it.

It is now many years since I heard Alice Alexander's ministry, but it may be said that it was clear and baptizing and left its mark on the meeting to which I belonged or rather I should say on the mind of some individuals belonging to the meeting, which is not wholly effaced to this day.

Women of brilliant parts frequently exercise considerable influence both in social and philanthropic circles, whether it be by reason of their executive powers, their strong mental calibre or other qualities which call forth respectful admiration.

Alice Alexander was not brilliant, yet she had an influence which will embalm her memory in the minds of those who knew her well, whether professing Friends or not, and when I recollect her at Leominster, she was what she was largely by the grace of God, while seeking in humble unobtrusiveness to labor in her appointed corner in God's vineyard.

In pursuance of this labor A. A. many years ago published "An appeal to Christian men on the subject of female attire" which would well bear reprinting; in this appeal she says that the folly and extravagance of outward adorning seem "an evil of unrivalled magnitude, except by that of the abuse of alcoholic drinks," and that each religious denomination has regenerated from the views it originally adopted on this matter.

Our interest in Alice Alexander is not limited to what she was as a minister and in a serene old age, she could go back to some sixty-three years ago and recall the time when as a young woman she was seated in Manchester Meeting and weeping on account of its sad and distressful state when the Beacon party asserted its independence of the long established faith of the Society of Friends and secessions of influential members took place in various parts of the country.

This was a time in which John Wilkinson an ex-clerk of the Yearly Meeting spoke of the "ruinous fallacy of the paramount authority of their [Friends'] own inward and immediate revelation," while Isaac Crowdon of the Manchester leader said, "there can be no higher rule than the Holy Scriptures." As a sop to persons af-

fectured with these ideas, the Yearly Meeting of 1836 went out of its way to ignore the ground on which the Society was gathered, and to introduce a new and conflicting principle by a paragraph in the general Epistle which contained the following, "there can be no appeal from them [the Scriptures] to any other authority whatsoever . . . being the appointed means of making known to us the blessed truths of Christianity . . . they are the only divinely authorized record of the doctrines which we are bound as Christians to believe."

Now the makers of this Epistle dared not go so far as to say, "the Scriptures are the Word of God, and his revealed will is only to be learned from them," consequently their statement carries the marks of a compromise in its ambiguity. If it be really true that the issue of the London Epistle of 1836 marks a new era in the history of professing Friends it is at least worthy of examination, for we are obliged to admit that there is a connection between sound doctrine and right living as on the other hand between false doctrine and wrong living, we may meet with a correct exterior profession and a faulty or spiritually fruitless life, but the truth remains that the profession of false doctrine is a bar to the setting up of the kingdom of God on the earth and tends to affect the life injuriously; and conversely that as the kingdom manifests itself in the heart and life it tends to bring into a correct profession and form of sound words, corresponding to its own nature, and such a form and profession may be regarded as that confession of Christ with the mouth which along with the inward belief of the heart is necessary to salvation, Rom. x: 9, 10, it being always to be remembered that according to what a man or Society hath, it is required of them, and not according to what they have not.

There can be no appeal from them, etc.; does this mean that when once we have made up our minds as to the meaning or force of a passage, we are to close them to any further light upon it, or refuse to be instructed by any other authority than our own reason? The Pharisees who crucified Christ said in effect that there was no appeal from their law, and by their law He ought to die because they were resting in the letter that kills. This sentence in the Epistle sets at naught the true Quaker testimony to Christ as the lawgiver and legitimates bastard Quakerism.

Being the appointed means of making known the blessed truths of Christianity. Did George Fox or William Penn or either of the founders of the Society ever say anything which could be twisted, by even a false semblance of reason into anything like this statement? Certainly not.

What do the Scriptures themselves say? "This is life eternal, that they may know thee the only true God and Jesus Christ whom thou has sent," there we see that the appointed means of knowing Him who is the Truth is in his own life; again "no man knoweth who the Father is, save the Son and he to whomsoever the Son will reveal Him," there again is the appointed means of knowing the Father of spirits by the revelation of the Son (which revelation Wilkinson sneered at) without any limitation to the Scriptures.

Thirdly, "they are the only divinely authorized record of the doctrines, which, we are bound as Christians to believe."

Does this mean that no fresh statement of Christian doctrine has ever been put forth by Divine authority since the book of Revelation was finished? Have no doctrinal testimonies

ever been inspired of late time? The passage though apparently clear is too obscure in its scope to analyze exactly, but its tendency is undoubtedly to substitute a building on a literal knowledge of the Scriptures, for a building on Christ, the living stone, the sure foundation. Had the Epistle pointed to the necessity of all doctrinal knowledge being grounded on the revelation of the living Christ, and to the Scriptures as being a sufficient outward testimony to Him, and a secondary rule which needs to be applied by the law of the Spirit of Life, it would have done nothing inconsistent with the previous profession of the Society; as it was, it sanctioned a radical departure, and placed a barrier on faith in the true source of all light and knowledge, so that the way of return is now, to many individuals made very difficult, and to the Society as such, impossible.

It may be said that very few really believe the statements of the Epistle of 1836; if that is so it is honest for a religious denomination to issue an authoritative statement in the shape of the Book of Discipline which its members generally do not entirely believe?

Isaac Crewdson and Joseph John Gurney became less and less names to conjure by, but their part in history, is still very imperfectly understood. It is when we see and admire the character of such a Friend as Alice Alexander, brought up under the influence of the old school, and when we know that the modern Quakerism which received its impetus from Gurney, is unable to foster such a character, we feel obliged to cross question it as to its genesis, and to call upon it to substantiate its assumptions of being the lineal representative of the movement which was well described as the "breaking forth of God's heavenly day," near two hundred and fifty years ago.

Will the honest seeker after Truth be satisfied by the best answers he can get from the best representatives of modified Quakerism? If not, let him search and seek till he finds the path of true judgment, and comes into the unity with the faithful of this and former generations which neither time nor change of circumstance can affect.

May we each be earnestly concerned to so live as to promote that unity; we can only do so by bearing a testimony, not only for the Truth, but against error. JOHN E. SOUTHALL.

NEWPORT, MON. ENGLAND.

WHAT RIGHT BEGINNINGS DO FOR US.—It is good to begin well. The boy who starts on a new school year with close attention to the earlier lessons of his course will find his difficulties diminish with every week of the year. The boy who thinks it does not matter so much what he does in those first weeks will find his difficulties grow and accumulate because he has neglected to take the first steps right. So in the beginnings of the Christian life. It is easier to start well than to get into the right way after starting wrong. He who sets out with a right idea of the consecration, the loyalty, the self-sacrifice, the helpfulness, which make up a Christian's life, and a purpose to live what he knows, is starting well. He will escape many mistakes, and avoid having to unlearn many wrong lessons.

From the first, he will be following Him who "pleased not himself, but went about doing good." But even if one has not already made the best start, "every day is a new beginning," and the fresh springs of help and inspiration are as available to-day as when we made our first start.—S. S. Times.

Homely Duties.

A well-known American writer, and a woman old and wise enough to understand the us and meaning of the past events of her life, recently told a friend of an incident of her youth which may interest and help some of the girls who read *The Household*.

She resolved, on leaving school, to go on with the studies which she had begun. The day she divided systematically: so much time for Latin so much for science, so much for the high mathematics; music, painting, general literature—all had their hour. Besides these occupations she proposed to take exercise at stated and regular times.

But when she sat down to her Latin, dictionaries and note-books open, Will, her brother was sure to rush in with a coat to mend or a splinter to be taken out, or perhaps he only wanted to tell her a long story of the foot-ball match or something that occurred at recess. She always pushed the Latin aside while he listened or sewed.

When she was busy with logarithms and problems, she would catch sight of her mother stooping over a basket of unended stockings or nursing the heavy baby. Books and slate were put aside while she took the task on herself and sent the tired mother to rest.

When she wished to go to the gymnasium, the parlor was to dust; when she intended to glance over some book, there was old Peggy in the kitchen spelling out a verse in the Bible with her dim eyes.

Often when night came, the day, as she looked back, appeared to be filled with nothing; a little sewing, a little housekeeping, a thousand little trifles done for her mother, for the boys, for the old servant.

She was irritable and rebellious. Her plan had been for a higher work and a higher life than this.

At the age of sixty, she said, looking back: I have never found occasion for the use of the higher mathematics or Latin in my life. But the old negro in the kitchen died trusting in her Saviour, whom she had learned to know as I read to her every day.

"When my brother Will at twenty fell into bad habits and ran away from home, I was sent to bring him back. He had grown fond of me because I humored him, and he came. It was the turning point of his life.

"I know now, too, that if I had not taken some of my mother's hourly burden of little duties upon myself, she would have sunk beneath them. As it was she lived to a happy, helpful old age. God knew better than I what work was best for me in life."

Many an ambitious girl who proposes to find occupation for her intellect rebels when homely, obscure work is thrust upon her. She forgets that she is but one of a great army.—*The Household*.

THE SULTAN OF TURKEY has built the largest house in the world at Mecca. It is intended for the accommodation of pilgrims and is capable of sheltering 6,000 persons. The next highest house in the world is in a suburb of Vienna. It accommodates 1,112 tenants. Next in order are the three Rowton Houses in London, which will accommodate 800, 675 and 500 tenants respectively.—*Selected*.

Just sixty-seven years after the birth of Christ a daily paper was started in Pekin and has been running ever since.—*Stoddard's Lectures*.

Life of the Doukhoborts.

FROM ACCOUNTS EDITED BY V. TCHERTOFF.

such a luminous manifestation of the true Christian life as is afforded by the Doukhoborts, important that those of us who sympathize with them, and therefore, very naturally desire to all we can materially to help the suffering, in the anxious effort to afford help to the body, not overlook the deeper spiritualizing of that which is taking place before our eyes. In our interest, however tender, for the torch which is being consumed, we should overlook the light which it was meant to throw on all around.

For those who have the privilege of witnessing the Divine work which is being wrought in the Doukhoborts, this spiritual aspect, as we possess all life, causes us to endeavor to penetrate heart, mind, and soul into the motive power directing their conduct, and awakens the desire to become oneself permeated by that pure and those high aspirations which can alone lead to such genuinely Christian results.

For this purpose it is desirable to have as clear a picture as we can of the inner spiritual and of the consequent life testimony of these powers of the Truth.

We will, therefore, in these pages endeavor to combine information of both kinds, giving details not only of the outward progress of the migration, but also of the spiritual development manifested by these people and in their relation among themselves and toward those who surround them.

Just as "Christian Martyrdom" was going to its last autumn we received a long letter from a friend in St. Petersburg, (then an officer in the army, but now banished from the Caucasus), describing his visit to the Doukhoborts in a prison at Nookha, and says: "The sight these men behind the grating, next to murderers and thieves, was unbearably painful to me."

At times they enjoy comparative freedom, —they walk about within the limits of the prison building and do some work. The wardens, watchmen, and superintendent treat them in other prisons, well and with sympathy. Letters through the authorities reach them actually, and they suffer but little from sickness, and feel much better than those confined under incomparably worse conditions in the prisons of Tiflis, Elisavetpol, and Kasak.

While making the rounds of the cells with the official informed the Doukhoborts of the order he expected soon to receive concerning the removing of all the prisoners to Siberia settlement. This news impressed them very much, and they looked forward with eagerness to the time when the document would be read to them, expressing their joy at the thought of speedy deliverance from prison. "It may be worse—but different," thus they feel with regard to it. Their first question after hearing this news—would their families be allowed to follow them into exile, but no one could say anything definite about it." They heard afterwards that this was not allowed.

Through Zakatali and Lagodezi I reached the places of (Caucasian) exile. It was a long journey, and I got into conversation with a fellow-traveller, an orthodox Georgian priest, who was going to Signak for a time. On the way we passed a large trading village, with a mixed population of Tartars, Armenians, and Russian brethren, whom the missionaries (for that purpose) try hard to convert to orthodoxy. As the latter wish to see quickly

the fruits of their instruction, they do not disdain the use of any means by which successfully to convert the infidels. One of their duties prescribed from 'above' is to 'organize private conversations' with the Mussulmen, but as these are not at all inclined to come to the 'conversations,' they are driven, by police regulations, to a certain place, at a time fixed by the missionary, where he appears, accompanied by members of the local police. He addresses them through an interpreter as long as he pleases, and is listened to by sullen people with their eyes downward, after which they disperse, with his permission, to go through the same thing another time.

"At present the missionaries have slackened their zeal, because this kind of active instruction, far from evoking sympathy among the inhabitants of the locality, created rumors and gossip 'about wholesale compulsory conversion' of all the Mussulmen to orthodoxy and military service. . . .

"On these same subjects I conversed with my fellow-traveller, who was a good-natured man, openly disapproving such kind of missionary activity. As to the spirit-wrestlers, he considered them good men and true Christians, and thought it a great sin not only to persecute, but even to blame them.

"At the station before Signak I turned off to the mountains to the Georgian villages, where the exiles are settled. My arrival evoked curious looks and gossip, the consequence of which was that the Georgians assured the Doukhoborts that a Government agent was after them. But the Doukhoborts are specially endowed with a gift of discernment, and they can readily distinguish a friend from an enemy, under whatever appearance he may be hidden. So it was this time. Though not a single man of the exiles at this place knew me, they welcomed me, were delighted to see 'one of their own,' and immediately initiated me into all their affairs.

"But the Georgians could not understand how it was that an officer could remain in a hut with common people, eat their porridge, stay over night with them and for so long. So much did they talk about it that they called out their village administrator. He knew the strict orders issued from headquarters to keep an eye upon all that was going on among the exiled Doukhoborts, and most of all not to admit to them anyone from the outside.

"So he appeared in company with his faithful agents, inquiring who I was, stood there awhile, and then went away, leaving orders 'in case of emergency,' to set watchmen for the night—reliable men—round the house where I was staying. This, of course, did not disturb me nor my hosts in the least, and we had a good talk till past midnight upon all that most deeply concerned them."

Here follows a description of their need, which has been given elsewhere, concluding thus: "The great heat, and the unaccustomed climate are doing their work. There is not a single healthy looking face. As these people are, by nature, of a strong constitution, this feverish yellowness and paleness is the more striking. Some of them are so exhausted by the fever as to lose all strength and consciousness.* It is clear to everyone that they are dying out. The surest way for the Government to get rid of them!

"The inhabitants, among whom the Doukhoborts are settled, treat them (as in other places)

*Under such circumstances about 1,000 have, by this time, perished in the various districts.—Ed.

good humouredly, and sympathize with them; but, of course, they can offer no substantial help or support. Moreover, by nature, manners, customs, and the whole routine of their life, they differ so much from them, that the Doukhoborts cannot help considering themselves apart; and one must be endowed with their natural good humor, culture, and capacity for accommodating oneself with different people, in order not to get into trouble, to avoid undesired insults and all sorts of savage pranks from this truly primitive people of Georgia.

"At one time, owing to their being decently treated by the local authorities, the Doukhoborts did not feel so much the constant watch, but after the last visit of Skvortzoff they were much pressed. The surveillance was increased and it was forbidden to go out anywhere without a passport.

Visitors to the Doukhoborts, and their co-religionists coming to see them from other places are watched with special care, because the authorities are afraid lest they should have money given them. The authorities have decided to conquer their obstinacy by bringing them to despair through growing stress of need. 'You will fare worse later on, and we will keep you in this condition till you submit,' such was the conclusion of all the speeches addressed to them by Skvortzoff. As to his conversations, he conducted them in a tone somewhat 'softer' than on his first visit to the Caucasus; he hardly touched upon the religious side of the question, and only endeavored to learn from everyone what he thought of the Tzar, and how much he honored him. He examined them one by one, and some of them he ordered to the monastery of St. Unia*, where he resided with his wife while making the tour of the Signak district.

"It is astonishing to what a degree such people will stoop to use means to their ends! For instance, this official appeared at the Tsonet district among the exiles under a different garb, pretending to be their co-religionist and a friend of I. Treguboff, asking them to let him know how much money the latter had transmitted to them. Only after having noticed that the Doukhoborts understood the man they were dealing with did he change his tactics, and spoke to them as a servant of the Tzar and the fatherland!

"I wanted to note down much of what I heard from these good people, and to visit as many families of the exiles as I could, but it was impossible to do it for reasons not dependent on me. Early in the morning came the local inspector, stopped at the yard next to ours, and called me to come there. My poor friends were very sad when they saw that was the end of my visit. They knew what consequences might await me, and grieved pathetically as they took leave of me, saying:—'If we only once and again see a good man—our only joy—they don't give us time to say a few words.' A woman lying sick with fever said with great effort: 'From the time when people ran with staves after Christ, they got into this habit of persecuting good people.'

"Though I kept the inspector waiting some time (while I took leave of them) he met me with

"A kind of half missionary, half detective, who travels all about Russia on commissions from the Procurator of the Synod Pobodnestzoff, generally terminating in increased persecution.

"The present abbess of this convent is a woman of great ability and powerful connections, because of her relationship with many of the grandes of Petersburg, and is in great favor with Mr. Pobodnestzoff. The nuns are also Russian and young, and very far from ascetic, judging by the natives' opinion of them.

an amiable smile on his face and launched into all sorts of excuses for causing me 'trouble,' referring to 'the cursed duty of service which causes a man to do what is unpleasant to people,' and explained the unavoidable necessity for me to drive to Signak for personal explanations to the District Commander."

So to the District Commander our friend went, who also made many excuses, but kept him prisoner in a local hotel. This commander expressed much sympathy with the Dukhoborts, and great regret that he was obliged to be so strict with them.

Our friend then returned to Tiflis, and while there met a large company of men, women, and children, who had come to meet the 35 prisoners from Nounka on their way to Siberia, heavily laden with parcels and provisions for them. He says: "The joy of meeting relatives cheered up the prisoners, and but for the red eyes of the women and the prison court yard, one would hardly believe that this was a meeting with exiled ones—so bright were their faces, so peaceful and good humored their conversation, and joyous their laughter."

(To be continued.)

Dignity of the Divine Mark in Man.

BY JOHN MILTON.

But there is yet a more ingenuous and noble degree of honest shame, or call it if you will, an esteem, whereby men bear an inward reverence toward their own persons. And if the love of God, as a fire sent from heaven to be ever kept alive upon the altars of our hearts, be the very first principle of all godly and virtuous actions in men, this pious and just honoring of ourselves is the second, and may be thought as the radical moisture and fountain-head, whence every laudable and worthy enterprise issues forth. . . . Something I confess it is, to be ashamed of evil doing in the presence of any; and to reverence the opinion and the countenance of a good man rather than a bad, fearing most in his sight to offend, goes so far as almost to be virtuous; yet this is but still the fear of infamy, and many such, when they find themselves alone, saving their reputation, will compound with others' scruples, and come to a close treaty with their dearer vices in secret. But he that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is religiously marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile with such a debasement and such a pollution as sin is, himself so highly ransomed and ennobled to a new friendship and filial relation to God. Nor can he fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his own severe and modest eye upon himself, if it should see him doing or imagining that which is sinful, though in the deepest secrecy.—From Milton's "Reasons of Church Government."

THOUGH all roads lead to Rome the same roads lead from Rome. It is of essential importance to the traveller in which direction his steps are turned. As one journeying on such a road, with his back to the "Eternal City," is he who holds the Truth in his intellect, but in his practice follows the law of mammon.

AN indolent man draws his breath, but doth not live.—Cicero.

COME YE APART, AND REST A WHILE.

BY THOMAS MACKELLAR.

In the covert of his presence,
Nenth his overshadowing hands,
We may find a sacred pleasure
In awaiting Christ's command.

Far away the things that madden,
Far their vanity and noise,
May the Holy Spirit gladden
Waiting hours with heavenly joys.

In this time of holy resting
May our strength become renew'd,
Not a cure the heart molesting
In its gracious quietude.

Can the soul be sad or lonely
In thy company, O Christ! I
Looking to Thee, and Thee only,
Keeping with Thee constant tryst?

Life amid serene quiet
Like a brooklet flow along,
Undisturbed by tempest rite,
Singing hope's expectant song.

Blessed are the green oases
Here and there for pilgrims stored,
As they follow in the traces
Of the footprints of the Lord!

—The Presbyterian.

FOR "THE FRIEND."

The Peace Aspirations of Czar Alexander I.*

The plan of the Russian Emperor for the procurement of an established peace among the nations, has awakened a degree of interest throughout the civilized world commensurate with its exceeding importance, and the fact—almost astounding in its unexpectedness—that a proposal of that character should have emanated from a ruler generally looked upon as representing the military idea after its most pronounced type. While the language of this state paper is such as to impress it with the stamp of sincerity, there have not been wanting those among its examiners who are ready to conclude that the words, seemingly frank and philanthropic, disguise, nevertheless, a deep laid ulterior purpose of self-interest.

Hoping, however, that the thoughtful sentences of Czar Nicholas the Second, or of his Prime Minister, mean naught other than what they say, I believe it both pertinent and timely to refer to the fact that the Emperor Alexander the First, he of the stirring epoch of Tilist, Moscow and Waterloo, was unmistakably and religiously impressed with the belief that, as a "warring Christendom" was a contradiction of terms, it became the duty of the crowned heads of the world to join in some definite scheme of arbitration, such as would amicably settle all differences between them. His views hereupon were imparted under peculiarly interesting circumstances to two worthy men, in private life, one of them a French-American, Stephen Grellet, and the other an Englishman, William Allen.

*The above article was contributed to the *Public Ledger* of this city. In submitting it to the editor, the information was given that Stephen Grellet, when in Philadelphia during the yellow fever epidemic of 1798, was actively engaged visiting the sick and dying, and assisting in burying the dead, but was himself stricken down, and (as he says in his Journal) "my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the Board of Health, as a French Quaker." But my dear Master had some further work for me to do, before I could be prepared to enter into the Divine rest. Part of this further work was the dedicated pilgrim's faithful service in Russia, so that what he has made known to us of the enlightened peace aspirations of the Emperor, seem to rise up at this day, in a manner, as a "voice from the dead."—L.

Grellet was the son of Gabriel Marc Antoin de Grellet, who was Comptroller of the Munder Louis XVI., and whose large possessions about the city of Limoges were confiscated at the upheaval of the French Revolution. Stephen, escaping to this country, became a member of the religious Society of Friends at the early age twenty-two, and resided at Philadelphia, afterwards at Burlington, N. J. Allen, a member of the same denomination, was a philanthropist and eminent chemist, of London, a fellow of the Royal Society, and (it may be worth noting) one of the three trustees of the Duchy of Kent, mother of Queen Victoria. Grellet and Allen, both being in Russia in 1819, on a religious visit (both were ministers), inspecting all the conditions of the prisons and reformatories were twice given audience to the Emperor Alexander. On the second of these occasions, having related with much freedom to the visitors how early in life, he had many struggles with the sinfulness of his heart, but was greatly helped by the good influences of Prince Alexander Galitzin, the account (from Grellet's Journal) proceeds:

"He said much more on these subjects in feeling manner. We entered pretty fully in the nature of the peaceable kingdom of Christ and to what the spirit of the dear Redeemer who is love, would lead all those who are obedient to His dictates; on which he stated, how great his son's travail had been that was at bloodshed might cease forever from the earth that he had passed sleepless nights on account of it, deeply deploring the woes and miseries brought on humanity by war, and that while his mind was bowed before the Lord in prayer, the plan of all the crowned heads joining in a conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself in his mind in such a manner that he rose from bed, and wrote what he then so sensibly felt that his intentions had been misunderstood or misrepresented by some, but that love to God and to man was his only motive in the Divine sight. He was in Paris at the time he formed that plan. We had spent a considerable time conversing on these very important subjects the tenderness of heart of the Emperor being manifested throughout. He made request that Grellet and Allen should write to him as to Christian friend. It is more than likely that the Czar of to-day had knowledge of this remarkable interview. May the Governments of the world to whom his plea has been directly addressed respond in a spirit of openness to his proposal.

JOSIAH W. LEEDS.

AN IMPORTANT CHRISTIAN DUTY.—Meditation is one of the most difficult Christian duties, but at the same time it is one of the most important. We can read or hear of a dozen books more easily than we can meditate properly on one but yet our inward thoughts are the only test by which we can know the real state of our minds. Whatever we turn to naturally we alone is the thing that engrosses most of our regard and therefore we should often look inwards to ascertain if our thoughts are stored for eternity, and how far they are devoted to the service of God. Religious meditations have been compared to the blossoms on a tree in spring; many of them fall off, come to nothing and end in vanity. And yet they are the first things in which spiritual mindedness consists and there can be no fruit, good or bad, but what proceeds from our thoughts.—The Churchman.

FOR "THE FRIEND."

Western Yearly Meeting.

The Yearly Meeting of Ministers and Elders was held Tenth Month 1st. A lively interest was felt and expressed for the encouragement and preservation in the Truth of those who have been delegated to watch over and feed the flock, to wait in the patience for the Master to bless, to foreboding forth, lest we be found offering in our own name.

There was a large attentive audience on First-day at both morning and evening meetings. The ministers present were led very much in the same line on the subject of the atonement, to offering that was made once for all for the remission that brought death and separation from God, and in the fulfillment of the promised Seed, and the universal gift of the Spirit to all mankind, which the early Friends declared to be the light of Christ within. Many thought it a day of special favor. The Friends present from our Yearly Meetings were John W. Foster, from New England; Henry Outland and Abraham Fisher, from North Carolina; Jesse Edgerton, from Blackburn, Eliza Steer and wife, from Ohio; Enoch Carter and wife, from Kansas; Sarah Hallock and Martha Wood, from New York; and Rachel G. Hall, from Philadelphia. John W. Foster's minute liberates him also to attend Iowa and Kansas Yearly Meetings; Jesse Edgerton's minute liberates him to attend all the meetings composing Western Yearly Meeting. The fact that the Master is sending his servants among us for the encouraging of the weak and the confirming of the faithful, is an evidence that the mission of the Society of Friends has not come to an end.

The epistles from other Yearly Meetings were unifying to the little flock here that are also endeavoring to hold up the precious testimonies at the beginning established the purpose and character of this people. It is to be desired that these messages of love may not become formal, but responsive to a fresh manifestation of the spirit and of love one unto another. It is to be desired that this union may not be broken, and that others of the same name and belief may be added, and we as a people may be one fold having one Shepherd, that will put forth his own and go before them against the increasing tendencies of worldly show and ill-worship.

NATHAN PIERSON.

DANVILLE, Ind.

THE CONQUERED FISHERMAN.—Away on the rocky coast of Cornwall, two fishermen sat mending their nets. Suddenly one began to curse and swear. Catching his neighbor's net, he took his knife and cut them until they were early ruined. The injured man looked kindly into the swearer's face and said: "Do not wear, it hurts me. That name is dearer to me than all the nets in the world. I love Him better than life, or than life; don't take his name in vain." The man swore harder still, and continued destroying his companion's nets, until he picked them up and walked quietly away.

Several days after, the man whose nets had been injured, saw his comrade's craft in danger, and hurriedly brought it to a place of safety. The drunken fellow came from the public house in time to see the rescue. "What did you put my boat right for?" he asked. "Because I could not help it." "Could not help it? You ought to have been glad to see my boat destroyed. What are you?"—"A Christian."—"I never saw one of that sort. What is a Christian?"—"One who loves his neighbor as him-

self."—"Do you love me?"—"Yes, and would do anything for you."—"Why, I cut your net!"—"What of that?"—"Everything! and to think you love me—you have broken my heart," and he laid his head on the kind man's neck and wept bitterly. "And," says the writer of this incident, "there's not a better man sails from that harbor now than he who was the drunken, swearing wretch of two years ago."

"Be not overcome of evil, but overcome evil with good."—Selected.

How the World is Moving.

The career of John M. Forbes, who died in Boston a few days ago, covered a stretch of American history whose length can be appreciated only by recalling that just before his birth the schooner on which his mother was bound for France was captured by a British man-of-war, though war between the United States and Great Britain had not begun, and that while he was an infant his parents brought him back to this country after the vessel in which they started had fought with a British privateer, been taken by a British warship, and the family had made a fresh start in a ship which eluded all dangers and reached the United States. When he died, steamships that could have carried on their decks the little schooner on which his mother sailed to join her husband in 1811, were crossing the ocean in less than six days; the population of the United States had increased from seven to seventy-five millions; his country's area had increased till its map which he studied at school bore not the least resemblance to its present map; more than ten billions of dollars, face value, had been invested in railroads, the construction of which did not begin till he was a good-sized boy; and the United States, which had not got Spain out of Florida when he was born, was completing the formalities of expelling her from the Western Hemisphere, and perhaps from all her colonies at the time of his death. One does not realize how rapidly the world is moving until one considers the extraordinary changes that passed under the eye of one man, whose span of life, though unusual, was far from being phenomenal.—*New York Journal of Commerce & Commercial Bulletin.*

LIVES OUT OF TUNE.—The secret of a serene, strong, inspiring life is a life in perfect tune with God's witness. Many a man has at least a subconsciousness of an imperfect adjustment of his life. Somewhere, in some way, self is grating against duty just enough to give a perhaps undefined impression of discord. And, just as one tosses aimlessly on the bed when uncomfortable in sleep, constantly seeking ease in new positions, so the imperfectly adjusted life is characterized by fitfulness, absent-mindedness, peevishness, cynicism,—all symptoms of a craving for peace. Such a one usually has a vague expectancy that, some time or other, he too will possess such experiences as he hears described by others. Some day he too will reach his best estate, will live a life calm, strong, elevated above petty harassing. But that can be attained to now. Adjustment of the life to God's revealed will is the remedy.—*S. S. Tones.*

No stronger proof can you give of your growth in grace than watchfulness against evil speaking. "That is a remarkable Scripture, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.'" I am sure of two things respecting myself and my own experience—that I have such

a load of guilt on this account alone, that if there was not the blood of Christ for my propitiation, I must perish forever, and that in proportion as my unruly member, the tongue, is tamed, I enjoy the heart-reviving presence and peace of God. And no wonder it is so; since, by speaking evil though it is true, when good purpose is immediately to be answered, the following hateful tempers are discovered to rule in the heart. First, want of regard to the high and loving authority of God, who has positively forbidden it. Second, want of brotherly love and charity which would be grieved for the offences we know any one living in the commission of. Third, want of humility in our hearts, which would teach us that we are vile, too vile ourselves, to complain of others and dwell on their faults.—*Henry Venn, 1760.*

It is one great peril of familiarity with what is base, that it tends to make content with low ideals.

Items Concerning the Society.

Two Monthly Meetings, that of Frankford and of Western District, Philadelphia, have now taken up the work of collecting contributions among their members in aid of the transportation of the Dukhoborts from Russia to Canada, or some suitable place of colonization.

Our friends Jonathan E. Rhoads and Ephraim Smith have performed the visit to the meetings of Hickory Quarterly Meeting, Iowa, and of Iowa Yearly Meeting, and such other service as way might open for, for which they were liberated in the eighth Month last. In the course of this journey they have visited most of the families composing Iowa Yearly Meeting, and also attended the sittings of the Yearly Meeting which closed on the 17th instant. In many of these opportunities there was experienced a feeling of near sympathy and Christian fellowship, and in the consideration of subjects claiming the attention of the Yearly Meeting, a weighty religious exercise prevailed, under which earnest counsel was extended, and its close was accompanied with a precious solemnity.

About one thousand members of the Westtown Old Scholars' Association assembled on Sixth-day evening, the 21st inst., in Arch Street Meeting-house, Philadelphia. The entertainment provided, whether for physical, social, or moral requirements, was of excellent quality throughout. After the supper had been dispensed by the willing service of numerous assistants from Westtown and Friends' Select Schools, the assembly repaired to the meeting room. The company was appropriately addressed by Samuel Allen, with opening remarks; who was followed by the Treasurer and other officers reading their interesting reports.

Elizabeth C. Quigley, after meeting with an address through which a right feeling was caused to pervade the listening company. William F. Wickerham, the Principal of the School, set forth the present condition and the educational and higher standards and aims of the Institution, and the hoped for outlook of its great possible future, towards which a tide of increasing numbers of pupils is now setting in.

David H. Foushée, principal of Friends' School in Germantown, presented much interesting matter concerning the origin and history of the School, and laid out clearly its need of future support on the part of its children. The attention of the meeting now turned towards the suitable remembering of the one-hundredth anniversary of the opening of the School, by a proposed endowment gift of one hundred thousand dollars, to be presented on the occasion of the Old Scholars' reunion on the School grounds next Sixth Month, 1899. Several speakers ably presented their advocacy of this measure, each urging some special aspect of its importance. The effective presentations of James Wood of New York, Elizabeth C. Sharpless of

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No one can honestly receive the Divine forgiveness, except to practice it.

The church or the man that tells an individual what devotional act to do, usurps the place the Holy Spirit.

Quakerism can do no kinder service to salvagists of every name, than to fulfil its fundamental principles in modes of working which are legitimate to those principles.

In the late William U. Ditzler's office a Dr. Rams, introduced by a visitor said to be a Wesleyan minister from Princeton, declared in an earnest manner: "The Christian church is large is deeply indebted to the Society of Friends. You stood for the spirituality of the Gospel and the indwelling of Christ's Spirit in all churches looked down upon you. Now your doctrine is preached in all the pulpits. You have been a noble people!"

It would be amusing, were not the occasion melancholy, to see those who were determined to have or to justify a war, now diligently charging to this man or that man, and not to war itself, many of its own ghastly returns. Guilty of these officials may be, yet such woful results are essential to war, and must be chargeable to every nature and being. Therefore whoever has his heart or by act voted for war, to him the anger of the ghostly procession points the verdict, "Thou art the man!"

Cyprus.

In response to desires for information concerning the island of Cyprus, where a portion of the ukhoborts exiles from Russia have been permitted to form a colony, we would make a brief compilation.

The island, about 140 miles long and fifty road at the widest, is situated in the northern part of the Mediterranean sea in almost exactly the same latitude as Crete. "Perhaps no country on the globe has changed masters so

many times, or holds within its bosom the relics of so many civilizations." It has been held by the Phœnicians, the Assyrians, the Egyptians, the Persians, the Ptolemies of Egypt, and next, in 58 B. C., by the Romans.

In A. D. 44 we find the island visited by Barnabas and Saul, who travelled through to its western city Paphos, where Saul's name begins to appear as called also Paul. Thus at the seat of a Roman proconsul Sergius Paulus, Saul is marked by a Roman name, as he was by citizenship, a Roman. "He was appealing direct for the first time to the Greeco-Roman world as himself a member of that world;"—"to them that are without the law as without the law, . . . all for the gospel's sake." The profession of Christianity, after its introduction through Paul's ministry, rose to a flourishing condition; and thirteen bishoprics were early established in the island.

The Saracens (from A. D. 649) took and retook Cyprus several times. Taken from them by Richard Coeur de Lion in 1191, it was governed by kings of its own till 1489, and then by Venice till 1573, when it was conquered by the Turks. In 1878 Cyprus was assigned by Turkey to be occupied and administered by Great Britain, on certain considerations; among which on Turkey's part were promised reforms in Armenia, which have never been made, but atrocities instead. That arrangement between Great Britain and Turkey was incidental to the close of the war between Russia and Turkey, when the Russian army seemed on the point of occupying Constantinople. This, England would not tolerate; and in the excitement of the period in London a song containing the expression "by Jingo," often sung to inflame the war spirit against Russia, fixed the name *Jingoids* on that element of the people that is infatuated with a desire for foreign warfare.

A range of mountains, the highest rising 7,000 feet above the sea, occupies the interior of Cyprus. The soil is generally fertile. The lower and marshy districts are malarial, the higher parts of the country are healthful. Among the productions are raisins, cocoons, wines, cotton, fruits, tobacco, wheat and barley. Our word copper (Latin *cuprium*) comes from that of the island Cyprus. So also does that of the cypress tree. And the name of the island itself is said to be derived from the beautiful plant *Copher*, "which furnishes the al-henna, coveted throughout the East for the yellow dye which it communicates to the nails." The sponge fisheries yield sponges valued at between \$100,000 and \$150,000 per annum.

The history of the people has been one of many wars, enormous massacres at times, and long oppression. The Greek "Christians," who constitute three fourths of the population, are an indolent and spiritless relic of Turkish domination; but under the British rule some signs of encouragement appear. Nine newspapers are published, six of them in the Greek language. The population is stated as less than 200,000.

Thoughts will arise on the Divine providence of the transfer of this island to British rule in due season to be an asylum for a persecuted people; Cyprus will be pictured in our hopes as affording a New Plymouth for new Pilgrim Fathers as pioneers of a more spiritual operation of Christianity for a blighted population. Our religious Society will entertain hopes of a new ally stationed both in the Levant and in Canada for the spread of Christ's peace on earth. Yet the allotment of the Divine purposes is the Lord's, and while we await his developments of them, let us hope to be found in our right place as elements in his work.

BUNTING'S CASTING VOTE.—The late Jabez Bunting, who died in 1858 after a ministry of nearly sixty years, was famed for piety and ability among the English Wesleyans, and was four times elected president of their Conference.

When he was about to retire from the chair the vote for his successor was so evenly divided that there was a *tie*, and it became the duty of Dr. Bunting to give the casting vote, and thus name his own successor. Seeking to avoid this delicate responsibility, Dr. Bunting appealed to the rival candidates to know if either of them would give way and withdraw from the contest. One of them, — Slugg, promptly replied that he would give way. The other was silent, and Dr. Bunting said, "Then I give my casting vote for — Slugg;" and he was accordingly elected to the highest office known among the English Wesleyans.

Possibly more than one minister learned that day the meaning of the wise man's words, "Before honor is humility."—*The Christian*.

PENSIONING WITH APPRECIATION.—It is said that among the savage tribes, when the old warrior was too feeble to follow the chase or to bend the bow, he was carried away out into the darkness and loneliness of the primeval forest to die alone. And as we read the story we say that is the cruelty of the savage heart. It is the refinement of cruelty that civilization has brought us when we abandon an old teacher, (or aged man or woman worn out in past service to fellow-beings,) and leave him, even in the heart of a great city, in obscurity and neglect to die alone. . . . In a vein of humor Henry Grady said once, "The world wants more taffy in life and less epitaphy after death."—*Southern Educational Journal*.

John Yeardeley and his Travels.

(Continued from page 114.)

"Their object in returning by Genoa was to visit the valleys of Piedmont. They reached Turin on the 19th, and proceeded on the 22nd to Pignerol. From this place they visited most of the valleys, went into all the families where Stephen Grellet had been, and had frequent religious conversation with the pastors and some of the people.

"We spent," says John Yeardeley, 'five days amongst them. The old pastor Best died soon after the time that Stephen Grellet was there. We met his son, lately appointed chaplain to the Protestant congregation at Turin. He is a young man of talent, lively and intelligent, and desirous of being useful in his new sphere of action. He came to us often at our little inn, and made many inquiries as to the nature of our religious principles; our conversation mostly turned on the necessity of the assistance of the Holy Spirit in the exercise of Christian ministry. This he fully admitted, but was not prepared to dispense with the necessity of an academic preparation. I fear that sending the young men to Geneva for this purpose has not always had a salutary effect.'

"Passing over Mont Cenis, they directed their course to Geneva, where they arrived on the third of the Eighth Month, rejoiced to be once more on the English side of the Alps. On their outward journey their sojourn in this city had been short, but now they found it needful to make a longer visit, and were thankful in being permitted to mingle again in intimate communion with those who understood the language of the Spirit. They paid and received many visits, and held two religious meetings at their hotel, at the latter of which about fifty persons were present.

"From Geneva they went to Lausanne. Their old friend, Professor Gaudin, took them to see several pastors, and other pious persons, and on First-day, the 17th, he and his family, with some other serious-minded individuals, joined them in their hour of worship at the inn.

"It was," says J. Y., 'a time of a little encouragement to our tried minds, for we had been brought into doubt as to the utility of resting here, although we have seen, as we believed, in the true light, that we ought to seek out a few who could unite with us in our simple way.'

"On the 18th they went to Neuchâtel, where they were received as before with much affection, and where they proposed to settle down for the winter, after making a tour in some neighboring parts of Switzerland.

"Ninth Month 7th.—We attended the worship of the National Church and heard the pious Gessner. What he said was excellent, but I never enter these places without feeling regret that good Christians can be so bound by book-worship; it certainly damps the life of religion in the assemblies. How much we ought to rejoice in being delivered from the forms.

"I was instructed yesterday evening by hearing a reply of one of the labor missionaries of the Moravians [?]. He had labored diligently for twenty-five years, and when asked how many souls had been turned to the Lord by his means, he modestly answered, Seven. The person expressing surprise at the smallness of the number in so many years, he replied, 'How happy shall I be to stand in the Lord's presence at the last day, and to say, Lord, here am I and the seven children whom thou hast given me. We ought to labor in faith, and not expect to see

"Their intention of spending the winter at Neuchâtel, and their ulterior project of visiting Germany in the spring, were frustrated by the alarming illness of Adey Bellamy Savory, Martha Yeardeley's only brother, the news of which reached them on the twenty-ninth of the Eleventh Month.

"The next day was First-day; the parting with their Neuchâtel friends was very affecting.

"Eleventh Month 30th.—A precious meeting this morning. The presence of Him who died for us was near, to help and comfort us; our hearts were much tendered by his Divine Love. The taking leave of our dear friends here was almost heartrending. There is a precious seed in this place, which I trust, is a little deeper rooted since our last visit, and it is the prayer of my heart, that the Saviour may water and watch over it, and that it may produce abundance of fruit to his praise.

They took their departure on the second of the Twelfth Month, 1834, and arrived in London on the thirteenth, travelling through the north of France twelve days and six nights.

"In 1836 J. Yeardeley and his wife attended the Yearly Meeting at London, of which John Yeardeley thus speaks:

"The Yearly Meeting was, I think, on the whole, satisfactory, much more so than many Friends could look for, considering the discouraging circumstances under which we came together. The main bent in all the important deliberations on subjects of great moment to the well-being of our small section of the universal church, was to adhere to the long-known principles of the Society, and to turn aside the sentiments of opposing individuals in the spirit of gentleness, forbearance and love.

"They visited many meetings in going from and returning to Scarborough. The most interesting of these visits was at Thame, in Oxfordshire, which John Yeardeley thus describes:

"Sixth Month 14th.—Went in the evening to Thame, and had a meeting with a few who have met in the way of Friends for about five years at Grove End. There are only seven or eight who meet regularly, but they are often joined by a few others. No notice had been given to their neighbors of our coming, but on seeing us go to the meeting many followed; the room was quite filled, and a precious meeting it was. Their hearts are like ground prepared for the good seed of the kingdom. The nature of spiritual worship was pointed out, and testimony borne to the teaching of the Holy Spirit.

"This little company reminded us of many such which we met with in foreign countries, particularly in Switzerland and Germany. We had a good deal of conversation with William Wheeler, who was one of the first to meet in silence. He was a leader in the Wesleyan congregation, and became uneasy with giving out hymns to be sung with those whose states he knew did not correspond with the words. He would then sometimes select a hymn most suited by its general character to the company: at other times he would leave out a few verses, and select others which he thought might be sung with truth by the whole congregation; but the thing became so burdensome that he was obliged, for conscience' sake, to leave it altogether, and sit down with a few others in silence. At first they met with opposition, and even persecution, from persons who came to their meeting to disperse them. On one of these occasions a few rude young men had banded together to beset them the next meeting day, and disperse them. W. W. was strongly impressed that it was right for

him to proclaim an awful warning to someone that the judgment of the Almighty awaits them, that eternity was nearer than they were aware, and he wished them to consider and prepare for it. One of the disturbers was taken suddenly ill, and died before the next meeting day; which produced such an effect on the others that they never more molested the little company in their worship."

In 1842 John and Martha Yeardeley commenced their fourth continental journey, after securing the approbation of their Monthly Meeting for that service.

The mission was performed in much weakness of body, and under frequent spiritual poverty; yet it will be readily acknowledge that there was a favored lot, to be able, with the clue of gospel love in their hand, to trace the pathway of Christian truth, and the footsteps of true spiritual worship, and of a faithful testimony for Christ, through the midst of a degenerate and benighted land.

"They went to London on the second of the Eighth Month, and spent the time before the sailed in gathering information and counsel for their approaching journey, and in social visit. Speaking of one of these visits, to their nephew J. S., at Clapton, John Yeardeley says:

"Before parting we had a religious opportunity, in which a word of exhortation flowed in gospel love, and ability was granted to approach the throne of mercy in solemn supplication. I often wish we were more faithful in raising our hearts to the Lord before separating from our friends when met on social occasion; a blessing might attend such simple offerings."

(To be continued.)

"A PROPOSITION EQUALLY AS IMPORTANT TO THE WORLD AS THE CZAR'S."—The burden inflicted upon the people of all the old-world nations by their costly armaments are terrible heavy; but they are not as heavy as those inflicted by the waste in productive power on the expenses of criminal courts, insane asylums and almshouses caused by the drinking of alcoholic liquors.

The cost of our war with Spain, in dollars and cents, is estimated at \$150,000,000; and we had to raise an army of 350,000 men *almo de novo*, and equip it, and buy a big part of our navy, out of this sum. The war has lasted over four months. In that time, the cost of liquor traffic in the United States (assuming that it averaged about the same as for the last few years) reached the sum of about \$400,000,000, or two and three-fifths times as much as the war.—*New York Voice*.

It is one of the curious features of temptation that it always appears to the soul in disguise. The soul is never tempted to *sin*. The invitation comes clothed in all manner of surterfuges and pretences. The resources of language are taxed in order to hide the real nature of evil as it appeals to us. We are invited to some deed of gallantry, to be "smart" to "enjoy ourselves," to "follow the crowd," to see "life to be and do everything except *sin*." This is proof that *sin* is unnatural, and that we are meant for better things; it explains the "blindness" with which our Lord charged the Pharisees, and the need of spiritual illumination from above, that we may be able to see things in the true light, and recognize the evil that is in the world in its truly devastating and destructive character. When we see life in the light of God we must all hate evil, because we see it "as it is

The Story of a Roman Catholic Missionary Converted to Protestantism.

The following letter, says the *London Friend*, which has been translated for us from the french paper *Le Signal* by our friend Annie Oldmen, will help our readers to understand something further of the movement towards Protestantism which has set in amongst the Catholic clergy in France, and in the French missions.

It is especially interesting because the priest on Harpoot, whose conversion is here recorded in his own words, was much helped by the faithful testimony and advice of Edward Mildred, whose recent journey through Armenia is so full of blessing, both spiritual and material, to the distressed people.

"Maison Hospitalière de l'Œuvre des Prêtres,
"55, Rue Carle Hébert, Courbevoie."

The letter referred to was addressed by Eugène Smets to the Provincial of his Order—"Reverend Father,—I have the honour to inform you that from this time I cease to be a member of the Order of Capuchins and of the Church of Rome. Let me refer first to the Order of Capuchins. There was a time in my life when I, in common with other devotees, had the simplicity to believe that convents were abodes of sacred quiet, happiness, and peace, where privileged persons, chosen from the rest of mankind, and set apart by a special calling, led a life rather angelic than human. After ten years' experience of this life in all its various phases, living for myself seen all, tried all, examined all, I affirm without prejudice, and from my own personal knowledge of the facts, that nothing could be more remote from truth and reality than this exalted conception of the life of the cloister.

"What, as a matter of fact, is this so-called religious life? It is a life in which the man renounces the two noblest prerogatives of his nature,—his reason and his will,—surrendering them into the hands of another man weak and erring as himself, who, in return for this addition of the highest dignity of manhood, promises him in the name of God, eternal life. Now, ask you, when a man is deprived of the use of his will, of his reason, and hence of his liberty, what remains to him? He becomes a mere machine, impelled by forces outside himself, an irresponsible manikin, for ever repeating the mere automatic gestures. This is, in truth, precisely what monastic discipline tends to make of the Christian who, in early youth, often when scarcely more than a child, is constrained to endow his neck under the yoke of monastic rules, servitudes, and practices. It is because I have lived by bitter experience the falsity, nay, the impiety of such teachings, the emptiness and folly of such claims, that I fling my cloak to the dogs, in the hope that my example may inspire many other unhappy ones with courage and resolution to do the same.

"I also abandon the Church of Rome. Five years ago I was sent to the East as an apostolic missionary. There, for the first time in my life, was brought face to face with Protestantism. It was my duty to combat it; of necessity, therefore, I must know what its teaching was; and the result of an unbiased study of the subject, I came to the conclusion that no one can be complete as a Christian without ceasing to be a Catholic, and that it was impossible to form part of the Church of Christ without turning one's back on the Roman Church and its superstitions.

"The great question to be determined is,

Where is the teaching of Christ and his apostles really to be found, and where is it handed on in its purity and integrity? This is a question to which there are many answers. I am well aware that the Church of Rome claims to be the sole guardian and depository of the truth, and bars the gate of Heaven with heavy anathemas against all recalcitrants, dooming them, without hesitation, to darkness and the depths. This summary fashion of overlooking all obstacles is no doubt convenient, but it proves absolutely nothing. For myself, I no longer stand halting between Christ and the Pope, between the Gospel and its counterfeit, between the teaching of the apostles and the dogmas of man's invention, between the liberty of the children of God and the abuses of a hierarchy which tyrannizes over the consciences of men; I stand here with my choice made once and for ever. Reverend father, you will speak of me as one of the 'unhappy ones.' With the minions of the press you will say that 'after proving false to the duties of my calling,' I am 'endeavouring to blind myself to the consequences of my fault,' and, summing up in one word all your scorn, you will scathe me with the epithet 'renegade.' Such reproaches will not disturb the peace and quietness of my conscience.

"In embracing Protestantism, I have found Christ, not as once He seemed to me—a dim and doubtful figure standing afar off, dwarfed and distorted by the mummeries which the Church interposed between Him and me; but the very Christ of the Gospel, the one Redeemer, the one Mediator between God and man. I have learnt to go to Him for myself without an intermediary of any sort, like the throngs that pressed around Him in the days of his earthly life. He suffices for all my needs, for He is the Way, the Truth, and the Life.

"Perhaps you may pity the man who has made such a scandal in the Church; possibly you may even go so far as to pray for his repentance. Let me say then that I stand in no need of 'pity,' and as for 'repentance,' the one thing I shall always most deeply regret is that I did not sooner come out from a Church in which my soul was so long held in bondage.

"Accept, reverend father, the assurance of my respect.

"EUGENE SMETS."

In the same number of the *London Friend* appears a letter from J. G. Alexander, referring to the exodus of French Priests from the Romish Church, as follows:—

"The next day I went to call upon M. Bourrier, the leader of the remarkable exodus of French priests and monks from the Church of Rome. The movement has steadily gone on, almost every week bringing news of some fresh escape. M. Bourrier has been enabled to open a house at Sèvres, a beautiful suburb of Paris, for these errands, where they are temporarily housed, till their aptitudes and character are tested, and a position can be found for them.

"M. Bourrier, who is now Protestant pastor at Sèvres, is full of enthusiasm for the work to which he is so manifestly called—that of aiding the escape from the fetters of the Romish priesthood of men who, like himself, have been laid hold of in early boyhood for the priestly profession, have been led on from stage to stage under a carefully prepared system of tutelage which gradually winds its coils more and more closely around them until at last they find themselves bound for life, under vows which they are taught to be of the most sacred inviolability,

as mere slaves of the Romish hierarchy. Then, in the comparative freedom of the incumbencies to which they are appointed, comes not infrequently the revolt of the conscience against one or another of the tenets of Rome, followed often by terrible struggles, such as, in one very recent case, terminated in suicide.

"M. Bourrier is in correspondence with many priests whose consciences are heavily burdened; and he believes that if only there could be an assurance given to them of an honest livelihood, hundreds would leave the Church of Rome at once. Some would desire to enter civil life, though the position for which they are fitted, with their total want of business knowledge, are but few; he himself began by taking the post of gatekeeper to a suburban *villa*—that is, a number of houses with gardens in a single enclosure. Many, however, believe themselves called to the ministry of the Gospel, and desire to continue to devote themselves to it—some amongst their old parishioners, others as itinerant evangelists or in fresh districts. As regards the first class, in reply to my question whether they would be encouraged to engage in evangelistic work during their leisure hours, he promptly replied in the affirmative, and quoted the remark of an ex-priest, now an advocate (barrister), that he should be able to give almost as much time to preaching the Gospel, and with more effect, as no one could suspect him of preaching for a livelihood."

Correlative Thought in the Monkey and the Elephant.

BY JAMES WEIR, JR., M. D.

It is true that the lower animals very frequently, so it seems to us, find themselves in difficulties which could be easily overcome by a slight amount of logical ratiocination, which effort of reason they seemingly fail to employ; yet in this respect are we really superior to them? Does our own ideation differ so very materially from what are placed amid kindred or like environments? I think not.

Place man amid unknown and unfamiliar surroundings, and he at once, to a certain extent, becomes lost. Many things appear to us abstruse, occult, and beyond the powers of the human mind; many situations seem difficult, inexplicable, unavoidable. And yet, when these things are explained to us and we come to understand them, we wonder at our own stupidity, so simple do they become. It is a lack of understanding, and not an absence of ideation, in animals which makes them appear to us to be, on certain occasions, without ratiocinative power.

Ideation, to some extent, is present in all of the lower animals, and correlative, interdependent, commutual thought is unquestionably present in the mental operations both of the monkey and of the elephant, as I will now endeavor to show.

Several years ago, a capuchin monkey at the Fair Grounds in St. Louis, Mo., received an injury to one of his forepaws and I was asked to dress it. While convalescing, this little creature learned to know me intimately, and would always cry out with pleasure whenever he saw me. His attendant would let him out, wherever he would caress my face with his paws, uttering meanwhile many low-voiced ejaculations of endearment.

One day, in order to see what he would do, the keeper refused to take him from the cage. The monkey appeared completely nonplussed

and sat down, seemingly in deep thought. Suddenly he uttered a loud shriek, as though in great pain, and began to pace up and down his cage. He held the hand which had been injured, but which had now been well for several weeks, in his other hand, and appeared to be examining it with great solicitude. His object was at once apparent both to the keeper and to myself: he was feigning an injury in order to be let out!

The monkey remembered that when he had hurt his hand I was called and dressed the wounded member. He thought that, if he made it appear that he was again injured, he would be placed in my hands at once. The cunning little malingering ceased to moan as soon as he was placed in my arms, and at once began to search my pockets for the dainties which he knew were there. Beyond question of doubt in this instance there was true correlative ideation.

Thought followed thought in orderly and logical sequence until the full concept was formulated.

In the same monkey house there lived an atele which also gave unmistakable evidences of being able to think correlatively. This monkey became the proud and jealous owner of a small, round, metal-backed mirror, which she kept securely grasped in one of her hands. She seemed to regard it as a great treasure, and was immensely afraid that the other monkeys would steal it from her. Wishing to see how she would dispose of it during feeding time, I suggested to the keeper that he prepare a basin of milk and bread and place it in the cage. (The atele conveys its food to its mouth with its hands; consequently, the monkey was handicapped by having one hand already occupied.) She made a dash for the basin, but immediately recognized the fact that with only one hand free she was no match for the other monkeys. She ran about the cage for a moment or two, then, pausing, seemed to think over the matter. Suddenly she darted to the front of the cage, thrust her hand through the bars, and pressed the precious mirror into one of the keeper's hands! Then, free and untrammelled, she rushed to the bread basin, and began to shovel food into her pouches with both hands.

In a recent issue of *La Nature* M. Paul Ménézin has an interesting article on the intelligence of monkeys. The following excerpt is taken from a paraphrase of the above-mentioned paper: "At Hazenbeck's establishment, in Hamburg, where two hundred monkeys enjoy complete liberty at play in the great rotunda, they are given multitudes of children's toys, balls, hoops, wheelbarrows, joiner's benches, etc., and learn to manage them all without anyone showing them how. In the centre of the rotunda is an immense grain-hopper, from which the seeds, corn, walnuts, chestnuts, apple-quarters, etc., run into a trough when a wheel at the top is turned. The management of this hopper did not have to be explained to our friends the monkeys. While one of them turns the wheel, the others, sitting around the trough, enjoy the delicacies as they come down, till the one at the wheel, thinking his turn has come, stops, gives the signal for some one to take his place, and comes down to get his share."

Here is an instance of complex ideation. These animals know that there food is procurable only by turning a certain wheel, a mechanism wholly unknown to their ancestors, hence completely outside the realm of instinctive or inherited knowledge. They know also that unless some one is self-denying for the time being and will

turn the wheel, they will get no food. Therefore, that unselfish individual always presents himself. Furthermore, this individual, after he has labored some time for the good of the community, has only to make known his wishes to be relieved, when another will take his place. Here there is a knowledge of cause and effect in which complex correlative ideation is clearly evinced. Moreover, the factor of unselfishness which is present points to an ethical element as well.

An elephant's skin is exceedingly sensitive, notwithstanding its great thickness. Flies, gnats, mosquitoes, etc., cause it considerable annoyance, especially when it is confined to a house and cannot procure dust to sprinkle over its body as a protection against their attacks.

In 1882, while standing in the carnivora house at the St. Louis Fair Grounds, I saw an elephant which was there stabled seize a mop broom with its trunk and skillfully brush away some flies which were biting its back at a place not to be reached by its tail or proboscis. It used the broom with as much dexterity as a man would evince under like circumstances.

Romanes gives an account of an elephant which was seen to break a bamboo picket from a fence. Then, manipulating the bamboo with its trunk, it splintered it beneath one of its fore feet. Apparently not satisfied, it again broke a bamboo picket from the fence and splintered it as before. Then, holding the splinter in its proboscis, it scraped with its point between one of its forelegs and its belly. In a few moments it dislodged a large elephant leech, which fell to the ground and which was immediately crushed into a shapeless mass beneath the horny toes of the elephant! The animal deliberately manufactured an instrument through whose agency it was enabled to rid itself of an annoying parasite. Moreover, it was not satisfied with its first scraper, but threw it away and made another, thus showing interdependent, correlative thought as well as discriminating judgment.

One winter, at St. Louis, two elephants were stabled in an outhouse near my rooms. One warm, bright day early in the spring one of these creatures was brought out into the alley behind the stable, in order that it might be given a bath. A horse attached to a loaded coal cart became frightened and ran at full speed down the alley toward the elephant. The latter heard the noise and saw the horse rushing toward him. He seemed to take in the situation at once; for, dropping to his knees, he drew in his trunk beneath his body, drew in his legs, and bowed his head. The horse, in his mad rush, ran completely over the elephant, dragging the heavy cart with him. Beyond a few slight scratches and bruises, the elephant was uninjured. Had it not been for his wise foresight and his quick formulation and adoption of his efficient method of self-protection, he might have been severely injured, perhaps killed, by impact of the maddened horse and heavy cart. In this instance there was an undoubted manifestation of correlative ideation. The immediate adoption of the only efficient means of avoiding injury clearly demonstrates the truthfulness of this assertion, especially so since there was nothing instinctive in the action of the elephant. In a state of nature, elephants are not confined in narrow alleys, neither are they charged by runaway horses.—*Scientific American*.

If it is good to put upon the walls of our dwelling-places the petition, "God bless our home," we should not forget that it says too, "Home! bless our God."—*S. S. Times*.

PLAYING MEETING.

'Twas a rainy morning. My children four—
Ernest and Belle, Louise and May,
And two little Dixons over the way,
Had been no in play in a house of more,
When all at once such a quiet lay
On the room, that I guessed it was "meeting day."

So I noiselessly drew to the door ajar,
And sat and listened; they could not see
My form, but the group was plain to me:
Ernest, with face drawn gravely down,
His little head lost in his father's crown,
Had the highest seat in the gallery.

And Alice Dixon, who se' p'aced face
In its sober moods was pictured rest,
With a kerchief folded on her breast,
Sat next to him in the preacher's place;
And the younger ones on stools below,
Louise and Belle, and May and J. e.

A solemn silence filled the room;
I knew not then, I know not now
If it could be so, but it seemed somehow
That the Spirit of Goodness did descend,
The same that we feel in its holy sway
In the grown-up meetings not formed for play.

Then Alice, the preacher, rose to speak;
Belle giggled a little, but all the rest
Sat perfectly quiet as if possessed—
And she said in voice that was clear and sweet—
"Dear Friends, I know we are young and small,
But I think the good Lord loves us all."

And then she went on further to show
How when they got cross at their work or play,
Or were naughty, He turned his face away,
And she prayed "to be good," and her prayer I know
Was very simple in thought and word,
But a sweeter one I have never heard.

Then the hands were shook and the meeting broke,
And the children laughed to be free again;
But I thought perhaps not all in vain
Was that meeting held or that sermon spoke,
For playing good may in-duce the state,
And simple things confound the great.

(Author Unknown.)

FOR MOTHERS.—To bring up a child in the way it should go, travel that way yourself. Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be "a law unto himself," the sooner you will make a man of him.

Children need models more than criticism. We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault-finding if home is to be a nursery fit for heaven's growing plants.

There are no men nor women, however poor they may be, but have it in power, by the grace of God, to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman or their father a pious man.—*Dr. McLeod*.

HIGH LITERATURE.—Mountain-climbing is as exhilarating and inspiring in the intellectual as in the natural world. And the study of the supreme passages of human literature is, in the sphere of intellectual activity, exactly what the ascent of Jungfrau or the Matterhorn is in the sphere of physical exertion. It calls forth one's energies; it leads on into higher altitudes; it causes one to breathe purer air; it expands one's horizon; it thrills with new life. Some one has said that the books which it does us the most good to read, are those which we have to "stand on tip-toe" in order to read.—*Dr. J. S. Keifer*.

Life of the Doukhoborts.

(Continued from page 118.)

Since the receipt of this letter we have further information about this first party of 35 Siberian exiles, who were banished to a remote part of the Province of Yakutsk. They are all young men who had refused the military service and had been confined in a penal battalion—one of them was killed while there, four died on their way to Yakutsk, one was left behind because he was in the last stage of consumption, 29 reached their destination, and one of these became mad directly he arrived, and was sent back to Yakutsk. Of the journey behind Yakutsk we have information from sympathizers in that remote region.

We are told that owing to the particularly strict orders received by the Governor, he at once treated this party with unusual harshness, according to instructions from St. Petersburg they were to be settled in the most remote villages of the Province of Yakutsk, far away from all other Russian villages; and the journey thither was made about as difficult for them as could be. "They had to walk the whole distance from Yakutsk to the village Oust-Maisk, on the river Aldai. No other exiles have been subjected to such cruelty since the times of the abolition of hard labor in Okhotsk. More than half of the party, on the river Aldai, the Doukhoborts are ordered to build timber rafts on which they, under the supervision of the official, were to go to the mouth of the Notora (more than 100 versts—one verst equals 3,500 feet), and on their arrival there they had to commence at once constructing mud-huts for their dwellings."

It was the third of September when they left Yakutsk, this month is usually very rainy, and when they reached the river Lena the road was extremely muddy. "In addition to this" (says a narrator) "owing to the negligence of the strict official, no vehicles were prepared in proper time for the patients (men who had fallen ill on the way) and the luggage. As a result, after the march had been resumed, four new patients had to be added to the four whom they took from Yakutsk. However, those who remained on their feet displayed extraordinary energy and patience. A march along such a road is no easy task to accomplish, and here, in addition to being up to their knees in mud, they had to continually pull out the baggage wagons which stuck fast in it." They often spent the night in an extremely uncomfortable vehicle, exposed to heavy rain, for even if they happened to get to a tent of the Yakutian nomads, they only found enough room for the patients. But at the earliest dawn (about three in the morning) they were on their feet, and with an empty stomach marched till mid-day, when they halted to partake of some bread and salt and water. They marched on again till dark, when, for the first time in the day, they enjoyed a hot meal. As they had but a small quantity of potatoes (which they wanted to keep for the winter), their supper generally consisted of "lapsa," a kind of vermicelli made of corn-flour, and boiled in water with salt. They walked about 35 versts a day, and were obliged to hurry lest the winter should overtake them before they had time on arriving to build their huts.

During the night of September 17th it became severely cold, and the first snow fell. The last day of the march was simply awful on account of the difficulty they had to overcome in

pulling the wagons out of deep mud—with melting snow—and also in crossing the famous Aldai clumps which are almost the height of a table.

Then came the arrival at the river Aldai (already alluded to), and the village of Oust-Maisk, where it was suggested that they should buy agricultural implements and bread, as well as seed. "Here also they were ordered to construct rafts to descend the river Aldai, but this proved impracticable as there was no dry timber to be found. So they were obliged to hire boats from the Skoptzi, who extorted 80 roubles from them, and manifested excessive greediness in selling bread." One of the officials, however, who was a conscientious and good-natured man, came to their rescue, and set off to two other villages to procure bread for them. Even then their daily allowance with the money they brought with them, 900 roubles, proved utterly insufficient for the demands upon them in providing for the winter, and he tried to prove the impossibility of carrying out the orders given him with such inadequate means. But all his assurances were in vain. "Then he was obliged to appeal for charity, and two wealthy merchants (one of them a Sectarian), sold all that was bought by them at half the usual price. This evidently impressed the Governor, and he allowed another 100 roubles to the party and two horses, gave them some medicines and promised to keep a watchful eye over the colony as well as to help them to settle down. To the chief of the district police he gave instructions to visit the colony every month, and to transmit letters to them, and forward a report about them to him."

They had great difficulty with their boats on the river Aldai which was covered with small pieces of ice. "This prevented them from seeing the right course, and they ran ashore several times, and were even obliged to take off their clothes and wade naked in the water to drag the boats. During the night the boats became frozen to the bank, and when only ten versts away from the river Notora the ice had become so strong that it was dangerous to continue the journey in the boats. Fortunately, however, the Tunguzi (a nomadic tribe who live at the mouth of the Notora), proved more tender-hearted than the Yakuts or the Skoptzi, and not only removed all the luggage on their own carts, but managed to repair one of their tents and arrange it for the first settlement of the strangers."

Immediately on arrival the Doukhoborts set to work with their building; one group began to hew down and clear the forest trees, another party carried the timber to its place, a third erected an additional building to the tent, surrounding the whole with earth which they covered with clay; a fourth group constructed the oven. Meanwhile the officials, accompanied by witnesses from among the exiles and the natives, examined the locality and measured out the allotment for the new settlement. It was found there could be settled in this place alone a hundred more Doukhoborts in addition to this party without the least inconvenience to the Tunguzi—to which the latter agreed. The Tunguzi are an extremely peace-loving and sympathetic people; and so much impressed were they by the skillful work, and especially by the self-controlled and peaceable life of the new-comers that, at once, they presented them with an ox for their work, and with the hay necessary for feeding it through the winter.

"Before his departure the official left them a small medicine chest, with needful instruct-

ions, also a list of the most indispensable Yakutian words and phrases, for the Tunguzi, and even the majority of the peasants there speak the Yakutian language better than their own."

"The Doukhoborts chiefly complain of want of seed and agricultural implements. They desire so to arrange things as to be able to bring over their families as quickly as possible, whose absence is a cause of much grief to them. They also complain of the extreme scarcity of books. They have, however, hardly had time to look about them, and have overlooked the most important thing, viz: that their stock of bread and vegetables will only last till April. Even supposing the first harvest was favorable, they could only make use of it in August. Moreover, they have no working cattle except the one ox given them by the Tunguzi."

Happily the Government has proposed a grant from the revenue for their assistance, and in the meantime gave orders to allow each person 4d. a day for the first quarter of the year; and has given leave to a few of them to seek work in the Skoptzi villages.

A little later another party of prisoners, numbering 49, were dispatched to the same district. While on their way one of them writes from the village of Alexandrovsk:—

"We all rejoice and thank the Lord God for all his mercies, which for the glory of Christ men render unto each other. With joy have we read your valued letter, and we hope that there are on earth many good people who will give all their well-being and even their life for the Truth, in order that the Kingdom of God on earth may manifest itself as in heaven . . .

"According to our strength we endeavor to attain the love of our Heavenly Father and his power, that we may in all things see the will of Him who sent us into this world. For without the will of God not a hair shall fall from your heads—thus has said our Saviour Christ. We pray the Lord God to grant us spiritual strength and clear understanding to look upon all men as brothers of the universal commonwealth, and by our conduct not to harm the surrounding world."

"What may be our essential needs we shall not know till we reach the place of our settlement. Letters and parcels from our relatives we receive without hindrance."

The name of V. Potapoff has become familiar to those of us who have lately received telegrams from the Caucasus in connection with the emigration. He has been the principal leader of the party now gone to Cyprus. In a letter from him, dated March 10th, we are told with regard to the Siberian exiles:—

"From Siberia they write to us that the first party has settled down well, and the others are passing the winter in the village Alexandrovsk, government of Irkutsk. They are altogether 51 persons. They all live in one ward, among them is Ivan Koukin with his family."

We will quote further from the same letter:—

"I inform you that I received your letter of January 4th on March 9th, with which I and all the brethren were so delighted that I cannot even describe our joy."

"I inform you also that we have obtained permission to emigrate to England or America. Before leaving we are to sign an agreement never to return within the borders of the Empire; in case of non-compliance with this regulation the offender will be exiled to remote parts. We are now meeting in order to discuss our emigration."

"On February 10th I went to Tiflis, and met

there our brother, Arthur St. John. He came from England to pay us a visit. But the police soon arrested me and put me in prison, and he was sent out of Russia. I was in prison twelve days; and then the Governor released me, and I was sent back to Signak at my own expense.

"I found comrades in the prison with whom I shared all that was dear and sacred to me—three brethren, one of them from the province of Kars. He had been to visit brethren exiled to various villages in the governments of Bakou and Elizavetpol, and was arrested at the station. He says that the brethren are all vigorous in spirit, but some are ill with fever and many of them have died.

"The brethren in the province of Fars are still as before, being fined and put into prison. We also are not allowed to leave the Signak district, and here there is no work, so that the want is felt the more keenly.

"However, all this is easy to bear, when one feels in oneself faith and hope in the only God. Let God's will be done; let his Kingdom come!

"Your brother in Christ,

"V. POTAPOFF."

Again on Sixth Mo. 1st the same brother writes to P. Biriukoff (who has since gone from England to Cyprus to be with the emigrants there):—

"I have just arrived from the Gori district, where we received the second telegram from Tehterkoff. We are in accord with him about emigrating to Cyprus. You are the best judges in this matter. We only feel about it that God has put you as leaven, working for the Kingdom of God. For your spiritual leaven has been working in God's dough and continues to act.

"We are now constantly expecting news from you, and as soon as we receive the smallest sign from you, we shall start directly. Two of our friends have already received passports, and wish to go to you with their families.

"We salute you and all our brothers and sisters from our soul, and wish you all blessings from God.

"VASILI POTAPOFF."

(To be continued).

FOR "THE FRIEND,"

Display of Religious Life.

Henry Varley, the English evangelist, has criticised the Christianity of our day as "a noisy, superficial profession." This is putting the matter rather strongly, but there is considerable ground for his severe arraignment. There is too much of the self-laudatory or complimentary among workers in Christian and moral reforms. What we do is too much paraded before the public. Piety ought ever to speak for itself. Goodness carries with it its own commendation. Noble work is its own advertiser. More modesty and less display may well be studied in what we say and do for the Lord.—*Presbyterian*.

Together with the above extract we may appropriately produce another from a letter received from the Pacific slope:

"I think this continual outward parade of religious life is calculated to stifle the great work of that true introversion of Spirit wherein the Divine will be made known in the secret of the heart, for our growth in grace which is the Christian's strength and safeguard from the world's activity and applause. I am sure I feel the need daily of fleeing to the ark of safety for that food—even the heavenly manna—which falls richly and quietly for those who in true humility and abasement call on the name of the Lord. I am not worthy even to receive it."

FOR "THE FRIEND,"

"Ye Are the Light of the World."

Among the incidents in the experience of Judson, in the course of his labors, in Burmah, is the turning point of one of the early converts to the Christian faith. The gospel view of salvation had been laid before him, and he was nearly ready to embrace it, when he noticed the change in character and conduct of some whose conversion preceded his. He knew there was nothing in the religion of Buddha to change the human heart, and the wonder-working power of the religion of Jesus, in this particular, completed his convictions of its truth.

The picture given in a later number of THE FRIEND, by I. B. Bishop, of the corruptions of the human heart, where the Gospel of Christ is not recognized, brings to mind a reflection on the blessings under which we live, notwithstanding the shortcoming of so many of the people. I have often thought that those among us who seem to disdain religious guidance, are nevertheless governed in a measure by a sort of reflex influence from those who constitute "the salt of the earth." So that a country only so far under the Messiah's government as ours, is a land of mutual confidence, security and happiness while a heathen land is one of mistrust, suspicion and mutual dread.

It is related by C. Gordon Cumming of the South Sea Islanders, that before the advent of Christianity, among them the principle of hatred reigned throughout all classes. Not only were the tribes of one island at endless war with those of other islands, but where mountain ridges divided the clans of one of these sea girt spots of earth no individual was safe, beyond these natural boundaries.

Even in single families, maternal affection was made to yield to ease and convenience. She heard a bevy of mothers telling how many of their own infants they had put to death. And this was done with as much coolness as though the victims had been so many rats. The stories of the war clubs of the men, their ferocity, their cannibalism, have shocked the civilized world, yet these people from every one of their severer islands, when their hearts were permeated by the spirit of Christ, became examples of all the virtues that adorn his religion. It has been thus in all ages and in all lands. While the Greenland mother was not destitute of affection for her infant when things went well, if the child became sick she hated it, and left neglect to hasten the end of its sufferings.

A pleasing contrast to this appears in the records of Iceland, a country where the rigors of the climate might be supposed to underrate human affections, but where the Christian faith has been known for many generations. At the millennial celebration of the settlement of that island the king of Denmark was present with some attendants. At the time, in a family some thirty miles distant from Thingvall (the place of meeting), was a family with a child having diphtheria. The parents supposing there would certainly be a doctor in the King's retinue, carried the sick child to be cured. During the days of the meeting all those about that child were too much absorbed in their concern for its welfare to attend to the festivities going on around them.

The early Christian church, though composed of all classes, was more especially gathered from the poor or illiterate. It was the poor to whom the Gospel was preached, and history goes to show that it was among them that the principal harvest was reaped.

It was cast up as a reproach upon the Christians by Celsus, a heathen writer, that their ranks were recruited from the lowest of the people. This meant not simply that they were financially poor, but disreputable, people who the company of the refined Celsus would spur from their society. Yet when their hearts had been changed by regeneration what did the become? They were not to be found at the brutalizing public shows, nor in the ranks of the numerous sorcerers, who sprung up in those ages. While the artful magicians, giving out that they were "some great ones" captivate followers from all ranks of the gentile population, it is stated by Lucian that not one Christian was to be found among the followers of Alexander of Abonithecus, who was one of the most successful of these impostors.

It is, however, their compassionate humanity, that it was more especially intended to bring into notice. To be kindly affectionate one toward another, as recommended by the apostle, ever characterized the living followers of Christ.

In the day of the apostles, those who had to spare were freely helpful toward those who were needy, and even in the time of Cyprian they raised contributions to redeem such of the brethren as were held in captivity. They were especially careful of the wants of the sick. Where death-plagues in some shape swept over the countries the gentile population fled for personal safety, leaving members of their own families unattended by any of their own people. If these times of trial the Christians remained at their posts of duty. They not only nursed their own families, but the sick and dying neighbors who had been abandoned by their nearest kindred.

We may think we are now living in degenerate times. Our country is professedly Christian; but the great mass of the people seem content with simply "having a name to live." It is to be feared that in many the spirit of literary refinement is supplanting "grace in the heart." Unscrupulous means of acquiring wealth have become fashionable. And with all our advance in kindly offices, we continue to nurse the spirit of war. Yet, as compared with the condition of mankind, one hundred years ago, there appears some substantial progress in the dominion of Truth. At that time, according to all standard authors, even the profession of evangelical religion was unpopular. Under the panoply of blatant infidelity in France, irreligion in England assumed such force in society, that persons of tender conscience were ashamed to avow their convictions. Wilberforce became one of the faithful few of that period, and in his search for a settlement of mind was led to the acquaintance of the pious John Newton. This led him to attend Newton's place of worship, but in doing so he found himself going by round-about ways, to avoid being seen by his former acquaintance.

When, from a sense of duty he had written his great work, "Practical Christianity," he was in doubt whether a book on a theme so unpopular would find readers. Withal he had such a dread of having his name associated with it, that he thought of deferring its publication, to be done by his executors. He was, however, borne above these servile fears, and his book and name together did much in promoting the Master's cause. This is here referred to for the purpose of showing the withering approbrium which then attached to the realities of religion in what was deemed refined society. It is to be hoped that the general tone of the churches in

merica at the present day is much above that standard. Yet it is stated as an acknowledgment from Dr. DaCosta (an eminent Episcopalian), that the warfare of the Protestant church against evil at the present day is on the whole a losing game. It is said that immorality is increasing, and the restraints of religion are having less hold upon the minds of people generally. The Catholics are spoken of as having at command appliances to promote social order at the Protestants do not possess.

From this cursory view of the conditions of mankind under different systems of religion, we may see realized the promise to Abraham, "I will seed shall all the nations of the world be blessed." This began to be fulfilled in the early Christian church. What we see in history confirming that church, consists much of controversy about shades of doctrine; but there was a undercurrent of faithfulness among those in humble life. This great blessing was realized in its fulness, among those who

"Lived unknown,
"All persecution dragged them into flame and chased them up to heaven."

We may not know by what means the tide of evil at the present day is to be checked, and we may be made to triumph, but if the followers of Christ are but true to their high calling, they may yet bring forth fruit unto holiness, the end hereof is everlasting life, and wherever scattered be as lights in the world and as a city set on a hill that cannot be hid.—L. BALDERTON.

Old-time Settled Pastors.

Eight years after his settlement by the town of Harvard, William Emerson was exceptionally coveted by the deceased John Cotton's church in Boston. The sum of eight hundred dollars was offered the town by the church as a atonement for the estrangement of its affections, as well as for meeting the necessary expenses of finding and ordaining another pastor. Utterly inconsiderable was the town by that sum, but at attention of one thousand dollars it found consolation and delivered the ministerial goods.

More samples are found in Bliss's "Side Glances from the Colonial Meeting-house." Ever in arrears as to salary, John Robinson served the town church in Duxbury. Often appealing to the law, after preaching for thirty-six years and pleading for his salary, a committee was appointed to make up accounts with him "from the beginning of the world to the present day." August 7, 1738. Two months after the town records say: "Voted that their pettinghouse should be shot up so that no person should open the same so that Mr. John Robinson of Duxborough may not get into said meetinghouse to preach any more without orders from the towne."

After forty-one years' service Parson Russell, of Bradford, became too infirm to appear on Sabbaths. The town hired as a school-teacher "one who could be helpful in the ministry," and asked the invalid pastor to state how much might be deducted from his salary—consisting mainly of provisions and fuel—for "supplying the pulpit."

In 1761, Joseph Sumner was ordained at Shrewsbury, on a salary of two hundred and forty dollars a year, and preached for sixty-three years. Latterly this dole was cut down one-half. Being asked how he could live and preach on so small a salary, he replied: "I have learned that they who have much have not enough; and those who have little have no lack."

In 1782, in what is now Franklin, Conn., Samuel Nott was "ordained in the ministry" for life, on three hundred and thirty-three dollars and thirty-three cents annually. In his sixtieth anniversary sermon, "most affectionately addressed" to the children, grandchildren, and great-grandchildren of those who invited him "to settle with them in the Gospel ministry," he reviewed his sixty years, quaintly saying: "I have not been kept from the house of God during that long period but eleven Sabbaths; six of them by the lung fever in 1812, and five by breaking a little piece of skin upon the back of my right hand."

On this notable occasion the choir sang the same hymns, in the same tunes of "Lenox" and "Stockbridge," that were sung at his ordination. All the members of the ordination choir were dead, save two old women, seated near the ancient pulpit, who, insensible to the music which they sang in the bloom of youth, were now straining their dull ears to catch the words of the old parson's story.

On into his fourth score years' service he ministered, until he was so old that the church desired him to "lay down the ministry in this place;" or in other words they asked him to go. He replied that he was settled for life; and he continued to live and preach every Sunday until he was ninety-five years old, when the town induced him to enter into a compromise.

His salary was reduced one-half, and a colleague hired for four hundred dollars a year, which was to be made five hundred as soon as the old parson died. He died in 1852, ninety-eight years of age; and thus was terminated the contract made with him seventy years before. After his death his executor found that he had not received any of the half-pay to which he was entitled. Its demand being refused, suit was threatened, at which the town offered to pay one-half of the one-half, and the offer was accepted.—*Christian Advocate*.

ONE-TENTH OR TEN-TENTHS.—A cheap religion gives a cheap return. It is right for a man to give a tenth of his income directly to the Lord's work; yet a man who thinks he has thereby done his whole duty is but a tenth of a man and a tenth of a Christian. Only the man who dedicates himself and all that he has to the service of his Master will get all that the Master has to give.—*S. S. Times*.

FORGETFULNESS AS A VIRTUE.—It is useless to pray for a forgiving spirit while cultivating a memory for injuries. God never quenches a fire for a man who persists in feeding it with oil. He that really desires to keep malice out of his heart will try to keep inflaming thoughts out of his head.—*S. S. Times*.

THERE is one secret of success and only one: obedience to God's will.

Letter from the Blue Ridge Mission.

We, of the Blue Ridge Mission, wish to express our sincere appreciation of the prompt and kind response which our appeal for help has received. As there are now at the Mission many hundreds of school books, and between eight and nine hundred volumes of Friends' Libraries, Epistles and Memoirs, it is very abundantly supplied, every book-shelf over-flowing and the store-room quite full.

Nevertheless, having been requested to make suggestions relative to books, I will mention that we would be glad to possess a Bible Dictionary,

Cruden's Concordance, some Testaments small enough to be carried in pockets, a few Bibles, small dictionaries of recent publication for students' desks. Likewise Miller's "Making the Most of Life," F. R. Haver's "Kept for the Master's Use," any one of Abbott's books, &c., Old Christmas cards, illuminated Bible texts, floral pictures—anything to help brighten the sombre logs of the cabin homes.

Picture books give great joy to the little children; and even old women who cannot read are almost as eager to possess them; they will ponder over the gay pages by the hour. The happiness of the wee ones upon receiving such a prize, by its suggestiveness, gives one a dull headache. One little boy, probably three years old, after gazing in silent wonder upon the horses, cows, &c., represented, suddenly closed the book, clasped it close in his chubby, brown arms, and laid the little face—"brownier still"—upon it with a look of such unspeakable delight and love that the eyes of the onlookers were blurred by a swift rush of tears.

Twenty-four dollars in money have been contributed, and very gratefully received. But the fund is still too small to replace the dilapidated desks and benches, or to justify the "under pinning" of the three buildings. However,

"The path that has once been traversed,
Is never so rough to the feet,"

and so, doubtless the busy workers within will shiver in brave cheerfulness through the mountain storms of another winter. Last year when the mercury fell to eight degrees above zero, feet were trodden within the doors of fire, and the first ice blasts sweeping into the vacant spaces underneath and blowing through the crevices of the floors with "a hard, dull bitterness of cold." This accompanied by the furious smoking of the wood stove gave a surprising variety of experiences. Still such wintry weather is never long continued; the climate is generally delightful, and very healthful also, during the summer and goes when the sun shine and "winds are still."

All letters should be addressed to J. Addison Griffiths, Friends' Mission, Patrick County, Va. The nearest railroad station is Mt. Airy, N. C., ten miles distant. The latter is the freight address, with care of J. A. G. "For Friends' Mission," added to it. No reduced rates have been secured. M. E. BROWN.

Items Concerning the Society.

London Yearly Meeting stands alone in the British Isles as the only Church organization for the transatlantic business that has been without interruption for two hundred and twenty-five years.—*J. B. Brailmont in Meeting for Sufferings*.

Mary A. Marriage Allen has obtained from London and Middlesex Quarterly Meeting a minute of liberation for religious service in the Island of Cyprus. Her experience of the last two or three years in Turkey and Armenia has been fitting her, she believes, for this service in Cyprus.

The following book is announced as "ready immediately;"—*The Family of William Penn, Founder of Pennsylvania: His Ancestors and Descendants*. 8vo. Pp. 270. With numerous illustrations. \$5.50 net. Postage additional. Howard M. Jenkins, 921 Arch Street, Philad'a.

The new meeting-house for Friends in the city of Washington is in process of erection at south-west corner of First and C Streets N. E. The building is nearly enclosed, but money is lacking to furnish the structure. The Friends hope to be able to finish and occupy one room, but even this is uncertain at the present.

Joseph Elkinton, of Media, and a companion from Philadelphia, visited Friends at Pennada, near Nancy, last Seventh and First-days, attending the regular Friends' meeting, and an appointed meeting in the Hall on First-day evening. Seasons of manifest favor were acknowledged.

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Some people are looking forward to Thanksgiving, but true Christians are looking inward all the time.

The "religion of action" in a man takes its part in the action of religion—not in the action of action.

Again, the Christianity of work is first the work of Christianity—the operation of Christ's spirit. Christian work is Christian obedience. There is no other Christian work.

"To them that look for Him shall He appear," it is possible that any are hoarding up for themselves a store of meritorious inaction, by being able to say: "I have not prophesied in thy name, nor in thy name have I done any works, mighty or small—because I was determined to keep clear of doing anything without thy perceived authority" If these had been as careful to "look for Him" as for their fears, He would have appeared, quickening them to work the works of Him that would send them. It is they that know not the day of their visitation who become "as the heath in the desert." The crown of righteousness is for "them that see his appearing."

"Other-worldliness" as a nickname for religion, seems a true name for that of some religionists. That is, such as practically postpone their living interests to the next world, ignoring the truth that "godliness has promise of the life which now is." These have taught the ethical culturists to say that religion is the department of our lives that is "concerned with foreign relations. If it is not concerned with domestic, business, present and every-day relations, it is neither Christianity nor morals. He who went about doing good," who made secular and religious duties one, "set us an example that we should walk in his steps," and prayed the Father that He would not take his learners out of the world, but preserve them from the

evil." The wisest other-worldliness is, not the love of this present world, but the right occupancy of it. For us, "to live is Christ," in both worlds. But for worldlings, to live is the flesh, "having no hope, and without God in the world."

"Principles, not men," are the inculcation of THE FRIEND. Neither are principles its contention in such a way as to keep the fundamental doctrines of Friends always hung up as open questions. We are to contend for the faith once delivered to the saints, and to the sons of the Society's morning, and passed on by the same Spirit to the generations now following. And we seriously realize that the times are now fallen upon us which were definitely prophesied by gifted seers long since departed, as times when the faithful should have to contend for those principles, not, as formerly, outside our pale, but most especially within the ranks of our own membership.

But in holding to the precious standard of all right principles, may we be spared any lowering of it to the dust of the earth by quarrelling over men. Human nature in making human names the labels of wrong principles, is not over-anxious to discriminate between labels and libels. The cause of Truth is not promoted by personalities. Is our soundness made complete, or not rather made less complete, by our diligence to locate the guilt of error on a name? But error itself, unsoundness in all its forms, let us expose unflinchingly, and guard against ourselves jealously, lest the life of our concern consist mainly in its personality.

We acknowledge that personal names are very convenient as short cuts to the designation of many principles. But they are also deep cuts into our best life, when indulged in for opprobrium of a brother. Let the principle which he represents receive its plain deserts. It is sometimes unavoidable to associate his name with it; it may, in cases rarer than we like to think, be a duty to the public good. But let us name the abstract principle of error by its own characteristic expression when we can. This clears our view; that prejudices our heart, and feeds the lust of personal reflection or detraction in others.

It seems as if we must sometimes warn the youth, for instance, against *Voltaire's* writings, by applying to them the writer's name as a stigma. It is very convenient to say *sinony*, *Machiavellian*, *Puseyism*, *Hicksite*, etc., when these are expected to have a derogatory effect. But by those who are in earnest to avoid a

spirit of personal judgment, substitutes could be found.

On the other hand, where names are representatives of that which is praiseworthy, they carry a service for good, and the world could ill spare their use as incitements to whatsoever things are true, or pure, or lovely, or of good report. But in order that the names of living worthies may be kept good, they need to be kept pretty quiet, till death gives them untarnished to the world for an inheritance.

Our account of Rebecca Potts "keeping meeting open alone," as recently given in an editorial article, was obtained from two old members of her meeting. Other neighbors represent that she was not left in solitary attendance so long as was stated, but not unfrequently, or occasionally, during some of those years. This does not impair her credit for faithfulness, in that she appears to have been the constant attender, whether others would come or not.

THE FRIEND has ever shown an interest in examples of "universal and saving grace," and a freedom from locating the operation of grace exclusively in our own religious Society, or in all churches combined. Sometimes its operations in so-called heathens has been portrayed. But now for a season we give space to a review, prepared by a Friend, of the life and interesting service of Philip Schaff, to illustrate that by the same grace he was as useful as he was.

CORRECTION.—In the middle column of last number on page 126, twenty-first line from the bottom, for "underrate" read *indurate*.

A BUSY MAN'S PRAYER.—"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them and keep their work thine, that as through thy natural laws my heart beats, and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to thee to commit each particular thought to thy service.—Dr. Arnold of Rugby.

PAUL, as far as he conscientiously could, became "all things to all that he might save some," but when the Divine honor was at stake no man was ever firmer and truer. Shadrach, Meshach and Abednego were willing to obey Nebuchadnezzar in all lawful and just matters, but not at the sacrifice of right and piety. So the good will show meekness, but avoid servility.—Dr. Presbyterian.

Life of the Doukhoborsi.

(Continued from page 126.)

We must now return in the history to December 31st, 1897, when Arthur St. John visited the Caucasus—as already mentioned by Potapoff. He conveyed a letter from England containing messages from various sympathizers, and also a sum of money collected by "friends" and others.

He stayed a few week among these people and also in Tiflis, and after being closely watched by the police, was eventually requested by the authorities to leave Russia.

His general impression is summed up thus:—"What do other people think of these outlaws, whom the authorities have been driving about? How do they impress those around them? It appears that the universal opinion of them, as regards practical life, such as people are ordinarily capable of appreciating, is one of respect. The police officers themselves speak well of them, say they are good people. I was told that the Georgian nobles, when they want work done, compete with each other for the service of these Doukhobors. As for the impression they made on me, I wish I could in some way describe it. The brotherly way of them—Freesmasonry is nothing to it. The interest they took in me. The intense feeling of a mutual tie. There is a sureness, a safety about them of something human realized, something of which we have dreamed. They move and have their being in an air of human brotherhood. It is evident what is their 'God,' their main principle of life. Their life is a song of days to come. But the theme of it—surely it is not new, surely we have heard it long ago, for it tells of 'Peace on earth; good-will towards men.'

A Russian sympathizer with the Doukhoborsi, who accompanied A. St. John from Moscow, sends us a long description of the visit, part of which shall be here given. He tells us how, arriving at Skra on December 27th, he found his way to a group of earthen huts previously known to him. He knocked at the door of one of these—it was evening—and the people had already gone to bed. On the floor, forms, oven, everywhere they were lying. He spent the night with them and in the morning was told that they had just arranged for January 1st a meeting of representatives from all districts (from Gori, Doushet, Tionet, and Signak), nothing could have been more opportune. He was greeted very warmly and was asked many questions about friends mutually known to them. The Doukhoborsi told him that all their money to the last kopek was exhausted, and they had been unable to give anything to those from Doushet, although their want was extreme. Some of them talked of going straight to the district chief's yard with their children to die there. "It is easy for him* to starve us all to death," they said, "as he is doing now, but no!—let him look—let him see what he is doing." The writer describes in detail many increased disabilities and wrongs which these people are suffering from, and also gives us a glimpse into the fact that they might even now rise out of their ruined condition materially if the authorities would only leave them alone, and allow them to seek work, etc.

"In the district of Skra the local landowner

decided to let them use six acres of land for a kitchen garden, as an experiment, on the following conditions: The land and the seeds, etc., were to be his; the Doukhoborsi were only to give their labor. Two-thirds of the harvest was to belong to the Doukhoborsi—one-third to him. The master's share of the profit was enormous (about 600 roubles), but previously when the land was cultivated by hired workmen he only used to experience losses (last year about 200 roubles). They planted chiefly potatoes. This year he is giving all his land (about 15 acres) on the same conditions. The other landowners seeing such success, also hasten to offer their land. . . . This kitchen garden was a great support to them, as tomatoes, cucumbers, potatoes, and their own cabbage (which they did not have before), were now added to their food. In my opinion, owing to this, they have grown considerably healthier, since I saw them last year."

The writer goes on to tell how the calls to military service still continue, and imprisonment because of refusal. In the district of Kars police supervision is very severe; all communications between the Doukhobors of the different villages is prohibited, and every meeting is dispersed. Nevertheless they continue to meet, and they say to the officials "We cannot leave off meeting, because we must talk over matters as to how to help our exiled brethren." Their most dangerous persecutors are the Doukhoborsi of the Small Part who, from the beginning of this last outbreak of persecution, have intrigued with the authorities against them.

"It is especially difficult," he says, "to bring any relief to those who are most in need of it, viz: to those who are scattered about in Mohammedan villages in the Governments of Bakou, Erivan, and Elizavetpol, about 300 persons in number. They are those who were put in the prison of Metekh for 18 months for giving up their military passports. They were released and exiled in June, 1897. They are in a specially trying position, as they are settled separately, in places which can only be reached by narrow wild foot-paths, they suffer much from fever, and are often unable to work even when work is to be had. In some of these Mohammedan villages the priest bids the inhabitants take care of the exile, calling him a guest sent to them by God. They collect half bushels of wheat for him from each household and surround him with care and affection, notwithstanding the fact that the Russian official who brought him to the village first of all told them what a dreadful criminal this man was. However, it is far from being so everywhere."

Our friend then gives a description of the meeting on January 1st, which he attended in company with Arthur St. John. He says:—

"All those who had come over for the meeting assembled in one hut; altogether there were about 150 persons. It was so crowded that all had to stand. The door was open and the passage also was crowded. St. John and myself and a friend from Tiflis were seated round the table. Notwithstanding the crowd there reigned complete silence. Altogether I must say that not in any cultivated society, or circle of either young or old people have I ever met with such good behavior at large gatherings, with such tact and tolerance during debate, as I noticed among these people. One at a time speaks, calmly, not hurrying, knowing beforehand that nobody will interfere until he has finished what he had to say. If it happens that several persons begin to talk at one, precedence is given—

without unnecessary persuasion or displeasure—to one of them. When anyone leaves off speaking, the next one, before beginning, generally asks: 'Well, Vanya, have you finished?' There is in all this such respect for the personality of one another and such love. From this results an order such as it is impossible to keep in an ordinary company by any number of chairman's bells.

"First of all I gave them the greetings of all their friends—Russian as well as foreign, also from Leo Tolstoy. I told them I had to hand over some money and letters. The letters I proposed to read aloud. In a few words I related how and where the money was collected, then it was counted and handed over. One of the Doukhobors then said that all who were present wished to express their thanks in their own way, and the whole crowd began to move and made a low—a very low—bow. A general sigh stifled with emotion was uttered, and one could hear sobbing. Seeing before me the backs and heads of the bowing people—people whom I respect so highly, and who have suffered so much for the truth—expressing this murmur of gratitude, and seeing also their deeply moved faces, I was touched to the soul.

"After this, I read the letter from V. Tchertkoff (containing messages from English sympathizers); it made a deep impression. All the time one could hear sighs and words of gratitude: 'Save them, oh Lord!'—'Grant them eternal life!'—'Help them on their righteous path!' and so forth. More than once we were obliged to interrupt the reading, in order to allow them to express themselves. They were especially affected by the conclusion of the letter they saw in it a complete understanding of their life, and deep sympathy with it. After the reading was over one of them said: 'We thanked you for the charity you bestowed upon us for the body, and although it is very dear to us—this charity, being spiritual, which nourishes the soul, is much dearer to us; how are we to thank you for it? Let us once more bow to our brethren, let us thank them for their love and remembrance.' And again all made a low bow, and again, like a wave, arose a murmur of gratitude and love.

(To be concluded.)

On the point of genealogy and heredity, T. Fuller quaintly says: "I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate generations. Rehobam begat Abijah; that is, a bad father begat a bad son. Abijah begat Asa; that is, a bad father a good son. Asa begat Jehoshaphat; that is, a good father a good son. Jehoshaphat begat Jehoram; that is, a good father a bad son. I see, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see, also, that actual impiety is not always hereditary; that is good news for my son.

A WHITE man went as a missionary to the black people of the West Indies; but although he preached the Gospel to them, they were very suspicious of him and received not his help. At last he sold himself as a slave and was driven with them in the early morning. He fainted beneath the lash of the task master, dragged his way back again to the slave hut when the day's work was done, and entering into their lives he gave them the sympathy for which their hearts were craving. "Verily He took not on Him the nature of the angels," but "He was made like unto his brethren."—Wilbur Chapman.

* By the term "he," and "him" (used in a certain sense), the Russian peasants are accustomed to designate a hostile or oppressive combination of men; thus for instance, Russian soldiers allude to the enemy during war.—Ed.

Counsels for the Times.

"At our last Yearly Meeting we were engaged to caution our members against suffering the voice of party to draw any of us from the steadfastness which we may possess in Christ; and now when war is making its ravages in the adjacent nations, we are again concerned to exhort Friends, that on all occasions, they 'incline themselves to be, indeed, the followers of the Prince of Peace. As we profess to be estranged from joining in a practice so desolating to mankind, let us not indulge the spirit of in ourselves, or encourage it in others, by making the events of war a frequent subject of conversation; but, so far as we are truly removed from those warring lusts in ourselves, which the Apostle ascribes its origin, let us, enabled, be frequently engaged in secret supplication to the God of the spirits of all flesh, that it may please Him to 'break the bow and the spear in sunder; making wars to cease unto the end of the earth;' and to enlist the nations under his holy banner, in opposition to those iniquities which are a reproach to the profession of Christianity."—*From London Epistle*, 1793.

"The amount of sufferings brought in this war is about ten thousand, three hundred and sixteen pounds; of which some part is for demands of military nature; but the chief part ecclesiastical. And Friends, while we are endeavoring to bear testimony against war, let us show by our inoffensive quiet demeanor, that we are truly children of peace; and while we refuse the claims of a priesthood from which we conscientiously dissent, let us be diligent in waiting on the Great Minister of the true tabernacle. This you know, Friends, is the purpose of our assembling together in silence; and though there is among us at times but little instrumental ministry, or none, let not this prove any abatement of diligence in the duty. "Instrumental ministry, in the life and power of the gospel, is a great favor to the church; and at the distinguishing excellence of the Christian dispensation is the immediate communication with our Heavenly Father, through the inward revelation of the Spirit of Christ. "Let us, therefore, brethren, submit to the purifying operations of the Holy Spirit, which purify the soul, and produce the capacity for communion with God."—*From London Epistle*, 1806.

"We have been at this time introduced into much concern, with reference to the well-known testimony of our religious society, against the attendance of places of diversion. Earnest have been our desires that Friends everywhere, and particularly those in younger life, may seriously reflect on the injury, and in many instances the moral ruin, which pursuits of this description bring with them.

"And it is our conviction that in proportion as the mind is renewed by Divine Grace, all those vain amusements will be felt to be inconsistent with the restraints of the Gospel, and incompatible with that quietness and peace of mind, which are the portion of the watchful Christian.

"Our attention has also been turned to the increased exposure of young Friends to the temptation of music; which we believe to be, both in its acquisition and in its practice, unfavorable to the health of the soul. Serious is the waste of time to those who give themselves

up to it; and what account can they render of those precious hours, which might otherwise have been devoted to the glory of God, and to the good of their neighbor! It does not, however, merely involve the absorption of time; it not infrequently leads into unprofitable, even pernicious association, and in some instances, to a general indulgence in the vain amusements of the world."—*London Epistle* 1846.

"Under the influence of the fear of God, and with a comprehensive view of the Divine law, we are brought to the Christian standard of truthfulness and simplicity in language, and of plainness and self-denial in clothing, in furniture, and in deportment; and as becometh men professing godliness we are led out of a conformity to the varying fashions of the day, and restrained from the pursuits of music and dancing, from theatrical entertainments, and from vain sports, and other frivolous and hurtful amusements of the world.

"Suffer then, we beseech you, the word of exhortation. Be willing to be kept within the bounds of this holy fear. Abide in it all the day long. Allow its restraints to be so laid upon you, that your moderation may be known unto all men, and that being preserved by it in a quiet and lowly mind, you may, under its influence, and in simple dependence upon Christ witness for yourselves, the evangelical blessing promised by the Lord through his Prophet:— 'Unto you that fear my name shall the Son of righteousness arise with healing in his wings.'—*London Epistle* 1848.

The Beginning of a Career.

Some years back, perhaps thirty or more, a little lad was loitering along the street of an interior city. As he passed the shop of the local photographer a man came out and spoke to him. "Do you want a job?" he asked. The boy said promptly, "Yes, sir."

"If you get it, will you attend to it?" the man asked.

"Again the answer was, "Yes, sir."

"It is not a lively one. You have to sit still and watch things," the man said. "Do you think you can keep awake?"

"I can try, sir," the boy said; so, after a little more talk, he got the job.

"It was not a lively one. He had to sit upon a house-top and watch a lot of photographic negatives to make certain that they got just enough light, none too much. He did the work well. The photographer never caught him napping, no matter how suddenly he came upon him. In a little while he showed that he was as intelligent as he was trusty. Then the photographer noticed that the lad's clothes, though worn, were always clean and decently mended. A little inquiry proved that the new boy was a widow's son—a widow who had very little besides her children and her trust in the Lord. The little her son earned was a very material help to her. She was eager to have him in school. All told, he had been there less than two months, but she could not send him; he had neither the time nor the clothes for it.

Sitting aloft day after day, the lad fell to studying the heavens. Chance had thrown into his hands a volume of Dr. Thomas Dick's Practical Astronomy. At first he found it dry reading, but in a little while the study of it had redoubled his interest in his ever-beloved sky. He longed above everything for a telescope, which would enable him the better to search out its glories, its mysteries. By help of his

kind employer he at length rigged up an apology for one—something whose limited powers only served to whet his appetite for real telescopic revelations.

He began to go to Sunday-school. His teacher there grew interested in him and his ambition. Through her aid and counsel, joined to that of other friends, he went seriously to work to secure the coveted instrument. A second-hand one was offered to him for two hundred dollars. He sent for it, but found it so unsatisfactory that he returned it. Expressage both ways cost him twenty dollars he could very ill spare. However he got the money's worth in experience—experience which determined him to be satisfied with nothing less than a telescope of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart. Yet he was only frugal, never niggardly, and always generous to a friend. Pretty soon he was able to buy a telescope of the very best pattern. It had a five-inch refractor. When it was duly in position upon the roof, where he had spent so many working hours, he was about the happiest young fellow in the world.

His friends were almost as happy—particularly that first friend who had given him the aerial job. The roof became a favorite resort for everybody in the city who had the least hankering after a sight of stars. The young owner of the telescope was glad to let them look. As for himself, he nightly scoured the heavens, noting and recording by means of drawings the many wonderful things he saw there.

Besides a good telescope he had phenomenally keen sight. That is evidenced by the fact that with this five-inch refractor, an instrument below the first power, he discovered and described a dozen comets. Providence, perhaps, had put it into the mind of a rich man to offer prizes for just such discoveries. They were not very big prizes, but altogether this self-taught astronomer won enough of them to give him a welcome thousand dollars.

He had, however, rebuffs as well as helps from the big outside world. The American Association for the Advancement of Science met in his native city not long after he had begun his study of the heavens. He was presented to its president, Simon Newcomb, and began modestly to speak of what he had done and hoped to do! "Humph! You had better put away that telescope! It is too big, anyway. You can do nothing with it; you had better study mathematics than waste your time star-gazing," said the great man. The beginner left him half heart broken. But after the first smart he resolved that he would study mathematics, and he did.

Time's whirligig brings some revenges that are precious. Fifteen years later Prof. Simon Newcomb, writing of Prof. Edward Emerson Barnard, upon whom Vanderbilt University had conferred the degree of Doctor of Science and whom the Royal Astronomical Society of London has been proud to make a fellow, asked if Prof. Barnard "knew anything of a young fellow with a telescope, who had lived in Nashville when the Association for the Advancement of Science met there?" and added after some further inquiry, "It cannot be possible that you are the one I mean."

It was not only possible, but actual. Prof. Barnard, to-day the foremost of American astronomers, who has mastered not merely mathe-

mathics but the whole college curriculum, who has discovered more comets than any other living man, and who has mapped and measured the fifth satellite of Jupiter, is the lad who made the beginnings by faithfulness over few things upon the roof of a Nashville photograph gallery.—*N. Y. Independent.*

Selected for THE FRIEND.
GOD'S CARE.

Not a brooklet doth
O'ward to the sea;
On its bosom flows;
Not a seed un-fideth
To the glorious air
But our Father holdeth
It within his care.

Not a floweret fadeth;
Not a star grows dim;
Not a cloud of ereshoweth;
But 'tis marked by Him.
Dreadn not thy gladness
G-d doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our G-d doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal hateth
Swift at his command.
Faith can firmly trust Him
In the darkest hour,
For the key she holdeth
To his love and power.

THINKING AND LIVING.—One's thinking affects his living. If a man can make a practice of bad thinking he will indulge in bad living. It is true that bad thoughts do come into minds of those whose lives are godly; but such thoughts are not the staple of their thinking; they are even foreign to their desires; they are intrusions, thrown into the mind by the great tempter. The question is, What is the main drift of one's thinking? What does he most delight in thinking of? From what sources does his thinking spring? It is very certain that no one can make a steady practice of thinking evil, delightfully dwelling upon evil thoughts, and at the same time live on a high moral plane. And if one habitually think on high themes he will live a high life. The best of Christian thinking, leads to the best of Christian living. The more we think rightly of God the more we will like Him. *C. H. Wetherbe.*

As in private prayer our thoughts are turned to that God who seeth in secret, so in public worship we should seek to realize a more definite conception of his presence in the midst of us. The human presence visibly around us in the church is the pledge, the token, the sacrament of his. He is among them in all the sympathies of his humanity, in all the glories of his divinity, in all the precious virtues of his mediatorial work. And it will be found useful before the commencement of the service, and at any of the necessary breaks which occur in the course of it, to occupy the mind with the thought of his presence. The apprehension of it will impart to public worship a mingled sweetness and solemnity.—*E. M. Goulburn.*

It cannot be supposed that any man or woman ever wears a diamond in order to hide it.

Unglorious War.

It has been a painful as well as a humiliating thing, to note how generally the class of clergymen and those referred to as ministers of the gospel, have designated the lately terminated conflict with Spain as a necessary and unavoidable, and, indeed, a righteous and holy war. It will have been observed, however, that in drawing upon the Scriptures for the text which should sound the key-note of their theme, the Old Testament, almost without exception, has been selected. There would seem to have been, by a general allowance or concession of these preachers, a waiver, a singular forgetfulness, or a distinct refusal to take account of such memorable sayings as those of the Divine Master where He told how the old (permitted) law of an eye for an eye and a tooth for a tooth, had been determinately set aside and abrogated, and the new requirement that returned even love for the hate of our enemies, had been set up by Him in the other's place.*

It is almost with a shudder that, holding in remembrance the passages just alluded to, one reads such a declaration as that of a battleship's chaplain, returned from before Santiago, that "God was with every shell that left the side of an American ship. Not alone that—He was in the eyes and the arms of the gunners, for every shell did its duty." And this is said with undoubted knowledge of the fact that the favorite ejaculation of the gunners of our war vessels when in action was, "Remember the Maine!" Over and over again did descriptions of the various engagements reiterate that the men fought like "demons" or "very fiends." "They knew just what their guns could do," said a returned commander (promoted to be admiral), "and not one shot was wasted. Their conduct was wonderful; it was inspiring; it was magnificent. Let me tell you that men who can stand behind big guns and face a black storm of shells and projectiles as coolly as though nothing was occurring; men who could laugh because a shell had missed hitting them; men who could bet one another on shots, and lay odds in the midst of the horrible crashing; men who could not realize that they were in danger—such men are wonders, and we have a whole navy of wonders. I am proud to command such a gallant lot of fellows."

Despite the expression of this pride, may we not tremble for the future of America, when we consider that the most popular naval commander on our seaboard could speak thus lightly of the callousness of men's hearts in the midst of the bloody strife? And then, as to their enemies. In the naval battle before Santiago, for instance, the Spanish admiral, who, when subsequently our captive, was lauded as a most perfect gentleman, had to permit (so he averred)

*Among the few exceptions to the general trend of palliation or warm approval of the war, may be noted that of the more liberal, Mr. Cuyler, of Brooklyn, who made bold to characterize the "Spanish" and "American" as "Geo. Dana Boardman, of Philadelphia, who said, in referring to the war, 'This age of the world is inhuman and un-Christian. The only way to harmonize war and the Bible is to substitute Moses for Christ; for in all Christ's sayings there is not one expression in favor of war.'"

†"Now the Maine is avenged!" was the remark (so alleged) of the lieutenant-commander of the converted yacht Gloucester, formerly in command of the battleship, when he with-seed the destruction and education of our young people, that there should have been a million readers, a "Dewey's jack-knife," as he stated, there were etched the words, "No the Christian Neighbor characterize the dramatization of this most fatal event, in saying—"The effort to keep alive and inflame the savage spirit of revenge, the bloodthirsty and helpless for, by playing in theatres, 'Remember the Maine!' is low, lower, LOWEST."

the vessel's stores of wine and spirits to be given out without stint, before the men would consent, or were stupefied and made brutish enough, to go to their posts. They drank the liquor while they served the guns. The scene on the doomed ships was described by eye-witnesses as "a saturnalia of the damned."

A young man on the Petrel, of Admiral Dewey's fleet, writing two days after the battle of Manila to his mother, in an inland town, Pennsylvania, says, "Am almost crazy with joy." We arrived Sunday A.M. with ships cleared for action, and immediately engaged at dawn." Having told of the terrible losses of the Spaniards, and their own almost entire immunity from harm, the narrator continues—"We know the world will not believe the actual facts of this day's work, because it seems incredible. We can't realize it yet ourselves, and won't for some time to come. We are all crazy with joy; can't eat, sleep or do anything but wander around, hugging each other and shaking hands with ourselves."

But the "actual facts" reveal many a woe! full contrast to this joyful picture, the scene of one of them being at Barcelona, on the arrival of a Spanish ship bringing back from the Philippines 758 sick and wounded. Says a physician of the city named: "I entered the room pointed out to me by the doctor, who accompanied me, and there came to the most terrible corner of this floating lazaretto. Sixteen soldiers were on the point of death. Here a dead body lay on its back, one eye wide open, the other almost shut, while the bottom of the face was covered with a thick foam. There another young soldier, eaten up by consumption, was stretched beside the corpse. He was looking at it quietly, with a certain stoical calm and he lay without movement, as if he already belonged to the kingdom of shadows. Another soldier, on the contrary, whose lower jaw had been carried away by a bullet, was hiding his face in the sheets so that he might not see the dead man. But in spite of his terror, and as if moved by an irresistible force, he would now and then draw aside his covering, slightly raise his head and look sideways at his dead comrade, his face took on a look of horror which I cannot describe, and then he would hide himself again under the coverlet. The others paid no attention to the dead man. The extent of their sufferings made them indifferent to what happened around them. A young soldier, his face looking pathetically like that of a pale young girl, was shrieking aloud for some one to come and finish him. Another, quite as young, was calling on his mother's name with tears and hysterical sobs. "Oh, mother," he screamed, "don't leave me in my trouble. Take me with you to heaven. I cannot bear it any longer. Oh, God, it is burning me up. Mother, mother, save me!" Another, with horrible oaths, groaned and swore that he had in his stomach a viper which was eating into his bowels. Above him another young soldier was sobbing so piteously that to hear him was enough to curdle one's blood. Two dying men near him were inhaling ether to help their breathing, and at the

*Captain Ussher, of the Erlanson, who went to aid the Vizcaya, says: "The shells had torn holes through the plates. Through them I could see naked men, bloody, gashed, roasting in the heat. Her guns had been left, and were going off by themselves from the heat. sides were red-hot. Two men, stark mad, were hanging down the davit-tackle, and as the ship rolled they would swing about, the scorching side and then swing out and back again." The captain stated, that many of his men in the vain effort to keep warm in their guns, but afterwards was avoided by his brother officers in consequence.

matress a living den so burned up with fever that he looked like a madman."

Daniel Wheeler, speaking of a ship of war which, before his religious conviction, he was stationed as a midshipman, refers to it as a school which is not often equalled, and but seldom surpassed, for vice and immorality. Stephen Grellet, alluding to that brief period of his early manhood when he was in the army, gives, as an illustration of the religious insensibility of many of the soldiers, that when some of the advance guard, on a dark night, were in imminent danger, they went on with their game of card-playing by the aid of glow-worms, holding these in one hand and the cards in the other, and now and then laying them aside to fire upon the enemy in the direction of their voices, whilst they were fired at in return. Though now and then some were killed, yet others would readily take their places and continue the game.*

There has already been given in this article the very recent testimony of one of our admirals concerning the coolness and "nerve" of his men "who could beat one another on shots, and yet add in the midst of the horrible crashing." When not in action, it is the very common custom of the men, in barrack and tent, to handle the cards "to kill time," and indulge in the excitement of winning or losing money. A writer in a Harrisburg paper of late date, giving some personal observations upon the extent to which the gambling demoralization obtains at Camp Meade, introduces his remarks with these words: "The soldiers at Camp Meade find it a difficult thing to obtain passes, and as a consequence time hangs heavily on their hands. During the great civil war one of the greatest evils of camp life was gambling, and the same practice seems to have sprung up in the present war. At almost every regimental quarters at Camp Meade, games of chance are played openly day and night. They are pretty heavy games, too, if the proportion of the stakes to the pay of the players is considered." One can readily imagine the many tears and heart-breakings on the part of mothers, sisters and wives, at home, because of this wretched business. One item in the paper of this week will additionally point the moral: "W. K. S—, a member of Company G, Second Georgia Volunteers, shot and instantly killed P. W—, a member of the same company, after a quarrel over cards."†

That the vice of profanity has prevailed extensively in camp and in field and upon many of the vessels of war, need scarcely be said. The extent to which it was indulged in by the captain of one of the large battle ships before Santiago became a public scandal, and was the occasion of comment in a great many papers. During the military advance upon the same place, some Spaniards in ambush fired a deadly volley upon the rough-riders, who, startled, replied "with an outburst of curses," whereat their leader called back to them, "Don't swear; fight!" A popular journal, commenting approvingly upon the incident, said the phrase reported was one that "would live." Of Major W—, who was killed two weeks ago

in the fight (that should never have occurred) with the Pillager band of Chippewa Indians about Leech Lake, and whose last utterance, as he raised himself on his elbow, was a profane and venomous shout at the foe, the newspaper account said that "he knew his business"; while the behavior of the lieutenant whose hat was knocked off by a ball and who anatomized the Indians as "devils" was characterized as "splendid bravery." What low and false standards of bravery and commendable conduct to be set up, are these! Echoing such is the poem laudatory of the prowess of one of the battle ships, in which occur the lines—

"Desperate dash and daring rash
Are grand in peace and war,
But the calm, deep hate, that can plan and wait,
Is deadlier by far."

I fear it must be confessed that the love of excitement, change, fighting and hoped-for "glory," has been the paramount incentive of a very large proportion of those who went into the late war. Said a Tennesseean who was detained at Camp Alger: "I am sick and tired of the monotony of this life. Twenty years from now, if a child of mine, knowing that I had been in the war against Spain, were to ask me what battle I fought in, I'm afraid I'd have to make the humiliating confession that I was not in any battle. There are plenty who feel as I do." As to those who have returned sick, wounded, and perhaps suffering from incompetence or neglect—the continuous burden of the public prints from a few weeks' after the war's beginning until now, when it has been nearly three months ended—the *Burlington* (Vt.) *Free Press* voices a common sentiment in saying—"The sufferings of the brave soldiers who have come home to die among us have served to open our eyes to the horrors of war as have no other events of the conflict" and people "now realize that even the briefest and most successful war carries a long list of ills in its train." Lack of space forbids entering into any detail concerning the government-protected canteens at the brigade and regimental camps, where volunteers of a few weeks, it may be, are detailed to serve as bar-tenders for their fellows! It would be a very long chapter, indeed, that would detail the demoralization and immorality following this much appealed against but still unremoved iniquity. I conclude this imperfect arraignment of unglorious war, in repeating the following from a late article by the writer in the *Union Signal*, "A Serious Inquiry in Regard to the War:"

"There is something in the Good Book several times repeated, against the seeking of honors, the highest places, and the like, but what a record the past three months have made of jealousies, quarrels, heart-burnings, and all the ugly list, from the head of the Department of War and the admirals and generals, down through all the grades of service. With sundry praiseworthy exceptions, the 'war for humanity' would seem to wear the aspect of a race for self-honor and glory."

JOSIAH W. LEEDS.

A new idea has been introduced in the public schools of Brookline, Mass. Alternately the girls as well as the boys are taught the use of ordinary tools for working in wood, and the boys are taught how to do simple cooking, such as making coffee and broiling steaks and chops. The plan has been a notable success, and other schools are adopting it.—*Presbyterian*.

Closed Doors.

You no doubt remember that in your childhood there were certain family mysteries into which you were not initiated, but which for that very reason, held every element of interest and allurements. More often than not, the mystery was hid behind a closed door of some sort. In one home it was the parlor into which the children never came untended; in another it was that little black cabinet, to which mother kept the key, and where certain treasure were safe from childish fingers, and only being brought forth now and then as a special reward of merit; or in old fashioned mansions it was the pantry, or a closet, filled with good things or hung with fascinating old dresses, kept rigidly shut in until a particular season of indulgence called them forth.

In spite of curiosity and youthful daring few of us ventured to disobey the rule of the closed door, and the feeling of mystery and sanctity still hangs over many a room or treasure box simply because in bygone days you were forbid to open it. The embargo has long been lifted, but the unwritten law is never quite repealed.

Looking back from this distance, you are surprised by the perfect obedience you rendered to that law. Nothing would have been easier than to get the key and by familiarity breed contempt for the mystery, but somehow that never occurred to us—it would have been a bold and lawless child who ventured upon such a step. And so, as a rule, the closed door was scrupulously respected.

It requires no great amount of fancy to see in these conditions of childhood much that is typical of our maturity. Life has surely replaced these vanished mysteries by others much graver and more insistent, and for these we are apt to fail in the childish virtue of respect and contentment.

We question everything—life, religion, sentiment, the past, the future, must all yield their secret to our impatient summons.

We refuse to wait, and we have not faith to believe that when we have fully "grown up" we shall find in them no mystery, no secret, only the wise shrouding of plans from our undeveloped comprehension, or the putting away of tender things which we might crush in our eager blundering.

These closed doors take every conceivable form; sometimes it is a happiness snatched away just at the moment of fulfillment; sometimes it is a barrier which shuts us off from an opportunity of advancement; sometimes it is a duty to a near but not particularly dear one which forbids every effort to move our fortunes forward. Whatever it is, none of us can go very far without meeting such a door of some sort and longing to fling it wide open and pass to the mystery beyond.

But it is this rebellion which brings the peculiar pain and regret of the closed door which tax our endurance. It makes us like the naughty child who declares he will see, he will enter, he will find out the secret. We would be happier were we to accept the fact that, while certain things are beyond our ken, yet so much is left us, so much is free to us, we were wise to forego with cheerfulness what is forbidden.

If we can but once grasp the position of a trusting child in the face of what seems so mysterious and important to him, if we once can realize how unconscious of rebellion he is, how acquiescent to a law which he does not understand, we shall have made at least a step towards the condition of mind we should pre-

*Cited by Joseph Walton in "Footprints and Waymarks," page 327.

†A telegram last month from Berlin, reported the fact that one of the regiments of the dragoon guards, a prince of Sax-Coburg, had lost several thousand pounds, and a lieutenant his entire fortune in one sitting at a game of chance. A quarrel and a challenge to a duel followed, whereat the Emperor ordered the disregard for his prohibition of gambling in the army, and ordered a penalty to be inflicted upon the several offenders.

serve towards the happenings which seem so inscrutable.

It was this condition of mind which must have been in the Master's thought when He said: "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."—*Ledger.*

FOR "THE FRIEND."

Philip Schaff and his Work—1819-93.

(A REVIEW OF THE LIFE OF PHILIP SCHAFF. C. Scribner's Sons.)

Life, I repeat, is energy of love
Divine or human, exercised in pain,
In strife, in tribulation; and ordained
If so approved and sanctified, to pass
Through shadows and silent rest, to endless joy.
—*Wordsworth.*

"A Swiss by birth, a German by education, an American by choice" and much that an enlightened Christian scholar represents.

"Providence has connected me with several important movements in the church of this age, and my life is not without lessons of encouragement to young scholars. To me it is marked all through with tokens of the merciful guidance of our Heavenly Father. The nearer we approach eternity, the less we think of this fleeting life.

"When we go to God, the world vanishes. We are nothing; God alone is great. The workman falls, but the work goes on. I close with the motto of Chrysostom 'God be praised for all things.'—*The Life of Philip Schaff, by his son David S. Schaff.*

Thus in the "personal reminiscence" of his childhood Philip Schaff says, "My father was a carpenter in humble condition. He was much esteemed, as I have been told, by those who knew him. He died in his thirtieth year, when I was a year old, and lies buried in the graveyard at Chur (Switzerland). My mother—born in the year of the French revolution (1789), at Zizers (a small village near Chur), was a woman of fine appearance, strong constitution, good mind, independent will and native humor. She was much attached to me, her only child, and would have followed me to America had she not been bound by family ties to Switzerland. It is a great comfort to me, that I was able to have contributed to her comfort in her declining years. . . . I was born and bred in poverty and obscurity; I can boast of no illustrious ancestors and kindred. I can truly say that by the grace of God I am what I am. Inestimable is the blessing of a refined Christian home, warmed by the sunshine of parental care and brotherly and sisterly affection; it is the best discipline of mind and heart, and the nursery of every virtue and grace. But poverty has its redeeming features. It stimulates energy, breeds industry, and develops the spirit of self-reliance and manly independence. It often proves to be a better capital to start with than wealth and the prestige of pedigree. I have nothing to complain of. What my parents lack was not their fault, and God has overruled the disadvantages of my early childhood for my own good."

The devoted son could well say of his father, "To his mother and the Swiss mountain air he owed a rugged constitution, which enabled him to endure protracted and laborious study to the end of his life, with little of the feeling of fatigue which oppresses most men. His affection for his native hills increased rather than waned as the years went on." Of them Philip Schaff wrote, "The canton of Graubünden in which I was

born was for a long time an independent republic before its annexation to Switzerland. It contains some of the grandest and most romantic scenery. For intelligence, education, love of freedom and good morals the people of Switzerland compare favorably with any in the world. They have now maintained their republican institutions for more than five hundred and fifty years, and have outlived the changes of surrounding monarchies."

With this early training he could the more easily entrust his fortunes to American institutions, which he defines as dependent upon "Restraint of individual freedom, regard for law and custom, self government and discipline. . . . Our Christianity, our churches, our Bible and our Sabbath are the moral pillars of our national fabric. Take these away and our liberty will soon degenerate into anarchy or military despotism."

During the few years the young student of Chur was passing through the usual course of the schools of that district he endeared himself to his teachers and others, who became deeply interested in him, and whose friendship he retained throughout his life. The nearest and dearest of all these friends was a daughter of the pious Schweizer "a lady of rare genius, cultivation and piety, and the only Swiss poetess of any renown. Her poems of nature and the spiritual life, are faultless in form, pure and tender in sentiment, often sublime and full of the richest Christian experience, many of them the sweet fruit of bitter sorrow."

They kept up a constant correspondence for nearly forty years, and no doubt his character was not a little moulded by hers, as he said: "Her letters, written in a most beautiful hand are full of bright thoughts and religious sentiment, and of the most beautiful and thoughtful I ever saw from woman's pen."

The pastor of his native town advised him to go to Württemberg to finish his education, and acting upon this suggestion he entered the boys' academy in Körtenthal in the fall of 1834, having travelled on foot down the valley of the Rhine with all his possessions in a knapsack. Of his residence there he says, "Five years I spent among this genial people, whose country became to me a second fatherland. I look upon that part of my youth with unalloyed pleasure. To Württemberg I owe, under God, my spiritual life and the best part of my education. Had I remained in Switzerland, my career would probably have taken a turn very different from that which it took. Some of my fellow students in Chur, became respectable, useful men, but others, no worse than I, went sadly astray."

He was particularly favored in Körtenthal by the religious instruction received from Dr. Kapff, then pastor of the village church, of whom his pupil afterwards wrote: "He was one of the noblest, purest and most amiable men I ever knew, a true disciple of the apostle John, the disciple of love. The peace of God beamed from his serene, benign countenance. He preached from out of his own experience, Jesus Christ and Him crucified as the only ground of our salvation. He confirmed me (in the German Reformed Church), after a thorough course of religious instruction, and from that time I looked up to him as a spiritual father." There was a very definite spiritual change experienced by our student of fifteen at this school. He was so homesick that he arose one morning about three o'clock and went into a neighboring forest and prayed, crying in intense agony, and as if on the brink of despair.

At this moment and crisis he began to realize what it is to have peace with God, through the mediation of his dear Son, and of this period I wrote, forty-five years later, upon the death of his life-long friend and early benefactor, Dr. Kapff. The pangs of homesickness in Körtenthal were turned into the first birth-pangs of new life. No philosophical analysis can explain that religious and moral change which on 1 Divine side is called the new birth, and on a human side conversion. Most Christians can only say in regard to it that while they were once dead, they now live, and their life is with Christ in God. This much I know, that in the winter and spring of 1834-35, by the grace of God and under the guidance of my father, Prof. Kullen, of blessed memory, change occurred within me which determined all my after life and activity."

(To be continued.)

Brotherhood in Christ.

I know how often it is hardest to speak about the most sacred things to those who are the nearest and dearest to us. I understand that shrieking which keeps the brother's lips closed from urging on his own brother the truth and the persuasion which he will urge freely enough on any other man. The glib and ready Sunday school teacher goes from his class to his home and in the presence of his own children he is as silent as a stone. In that phenomenon, which is so familiar, and often so perplexing, I think we can see the mixture of two feelings, one of which is bad, the other good. The bad feeling, is the sense of shame which comes when we think of pressing the love of God and the service of Christ upon the minds and consciences of those who are always living with us, and who know what poor, weak, wicked, and unfaithful things our own lives are.

The good reason for our silence is more subtle. It is, I think, the feeling which comes to us almost everywhere, but comes to us most strongly in the presence of those whose heart lie nearest to our own, that for the conveyance of the most sacred influences words are the most clumsy and unsatisfactory of means; that life is the only testimony by which the power of Christ in one man's heart can thoroughly bear its witness to the heart of any other man. It is natural enough that this consciousness should be most clear and strong just where the possibility of heart bearing direct testimony to heart becomes most evident, in the home, where hearts ought to lie nearest and openest to one another. I know how these two reasons, and perhaps some others, make it very hard sometimes for the father to talk to his child, or for the brother to talk to his brother, about the most sacred things. And yet I know how often just one word is needed to break through the obstruction and reserve, and let all the wealth of God's grace which has been gathering in one humbly consecrated heart, pour forth into another which is waiting empty and hungry all the time.—*Phillips Brooks.*

THE cent consists of ninety-five per cent. of copper and five per cent. tin and zinc. There are 1,000,000,000 pennies in circulation throughout the country, and the Philadelphia mint is turning them out at the rate of 4,000,000 a month to keep up the supply.

It is no disgrace to a man to leave nothing to his heirs but some old clothes, but it is a pity when those old clothes are saturated with tobacco smoke.

FOR "THE FRIEND."

WHEN SHALL WE WRITE?

If we have a word to say,
That will better make mankind,
Fill men's souls with purer thoughts,
Teach them nobler ways to find;
Quickly then the message write,
Send it broadcast, everywhere,
That life's burdens it may ease,
Help remove all useless care.

Scatter sunshine in its place,
Make life realize its dream,
So that hence this lovely earth
As a paradise will seem.
And if no inspiring thought
Comes into your heart to say,
Then, oh, do not take life's time,
Let the Father teach his way.

Too much has been written e'er,
To withdraw the soul from Him;
Better take the pruning knife,
And our thoughts more closely trim,
Until only good are left,
To enrich the soul of man;
So that ne'er a thought or page
Will turn the life to a ban.

MARTHA SHEPARD LIPPINCOTT.
MOORESTOWN, N. J.

FOR "THE FRIEND,"

The War's Cost.

Six months ago the government of the United States saw fit to declare war against a nation possessed of but one-fourth of their numerical strength, weak from internal dissensions, and it almost exhausted credit. The struggle, as might have been expected, was short and one-sided. In three months, Spain, her fleets destroyed, her armies disarmed or hopelessly penned up by superior forces, sued for peace; and to-day her treaty commissioners are engaged in one last poor effort to save for their country by force of wit some fragment of what she has lost through reverse of arms.

What has the victory cost us? Public history, whose scribes are already busily at work, will in due time tell us in statistical fashion, so many millions of money; so many hundreds of American lives lost in battle; so many hundreds or thousands permanently maimed or perished of disease, that more deadly marksmen than the enemy's riflemen. A small cost this, perhaps the world will say, for all that has been gained, for a people freed, for the territory added to our domain, for the glory of arms victorious, for the prestige won to our name among the kingdoms of the earth.

But what of the moral and spiritual cost? Out of the midst of a people whose young men had been brought up in the pursuits of peace and who had been taught to know the nations of the earth as brethren, the government, as in the twinkling of an eye, raised a vast army and equipped a navy, and these with words of vengeance on their lips smote with fire and sword a weak sister power and appropriated her property. Has this, in the souls of our people, made for righteousness? Has Christ been exalted hereby, or has his cause suffered? Has not this practical object lesson in the use of the might of the fleshly arms to gain ends, perhaps encouraged a tendency to a greater reliance than ever upon physical force as the lever wherewith to move the world?

What (to speak of individuals), of the moral and spiritual cost to the characters of the host of boys and young men drawn at the most impressionable period of their lives from the hearthstone, the work-bench and the counting room, and set down in the midst of war camps, to dwell in a daily atmosphere of carnality? Men

in thinking of war, are prone to dwell on the dress parade, the victorious charge, the heroism of the forlorn hope, the triumphant homecoming in a halo of martial glory. Too often they overlook the days of idleness in camp—the sensuality of that life, the rivalry, the drinking, the gaming, the evil communications that corrupt good manners. There is always business in the camps for the subtle power of darkness that "finds mischief still for idle hands to do," and many a home from whose portals sons went forth to their country's battles, will bear henceforth the shadow of that which is harder to endure than bodily death.

In the war's cost, then, truth must include, though man's finite power cannot tabulate them, the scars on the souls of them whose bodies passed unscathed through the bullets of Manila and San Juan hill, and the pestilential airs of Santiago. There is that to be feared more than those who kill the body, even "he which is able to destroy both soul and body in hell," and in war time there is an especial harvest ready to his hand.

For "THE FRIEND,"

Buds in Autumn.

To lovers and observers of nature one of the cheerfulest sights of the year is the presence of buds in autumn. When the fingers of the frost have blackened all the gardens and the last sturdy blossom has been laid low; when in our country walks the eye rests upon rusty pastures and bare boughs, and the feet plough through rustling swaths of leaves, withered and sere, mown from tree and shrub by the chilling blasts, most of us are more apt to think of an old year dying than of a new year born. But already and on every hand, is preparation for the spring, if we have eyes to see. In woodland and in clearing, in lowland bog and mountain swamp, the buds of next year's leaves and flowers cluster thick upon the bare twigs, like hope's candles to cheer us through the winter.

Among the dead leaves which we turn over in our search for nuts, the arbutus vines lie sleek and green, their flower buds thick upon them. Upon the wild honeysuckle bushes are pretty little cones of banded red and brown, cradling a spring bouquet. The sycamore leaf, as it falls in death, leaves behind it on the twig a vigorous young bud, over which the base of the leaf-stalk had fitted as snugly as a thimble covers a finger tip. On the dogwoods, side by side with the red berries of this year's harvest, are bunches of tight knobs in gray, which the magic of the spring sunshine will expand and transform into the sheets of purest white that we all know so well and love. By the brook's side, the alders stretch their brown branches decked out with dangling catkins; and in the marsh the spear-heads of the skunk cabbage's rank leaves have pushed themselves above the surface of the ground, enveloping in close embrace the flower buds not of one coming spring alone, but of five or six.

So, though the winter be at hand, may we take courage from the buds which stand as evidence of our Heavenly Father's continuing providence for his world. Like a bow of promise on the earth, they are set in autumn's bleakness, an earnest of the spring to come.

S.

In New York a vagrant thief found his winter lodgings in an empty box on the street. A poor fellow, homeless, friendless, about to die of consumption, put his head in the box one bitter

night hoping to find some shelter from the frost. Touched by his condition, this vagrant said, "Come in. You look as if you would die. I can stand the weather better than you." And out he went to stand guard against intruders, while the sick stranger made the box his bed. In the still hours of the night the sick man called out to the watcher, "I am dying!" In his rough way he tried to comfort him. His spirit passed home. The kindness of that heart worked out good-will to man.—*Earnest Christian.*

The province of science is to teach you to know;—of art, to teach you to do;—of literature, to teach you to think.—*Ruskin.*

Items Concerning the Society.

Calendar for QUARTERLY MEETINGS held in Eleventh Month, (at 10 A. M.)
Philadelphia, Second-day, Eleventh Month 7th.
Abington, at Germantown, Fifth-day, Eleventh Month 10th.
Concord, at Media, Third-day, Eleventh Mo. 15th.
Salem, at Salem, N. J., Fifth-day, Eleventh Month 17th.
Cala, at East Cala, Pa. Sixth-day, Eleventh Month 18th.
Western, at London Grove, Sixth-day, Eleventh Month 25th.
Burlington and Bucks, at Burlington, N. J., Third-day, Eleventh Month 29th.

The *American Friend* gives the following explanation, on its disciplinary side, of the dropping of Joel Bean and others from membership:—

"We reported some time ago the fact that Joel Bean and others had been dropped from membership with Friends. It seemed due to our readers that a plain statement of the course pursued should be given, and we have endeavored to find out just what was done. It should be stated that these Friends to whom reference is made form a part of College Park Association, of San Jose, California, and that their membership was in New Providence Monthly Meeting, Iowa, about two thousand miles away. They have never been resident members of this meeting, and were not personally known to the majority of the New Providence Friends. Our correspondence has brought out the following information in reference to the course of the meeting:

In last First Month New Providence Monthly Meeting appointed a 'Correspondence Committee,' as is customary, to correspond with absent members, and to drop from the list of membership such as have evinced no interest in retaining their membership there. The Discipline of Iowa Yearly Meeting contains the following clause (p. 136, Sec. 14):

'Members removing to places remote from any Monthly Meeting of the Society should correspond with their Monthly Meetings. If no information has been, or can be, received from a member for two years, his Monthly Meeting may, in its discretion, remove his name from the list of membership.'

By the action of this 'Correspondence Committee' in granting removal certificates to some and dropping the names of others the membership of the Monthly Meeting was decreased ninety-one.

In the list of those so dropped were thirteen members of College Park Meeting, old and young included. The committee claimed that these Friends had never shown by correspondence or otherwise that they valued their membership with that Monthly Meeting, and furthermore, that they had established a meeting of their own in San Jose, and were performing all the functions of an independent church, and finally that they had failed in past efforts to transfer the membership of the College Park Friends to a meeting in which they could have a resident membership. These are the grounds on which the names were dropped, and we have given it simply as information. This method of 'dropping' members, we may add, is somewhat common in American Yearly Meetings."

Notes from Others.

According to Hugh Price Hughes, a baptism of the Spirit is the great need of British Methodism. It is equally "the great need" of all denominations in Europe and in America. Christendom has mighty problems before her, and for their solution the Divine illumination and endowment are pre-eminently necessary.—*Presbyterian*.

What is the religious value of candles? Some of a congregation in England, objected to lighted candles at "Communion," and the vicar intimated that out of consideration for them the candles would be lighted only on two days of each month. "Many of you," he says, "will regret this, as you have already learned to value this part of our worship."

The voice of a Quakers' meeting is heard in heaven, if those who gather there are clean in heart and kindly in their dealings with their fellows, whereas the song of the full-voiced choir, the notes of the pealing organ, the murmur of prayer in the church of fashionable, loveless, covetous people, are absolutely unheard.—*E. B. Meyer*.

Many of the Episcopal preachers in England are siding with the aroused laymen instead of with the ritualistic bishops. Canon Eytan says of the apists: "Romanism without the Pope is a form of religion more intolerant than Romanism with the Pope and with the checks on individual caprice which the Papacy involves." But the apists do not propose to have Romanism without the Pope. They are aiming at handing the Established Church over to the Pope.—*Presbyterian*.

The entertainment feature in many churches is in danger of being overdone. The cry for more social life in the church is becoming stale. We have quite enough of stomach feeding and all would be the better for more mental stimulation and spiritual food. Appeals to the heart and the conscience are now in order, and are certain to produce higher, better and more lasting fruits. Spiritual sowing is according to the Divine order. Christ's Kingdom will, however, later, end in a rich spiritual harvest.—*Presbyterian*.

There are indications of a decided change in Congregational Church circles on the woman question. Once it took a very conservative direction; now it seems to be swinging to the opposite side. As proof of the extreme swing of the pendulum, this church has not only ordained several women to preach, but "at the annual meeting of the American Board of Commissioners for Foreign Missions just held, a woman, Margaret J. Evans, is elected a member of the Board." As one of our exchanges remarks, that is "an unheard-of event in the history of this honored organization."—*Presbyterian*.

SUMMARY OF EVENTS.

UNITED STATES.—William A. Stone, candidate of the Senator Quay faction of the Republican party, was elected, by an unknown plurality, Governor of Pennsylvania, on the 8th instant, over Silas C. Swallow, Honest Government and Prohibition candidate, and George F. Jenks, Democratic candidate. Theodore Roosevelt, Republican, was elected Governor of New York State. The result for Congressmen in the several States is uncertain, with a prospect that the next House of Representatives will be a small Republican majority.

The annual report of the Treasurer of the United States shows that the net ordinary revenue of the Government for the past fiscal year was \$405,321,325, while the ordinary net expenses were \$443,368,582. The resulting deficiency of \$38,047,247 exceeds that of the preceding year by \$19,094,753.

The Treasury statement of the public debt shows that at the close of business Tenth Month 31, 1898, the debt, less net cash in the Treasury, amounted to \$1,110,966,922, an increase for the month of \$43,457,717. This increase is accounted for by the issue during the month of about \$36,680,000 of the new three per cent. bonds, and a decrease of about \$7,235,000 in the cash on hand.

An explosion of gas in the vaults under the United States Supreme Court room, in the Capitol, at Washington, occurred on the afternoon of the Sixth inst. The fire which followed did enormous damage to the Law Library and practically destroyed the records from 1792 to 1832. The Supreme Court room itself suffered from smoke and water, and the building was damaged by the force of the explosion to the extent of perhaps \$20,000.

Speaking at a meeting at Worcester, Mass., on the 1st inst., Senator George F. Hoar, of that State, referred to the decision of our country of being transferred from a Republic to a common Empire. There is not authority to acquire foreign territory except by treaty. He denied the right of conquest, and took the Christian position that people are not to be won as spoils of war or prizes in battle.

The Spanish Consul Commissioners on the 4th inst., refused the proposition made by the Americans in regard to the Philippines, but the negotiations were not broken off. The Spaniards presented a formal statement containing several positive declarations. A majority of the Cabinet members believe the Spaniards will accept the terms laid down by the United States, and that whatever delay occurs before that result is reached will be chargeable to the purpose of the Spaniards to secure the best possible terms.

The Spanish cruiser *María Teresa*, recovered at Santiago from Cervera's sunken fleet, and bound for Mexico, is believed to have been captured by the storm off the Bahamas at midnight on the 1st inst. No lives were lost.

The Porto Rican Postal Commission will suggest the retention of the postal service now in operation, to be under the direct charge of a superintendent of mails, pending a hearing by Congress.

The total assessed valuation of California is \$1,130,885,697.

The Clyde line freight steamer *Crotan*, from New York for Wilmington, N. C., was burned at sea, and sunk off Cape Charles, on the 1st inst. The fire spread so rapidly that the ship was unable to get under way, and five were drowned. The survivors, twenty-two in number, were picked up by the schooner *Alice Clark* and landed on the 4th inst. at Vineyard Haven.

Deaths in this city last week were reported to number 333, which is 46 less than the previous week and 45 more than the corresponding week of last year. Of the foregoing 206 were males and 188 females; 62 died of consumption; 37 of heart disease; 33 of diphtheria; 25 of pneumonia; 18 of old age; 14 of uremia; 14 of typhoid fever (2 being soldiers); 14 from casualties; 12 of cancer; 11 of bright's disease; 11 of nephritis; 11 of convulsions; 9 of bronchitis; 8 of inflammation of the stomach and bowels, and 8 of cancer.

Markets, &c.—U. S. 2's, 98½; 4's, 100; 4's, 110½; 11½; coupon, 112½; new 4's, 109; 120½; 127½; 111; 111½; 112½; 3's, 98; 105½; 106½; currency 98, 102½ 103.

COTTON sold in a small way to spinners on a basis of 5½ cents per pound for middling uplands.

FEED.—Winter harn, in bulk, spot, \$13.75 a \$14.50; spring, in sacks, spot, \$13.50 a \$14 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extras, \$2.40; do, do, \$2.50; Pennsylvania roller, \$3.15 a \$3.25; do, do, straight, \$3.25 a \$3.50; Western winter, clear, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.50; do, patent, \$3.60 a \$3.85; spring, clear, new, \$3.10 a \$3.35; do, straight, new, \$3.50 a \$3.70; do, patent, new, \$3.75 a \$3.80; do, favorite brands, \$4.00 a \$4.15; city mills, \$4.00 a \$4.20; Pennsylvania roller, \$3.15 a \$3.50; do, straight, \$3.50 a \$3.70; do, patent, \$3.75 a \$4.25. RYE FLOUR.—\$3.00 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—\$1.65 a \$1.75 per 100 pounds as to quality, for new.

GRAIN.—No. 2 red wheat, 70½ a 71c.

No. 2 mixed corn, 37 a 37½c.

No. 2 white oats, clipped, 31c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 4½ a 5c; medium, 4½ a 4½c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 4½c; good, 4½c; medium, 3½ a 3½c; common, 2½ a 3½c; lambs, 4½ a 5½c.

HOGS.—Best Western, 5½ a 5½c; other grades, 5½ a 5½c.

FOREIGN.—In 1850, England's death rate was 22.4 per thousand. In 1895, it was 18.7 per thousand.

A London correspondent says a satisfactory arrangement has been reached between France and Great Britain.

A semi-official note, issued in Paris, says the Government has resolved not to retain the Marchand Mission at Fashoda.

A despatch from Kingston, Jamaica, says the British naval authorities at Port Royal, the naval headquarters there, express the opinion that the order for the

mobilization of the British North American and West Indian squadron is intended to indicate Great Britain's preparedness to face any and all possible hostile developments.

There are 600,000 people employed in Italy in rearing silkworms.

Russia has spent over \$255,000,000 in naval armaments during the past seven years.

Engineers of the American syndicate which secure extensive concessions in China have arrived at Shanghai. They will begin surveys on the proposed line from Hankow to Canton, opening up some of the richest country in China.

Java is said to be the region of the globe where it thunders ofttest, having thunderstorms 97 days the year. After it are Sumatra, with 86 days; Hindustan, with 56; Borneo, with 54; the Gold Coast, with 52, and Rio de Janeiro, with 51.

Well advices say that "drought and hot wind played havoc with the Australian wheat field. The Commissioner of Agriculture says there will not be enough wheat for local demand."

A despatch from the city of Mexico says that the Government there is taking measures for the sanitation of the Gulf port.

A complete transformation of the geography of Central America occurred on the 1st instant, by the birth of a new republic, the United States of Central America, and the disappearance of the Republics Nicaragua, Salvador and Honduras, except as States of the new union.

There are more than 5000 cases of small-pox in Holguin and its vicinity and several hundred a Gibara, Cuba.

Buenos Ayres, with a population of 700,000, now has 40,000 houses provided with water from the River Plata.

NOTICES.

WANTED, by a Friend, a position as housekeeper, Address "P" office of THE FRIEND.

A woman Friend is desirous of some employment in or near the city during the fall and winter.

Address "A," office of THE FRIEND.

A young woman Friend wishes a position as companion or helper in household duties. Address "L," office of THE FRIEND.

THE FRIENDS' TEACHERS' ASSOCIATION will hold a meeting at 130 N. Sixth Street, on Sunday, November, Eleventh Month 12th, at 2 P. M., subject—"Teaching of Civics and Social Science in Secondary Schools," by Professor Samuel McCune Lindsay, of the University of Pennsylvania.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.45 A. M., and 2.33 and 4.32 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school by telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, Sup't.

MARRIED, at Friends' meeting-house in Emporia, Kans., on Fourth-day, Ninth Month 21st, 1898, JACOB G. PALMER, of Harveyville, Kans., and RUTH A. HINSHAW, daughter of Andrew and Sarah Ann Hinshaw, Emporia, Kans.

DIED, at his residence near Chester, Pa., Ninth Mo. 12th, 1898, STEPHEN M. TRIMBLE, in the eighty-ninth year of his age, a member and elder of Chester Monthly Meeting, Pa.

—, at his residence at St. David's, Pa., Eighth Mo. 24th, 1898, HENRY TRIMBLE, son of Stephen M. Trimble, in the forty-sixth year of his age; a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

WILLIAM H. FILE'S SONS, PRINTERS, No. 42 Walnut Street

THE FRIEND.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

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A Letter from Alexander I. of Russia.

A Friend in Germantown has lately discovered among old papers a copy of the following letter sent by the Czar Alexander I. of Russia in 1817, to James Mott, John Griscom and Muel Wood, which will explain itself, and encourage the thought that the labors of Stephen Grellet, William Allen, and several faithful Friends in the cause of peace have not been thrown away upon the crowned heads of Russia, and may be returning now after many years in the manifest of the present Alexander. was Alexander I. who tried to secure tolerance for the Doukhoborts under his government; but failed of co-operation in his subordinates:

Messrs. Mott, Griscom and Wood, New York.
GENTLEMEN:—Receive my thanks for the volume of essays on Peace, and for the expressions of Christian regard contained in your letter accompanying it. The efforts which you and other individuals and Societies in North America are now making to promote love and peace among men are worthy of the imitation of every well-wisher to the peace and happiness of the world; and in these labors of charity I wish you every possible success. Being well acquainted with the diversified misery and wickedness which war spreads among mankind, I shall account it a great happiness to be instrumental in any degree in preserving that peace uninterrupted, with which it has pleased the Divine Being to bless the nations of Europe.

(Signed) ALEXANDER.

P. PETERSBURG, the 4th July, 1817.

To Messrs. JAMES MOTT,
JNO. GRISCOM,
SAMUEL WOOD.

The Budding of the Harvest.

Jane Addams, the well-known college settlement worker at Hull House, Chicago, recently addressed a meeting of the Academy of Political and Social Science in Philadelphia. Amongst the interesting matter she gave the following startling facts:

Recently in their district in Chicago there

have been several murders committed—five we think was the number. The Settlement has always claimed that the district is not a criminal one; so that investigations were in order to discover the cause of the outbreak. It was established beyond question that every one of these cases was directly traceable to passions excited by the late Spanish-American conflict. In addition to this the speaker stated that the children on the streets were found to be playing at war. In no instance, so far as observed, were they “freeing Cubans,” but with the violence characteristic of their age, they were “slaying Spaniards.” The predatory spirit is so near the surface in human nature, the speaker added, that the spectacle of war has been a great “set back” to the development and growth of the higher impulses of civilization. B.

What is the Creed of the Doukhoborts?

Friends have not been prone to make “because he followeth not with us” the reason why they should not feed, clothe, or shelter the needy, the afflicted, or the persecuted. It is enough that they are of our own flesh and blood. But we recognize the duty, as we have opportunity, to “do good unto all men,—especially to them who are of the household of faith.”

Yet any point of kindred between the faith of a suffering people and of our own household affords an avenue of more special sympathy and interest between us and them, and adds to our Christian duty of making our sympathy practical.

Though the Doukhoborts,—or, to use the name which they have adopted for themselves, the “Christians of the Universal Brotherhood,”—were in unity with us on only one line, that of abstinence from all carnal warfare as unchristian, this would be enough to distinguish Friends from other denominations as their especial helpers and rescuers,—a sufficient chord of sympathy between us and them over which relief might travel. But as a people we claim less natural and more spiritual grounds than this for relieving a fellow being. Instead of points of unity, we are counselled to take even disunity, or enmity, as an opportunity for extending relief. “If thine enemy hunger, feed him; if he thirst, give him drink.”

Yet besides their common humanity with us, their remarkable sufferings, and the Christian, even sublime, spirit in which they bear them, and their faithful testimony against all wars, a distinctive ground for Friends lately seemed to be queried after, thus:—“What are the religious views of the Doukhoborts as a whole, that the

Society of Friends should take a special interest in them?”

While we cannot promise that these will be found to harmonize with ours throughout, yet from Vladimir Tchertkoff’s publication entitled “Christian Martyrdom in Russia,” we will gather up and sometimes re-arrange statements of several tenets which have, not without some reason, marked them with the name “Russian Quakers.” Several other views are recorded which would seem to us as deficient, or crude, even as Stephen Grellet found them in his day, though they have showed a marked improvement since their modern awakening, and as might be expected from the disadvantages under which they have lived. In view of these a Friend writes to us: “I trust that Friends will now embrace proper opportunities to give them the Bible in their own language and to aid them in school learning.” An English Friend writes that his limited opportunity of forming a judgment “has left the impression of a simple-hearted people exceedingly defective in the knowledge that comes by education, and therefore (?) out of touch with some important points of Christian doctrine, yet earnest in their endeavor to do what has been manifested to them as the will of God.”

We now proceed to cull from Tchertkoff’s book, features that may interest Friends and others:—

They know no creed, and can only say of themselves that they are of the faith of Jesus. A Christian, they say, is one who believes in Jesus Christ and fulfils the commandments of God. They acknowledge God as being in three personifications of the One and Unutterable; as being the power of love, the power of Life which is the Source of all that exists.

The foundation of the Spirit-Wrestlers’ teaching consists in the belief that the Spirit of God is present in the soul of man, and directs him by its word within him.

Worshipping God in the spirit, the Spirit-Wrestlers affirm that the outward Church and all that is performed in it and concerns it has no importance for them. The Church is where two or three are gathered together, i. e. united, in the name of Christ.

They acknowledge Christ’s coming in the flesh. His works, teaching, and suffering; but they chiefly accept all of this in the spiritual sense, and affirm that all contained in the gospel should be accomplished in ourselves. Thus Christ must in us be begotten, born, grow up, teach, suffer, die, revive, and ascend; and it is thus that they understand the process of the new birth, or renovation of man. They say that Jesus himself was and is the Gospel eternal had living, and has sent it forth, preached in the Word. He himself is the Word, and can be written only on our hearts.

They believe that except through God and his Christ there is no salvation; but if God is invoked without a pure heart, He himself cannot save man.

For the salvation of man, indubitable faith in Christ is necessary; but faith without works is dead, as also are works without faith. The only living faith is the hearty acceptance of the gospel.

Concerning baptism, they say that they are baptized into the Word through the Father, Son, and Holy Spirit. This baptism takes place when a man repents with a pure and willing heart, and calls upon God, and then his sins are remitted and he turns to God and not to the world. This is the only baptism for the remission of sins which they profess.

The new birth and baptism, according to their understanding, are the same. The means of attaining the new birth are living faith in God, and prayer. The signs of the newly born, or baptized, are the works of the new man. The consummation of baptism or new birth, they say, a man attains when he is united to God; and such a man may see God with his spiritual eyes. External baptism they regard as useless, saying that water washes off only the uncleanness of the external body.

They confess their sins in prayer to the heavenly God, good and merciful, who forgives all our sins. If they sin against their brethren, they confess before all, and ask their brethren to forgive them. When a man has fallen he should immediately recover himself, ask God's forgiveness with a humbled heart, and with all his might strive not to fall again into a similar sin.

As to the Communion, they partake at all times of the sacred, life-giving, eternal sacraments, in the forgiveness of their sins spiritually, through the inward acceptance of the Word of God, which is Christ; and such a communion, they say, penetrates the understanding of man, as it were, to the marrow of his bones. The communion of the body and blood of Christ in the form of bread and wine they do not accept; saying that bread and wine enter into the mouth like ordinary food, and are of no avail to the soul.

Fasting they regard as a matter not of kind or quality of food, but of abstinence from gluttony and other vices, of purity, meekness, and humility of spirit. Mere abstinence from food does not, according to them, yield any good to the soul.

Marriage amongst them is not regarded as a holy sacrament, and is accomplished merely by the mutual consent of the young couple. As, among the Spirit-wrestlers, no preference is given to wealth or rank, the parents do not at all interfere in the marriages of their children. There are also no marriage rites or ceremonies. The mere consent of the two, and a promise to live together, suffices. Abstinence from marriage for the sake of purity is regarded amongst them as a high virtue.

The dead they commemorate by good deeds, and in no other way. God Himself, they say, will remember the righteous in his kingdom. Therefore they do not pray for the dead, deeming it useless. The death of a Christian they do not call *death*, but *change*; therefore they do not say "our brother has died," but "our brother has changed."

As to the general resurrection of the righteous and unrighteous, the Spirit-Wrestlers do not enter into discussion, leaving this in the care of God.

The members of this community hold that to destroy or hurt any living thing is blameworthy. In every separate being there is life and hence God, especially in a human being. To deprive a man of life is in no way permissible.

The members accord full freedom to the life of man, and therefore all organization founded on violence they regard as unlawful.

What I do not wish for myself, I must not wish for anyone else. This is the rule of the moral law for the associate life of man. They found their mutual relations and their relations to other people,—and not only to people, but to all living creatures,—exclusively on love; and therefore they hold all people equal, brethren. They extend this idea of equality also to the government authorities; obedience to whom they do not consider hindering upon them in those cases when the demands of these authorities are in conflict with their conscience, while, in all that does not infringe what they regard as the will of God, they willingly fulfil the desire of the authorities.

Our English correspondent writes:—

In their revulsion from the corrupt, formal Christianity with which they have been brought into contact they have gone to the extreme of rejecting some weighty truths that have been presented to them out of the life and power that alone gives them value. On the other hand, like almost all other denominations, they make use of certain forms which are in their essence superstitious,—repeating creeds,—["considered as psalms,"] singing hymns, and bowing, etc., in their worship.*

We miss among their alleged doctrines any sufficiently satisfactory place given to our Savior's offering of Himself "a ransom for the sins of many," and "tasting death for every man." This orthodoxy may have been discredited in their minds by the unchristianity of the orthodox Greek Church in so persecuting them. But this doctrine in Christ's law of sacrifice by love they seem to have in their characters, if not in their heads.

The apparent fruit of the generally spiritual trend of their belief is a remarkably lofty type of character,—a character that no wise country would willingly spare from its citizenship. To say nothing of their conspicuous industry, honesty, kindness, thrift, and virtues generally, it must be regarded as one of the clear triumphs of faith, that in the midst of their dire distresses and bereavements, a visitor noticed among them from the first day, as he says*:—

Such vitality and animation, such abundance of hearty energy and such sobriety as I had previously no idea of whilst living among people who cannot decide as to the life they want to lead, whether for "God or Mammon," and who consequently are wearied out, suffering and discontented. . . . Each one when considering any question is guided exclusively by his own spiritual understanding. That is why they are so energetic, joyful, and free, more so than it is possible for any of us to be. . . . Their conduct is looked upon by them only as the outward manifestation, as the result of continual inward spiritual force. . . . Therefore there are no vain actions, as nobody will praise them; there are no actions from fear of censure on the part of the brethren, as no one will blame

* See more fully on these points in the present number, page 141.

them; there are no actions out of blind sub mission to the majority, as none either expect or demands anything from another.

If this description shall hold good, there appears on earth one illustration of the saying "If the truth make you free, ye shall be free indeed." And now the word seems going forth for them: "As for thee also, because of the blood of thy covenant. I have sent forth thy prisoners out of the pit wherein there is water. Turn you to the stronghold, ye prisoners of hope." May neither Cyprus nor America, spoil them of their simplicity, as worldly success and maxims have given degeneracy to another spiritual people;—of whom we might say Quakerism made their wealth, and their wealth unmade their Quakerism, or that of their posterity. The worldliness of mammon will continue to do this, save where we hearken unto the Lord both in all other things and in his saying "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles."

Close upon these considerations comes a letter, just received, encouraging us with the sight of others also, irrespective of sect, being touched with a Christlike spirit. For information we give the letter in its own words:—

TOLSTOY FUND.

In Aid of the Persecuted Doukhoborts in Russia.

NEW YORK, October 25th, 1888.

Count Leo Tolstoy, whose seventieth birthday has recently been celebrated, writes to a correspondent in this country urging the raising of fund to aid in the emigration of the oppressed Doukhoborts. These people—thirty, industrious farmers some ten thousand in number—form a protestant sect whose tenets resemble those of the Quakers. Their only offense is their refusal from conscientious scruples to serve in the Russian army. For this reason they have been repeatedly exiled from one part of the empire to another, and so persecuted and maltreated by the government officials that their position in their own country has become intolerable. With much difficulty they have obtained permission to emigrate to foreign lands, and steps have been taken to settle them, temporarily at least, in the Island of Cyprus, but it is hoped that they may eventually reach America. There is urgent need of funds to enable them to take advantage of the privilege to emigrate which has been accorded to them. A committee has already been formed in London to raise money for this purpose, and the undersigned have been constituted a committee to co-operate with them in America. It seems appropriate that such money as is collected should be offered to the Doukhoborts through Count Tolstoy, and that in honor of the seventieth anniversary of his birth, it should be called the Tolstoy Fund. This cause lies close to the heart of the distinguished Russian and nothing could give him greater joy than its success. We appeal to all of our fellow-citizens who believe in liberty—in the freedom of man to abstain from taking up arms against his brother man—to contribute as they may be able to this worthy object.

Contributions in any amount may be sent to Isaac N. Seligman, Esq., Treasurer of the Committee, Mills Building, New York.

William Dean Howells, New York.

Jane Adams, Hull House, Chicago.
William Lloyd Garrison, Boston.
George Dana Boardman, D. D., Philadelphia.
N. O. Nelson, St. Louis.
Bolton Hall, New York.
Ernest H. Crosby, New York.

Committee.

We have received also the following notice:—

PHILADELPHIA, Eleventh Month 10th, 1893.

The conference on the 9th inst., in Philadelphia, concerning the Dookhobor people—

1. Heard, with great interest, the clear, and—in to main—encouraging report of Aylmer Maude, (concerning the migrant companies).

2. Decided that it might not be opportune, at present, to endeavor to reach the ear of the Russian Government, in behalf of the Dookhobors who just for the present remain in Russia.

3. Appointed a committee (as below), to call a future meeting, to prepare business for it (including a memorial to the Russian Government, if thought best), and to co-operate with other committees, including that of which W. D. Howells is chairman.

COMMITTEE.

Howard M. Jenkins, Editor *Friends' Intelligencer*, 5, 921 Arch Street, Phila.

President Isaac Sharpless, Haverford College, averford, Pa.

Dr. Richard Henry Thomas, Baltimore, Md.
President William W. Birdsall, Swarthmore College, Swarthmore, Pa.

Rufus M. Jones, Editor, *American Friend*, Haverford, Pa.

The Recent Calamity of the Sea Islands.

Readers of THE FRIEND will doubtless remember the great suffering brought upon the inhabitants of the Sea Islands on the coast of both Carolina, produced by a tidal wave high swept over that section of country in the autumn of 1893. It is with feelings of sorrow for these poor people, that we learn a similar calamity has again overtaken them, and that great suffering is likely to be their portion. The following extracts from a letter recently received from Rachel C. Mather, briefly explain the situation. During the previous distress, Rachel C. Mather, Beaufort, S. C., and Ellen Murray Frogmore, St. Helena Island, S. C., proved themselves faithful almoners of means for the relief of these colored people; and my Friends who feel inclined to send either money or provisions to either of these, may feel confidence that it will be judiciously distributed.

E. S.

After the severe cyclone of '93, you kindly and generously aided our destitute colored sufferers. Two recent storms have swept over these islands and coasts, destroying most of crops, leaving the people as destitute as in '93.

Crops that were harvested before the cyclone of Aug. 29th were saved, and the people are living on what was previously gathered, but most of the produce left in the ground was destroyed by the tidal wave of Oct. 2nd.

The air is filled with the sickly odor of rotting corn, rice and potatoes, and sickness is prevalent. There is fever in almost every home, often fatal.

It is of no avail to petition the legislature of South Carolina. Even now, hundreds of families are compelled to part with their homesteads by public auction sales to pay taxes, and many must

part with their live stock to pay the merchants for rations advanced, with a lien on the cotton crop, destroyed by the tidal wave.

Our industrial home is rapidly filling up with importunate applicants, worthy but very destitute girls, many of whom come to us without a change of clothing. In no way can we benefit these poor people more, than by preparing them to become good servants in northern homes; they are thus rescued and uplifted, and do much towards sending relief to their distressed relatives and friends.

The Dukhoborts in Cyprus.

The following is an extract from a letter received by the *London Friend*, from Sarah M. Ames, who is visiting the island, not in connection with the Dukhoborts, but who is interested in them. The letter is dated Larnaka, October 14th, 1893.—

"Since my arrival three weeks ago in Cyprus I have only been able to visit the Russian settlements at Pergamo and Kuklia. I have not been well enough to go to Athalassa, for which I am very sorry, as that seems to be the place where most difficulties meet the Russian refugees. I hear from various former acquaintances in the island the highest opinions of these people, and I must say that no peasantry ever produced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvelous activity of their work—all are deeply striking. The contrast of their sturdy quick walk, when you meet them on the road, with the gait of other men, is also noticeable.

"At Pergamo the 500 Russians settled there were building their mud-brick houses and swarming at the work like boys playing football. And for force and strength and regularity like a steam engine. I never saw anything to equal a middle-aged woman who, with garments tucked up, was kneading the earth for brickmaking by treading it. And on every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

"At Kuklia the houses were all built, and the roofs were being finished by a young giant, who was pitching spadefuls of earth from the ground level on to the tops of the one-storied houses. The roofs are of timber and reeds covered with thick earth to keep out the heat. Well beaten, they resist the rain also.

"But now I hear they are feeling discouraged by the amount of sickness that exists, especially among the women and children. No doubt this arises partially from the hardships they suffered on board ship, where they had far too little room. On their arrival in Cyprus they had to go into quarantine, and as there was not nearly enough accommodation, numbers encamped in the 'Public Gardens,' a very dismal swampy place, quite improper for them in the hot weather even. This is enough to account, but not to console for illness and the five-and-twenty deaths that have occurred. It is true that they think of death only as a 'change,' but they feel bereavement all the same."

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.—Selected.

FOR "THE FRIEND."

Philip Schaff and his Work—1819-'93.

(Continued from page 134.)

From Koenthal he went to the Gymnasium of Stuttgart, here he was befriended by some of the most serious and influential citizens and among them the Sister of Hahnemann—the homopath, a woman of true culture who did much to direct his studies and whose influence was very helpful in keeping him from embracing the rationalistic teachings which prevailed so much in the university he afterward attended at Tübingen. "Its reputation for thoroughness of instruction and the industry of its students has been proverbial," and Philip Schaff says, "I never lived in a place where there was more earnest and intense study than there was in Tübingen during my university course;" and it was at once beautiful and remarkable that he retained and even increased his faith in the midst of the spiritual tumult of those days when such intellectual giants as Baur, Strauss, Hegel and Ewald were at their prime, and his instructors.

"Prof. Schmid was a profoundly learned pious, conscientious and estimable scholar, but modest to a fault and sympathizing with Neander in his evangelical beliefs." He was the favorite professor of our future historian whose recollection of these famous biblical students is graphically recorded. "Dr. Baur filled me with intellectual admiration for his rare genius and scholarship. He had great magnanimity as a teacher, the most difficult problems of higher criticism he handled with the grip of a giant. He elaborated his lectures with conscientious care and read them very closely, but with intense earnestness and inspiring enthusiasm. He was at that time, next to Neander, the most influential academic teacher in theology in Germany.

"I gained from him my first idea of historical development or of a constant and progressive flow of thought in the successive ages of the church. His personal character was above reproach.

"Next to Baur was Heinrich Ewald. He was brimful of genius, learning and sublime self-conceit* creating as great a revolution in the higher criticism of the Old Testament as Baur did in that of the new, and made as deep an impression upon the age. He was a perfect Ishmaelite. He wrote a public letter to the Pope in 1848 peremptorily calling upon him to resign his triple crown. When asked why the Pope did not reply to his communication he coolly replied, 'He does not dare to.' One more teacher nearer and dearer to me personally than all the rest of my Tübingen professors was Dr. Dörner, he combined in some measure the excellences of Baur and Schmid, the speculative and critical faculty of the former, and the Christian piety and scriptural soundness of the latter.

"He had passed under the training of Hegel and Schleiermacher and was just the kind of man to satisfy the wants of those advanced students who wished to master the critical and speculative problems of the age without losing their Christian faith, simplicity and humility. I shall always be glad that I was able to induce him to come to America in 1873."

Vacations and a tramp over the mountains and his native Canton, refreshed the diligent

*He always spoke and wrote with oracular self-assurance as if he himself had been consulted by Moses and the prophets, by the Elohist, Jahvist and Deuteronomist before they composed their chapters."

student at Tübingen and his note book written at this time gives us a glimpse into his meditations, viz:

"Philosophy ought to be a living and deep longing for the fatherland of truth.

"Love makes the Christian servant of all men, faith makes him master of all things. . .

"Every genuine and deep experience is a moral progress.

"The law has in it the need of the Gospel. In the *thou shalt* of the Almighty and all loving One lies the promise of the *thou canst*."

"The Christian believes and trusts like the child, but he knows in whom he believes. Faith is his foundation, love is his dwelling-room, hope the wavering flag on the tower."

"I confess it aad that in Christ I have found what my soul's deepest needs cry out for—the satisfaction of my longings, the calming of anxious fears—turning darkness into day.

"Earthly goods He has not given me, that I might the more zealously seek after heavenly things. He has denied me the sweet joy of a father's care that with all the devotion my heart is capable of, I might pour out my love into his heart and find in him the truest and most trustworthy friend,—who has been wonderfully present, healing my wounds and showing daily his kindness and faithfulness."

Struggling with poverty throughout his university days, he could but compare later in life the advantages enjoyed by many in American institutions of learning where scholarships are provided.

His first sermon was preached in 1838, when he was nineteen, on the declaration of the Evangelist, "God so loved the world that He gave his only begotten Son," and a few weeks before his death, 55 years after, he took his grandson on his knee and had the lad repeat the verses beginning with these words and said with much feeling, "That my child is the whole of the Gospel. That is the highest wisdom. Whatever you forget do not forget that."

The last year (1839) of his university course was divided between Halle and Berlin; at the former he was taken into the family of Doctor Tholuck, whose residence of 12 years had established him as "the most popular teacher and preacher in Halle—a man of genius, extensive learning and fervent piety. His lectures were fresh, suggestive and stimulating. His chief power and usefulness lay in his personal magnetism and devotion to the students whom he loved as his own children" and with whom he would walk daily instructing and entertaining them.

He could converse freely in several languages and was strongly evangelical in his faith. Students from America and England were much attracted by him, and the privileges connected with his home were freely appreciated by a number of accomplished Christian women who gathered once a week to hear readings by his very charming wife from classical authors of religious character, in which the students from Chur took part. It was here Philip Schaff first met his beloved colleague, Dr. Geo. L. Prentiss. Next to Tholuck, Julius Müller seems to have made the most lasting impressions on the Swiss student who says of him, "For his Christian character I entertained profound respect. I have never known a more pure, humble, conscientious, kind and Christ-like man unless it be Neander. I never left his room without feeling better for having been in his presence. He lives in my memory as an evangelical Saint."

It was through the instruction and example

of this good and learned man, together with Dr. Tholuck, that the rationalism which threatened to overwhelm the faith of many students in Halle was dispossessed.

In the Spring of 1840, Dr. Tholuck and his wife accompanied Philip Schaff to Berlin and introduced him to Baron and Baroness Von Kröcker, in whose family he remained two years as tutor to their son, a bright amiable boy of 15. By the Baroness he was treated with the affection of a mother and allowed ample time to pursue his studies at the university. Few have been so favored in the years when encouragement and right guidance are most important and few have more appreciated their educational opportunities.

There was neither time nor inclination for sowing "wild oats," one of the most absurd and vicious excuses for young men whose future usefulness and happiness depends so largely upon their development in this critical period of life. "The university of Berlin was in the first rank of the 22 universities of Germany and literary atmosphere in the city has never been more stimulating" than it was when our Philip Schaff entered.

Here he had Neander as a teacher, an intimate friend—he says "I became intimately acquainted with him as a student and *privat dozent* and often enjoyed his plain cordial hospitality. Berlin has never had a more beloved teacher. His character and example were even more impressive than his profound learning and original genius. It was impossible not to love and revere him for his simplicity, purity and humility and his unselfish devotion to his students. He was one of the greatest and best men I ever knew."

He had a most tender and conscientious regard for truth as the supreme object of knowledge. He sympathized with all types of vital Christianity and had liberal intuitions for a free Church in a free State. Neander's great merit is that he introduced into the treatment of Church History the Spirit of Evangelical catholicity and transformed its periods into a book of quickening and life-giving impulse.*

In 1841, having completed his course, taken his degree as Bachelor of Divinity, published his first book, *hetravelled* through Southern Europe as a most fitting conclusion to his studies.

FRUIT FROM OLD TREES.—"Ogilvie began the study of Greek at fifty, and made an excellent translation of Homer; Galileo at seventy pursued his studies with unflagging zeal; Michael Angelo designed the rebuilding of St. Peter's at seventy-one, and had charge of the work until he was eighty-nine. He produced his masterpiece, 'The Conversion of St. Paul,' at seventy-five, and died at ninety, still working. Titian lived to be one hundred years old, and produced 'The Last Supper' at eighty-seven, and it is called his masterpiece. Stradivarius made his most famous violin at ninety; his eyesight failed at eighty-five, but still he made violins, and lived to be nearly one hundred years, spending only his last year in idleness."

Let Christians not be disheartened, but let them save their strength, conserve their energies, and live as long as they can and as well as they can, and make this life but the beginning of the life that shall never end.—*Common People*.

SUCCESS is failure if satan gives the success; and failure is success if God sends the failure.

*See Dr. Schaff's *Augustin, Melancthon and Neander*, New York, 1855.

FOR "THE FRIEND." THE BEST MOTHER.

BY MARY R. BATTERY.

"I've the very best mother that ever has lived,"
Were the words that one day caught my ear:
And I thought of the others—
The hundreds of mothers—
Each one to her boy the most dear.

"I've the very best mother that ever has lived,"
He was sure of it, truth, there's no doubt,
As he thought of the double
Proprietion of trouble
She would take, to let him do without.

But this loving young lad would at times quite forgo
That to him she was better than gold.
That of all the mothers,
She was better than others;
That he ever had said what I've told.

He would pant if she asked him to carry the coal;
Pumping water was not to his taste;
He would whine and worry,
And get in a flurry,
When persuaded his time not to waste.

He would put off his work and wait to be told
Of his duties again and again;
But his patient mother
Still loved as no other,
Though she punished her boy now and then.

And when he has grown to manhood's estate,
He will fervently think there was none
Of all the others.
The hundreds of mothers
Who did more for the weal of her son.

If the care and the patience but turn the young feet
Into ways that are better and truer,
No doubt, that that mother
As many another,
Will feel her anxieties fewer.

And I've thought, as this boy in his protests of love,
Are we, in the dear Father's sight,
We know that He loves us,
But oh, when He proves us,
We faint, and depart from the right.

With our lips we profess that his love is the best,
His omnipotence reigns everywhere;
We love the comforting
But bear not his chiding
With patience and love for his care.

We forget that his mercy and truth are so great
(For his calls may seem cheerless and grim);
That his servants are willing
In his love, to be filling
The cup of sweet service, for Him.

So we oft turn away, with a sigh or a frown,
And for a convenient time, wait.
But sure to remember
That we should surrender
Our will unto his ere too late.

But again and again He shows us our work,
And chides us for lacking in trust;
And He loves as no other,
More e'en than a mother,
And remembereth, we are but dust.

So let us in patience our wills calmly bow,
Nor repine should He chasten us sore;
And though He afflict us,
Or to sorrow addict us,
Still serve and honor Him more.

TIME.—But above all, when we properly consider the uncertainty of life, O how thin is that partition between this world and another! how short is the passage from time to eternity! This should make us determine to make the most of the present time, for if we trifle with it till we come to a sick and dying bed, it will be fearful to look back on opportunities squandered away and dreadful to look forward to the account we must give to God for the neglect of them.—*Hervey*.

Life of the Doukhoborts.

(Concluded from page 130.)

"Then I read the letter from the Colonists at Breleigh. They asked a great deal about them, and how each one came to this comprehension of life. I regretted that I could not answer all their questions. They also told me how formerly, in moments of weakness—they felt lonely, and how they were rejoicing to learn that not only in Russia, but abroad, all over the world the flame of love is kindled."

"In a few words, I tried to give them an account of Van-der-Ver, and of this movement generally in Holland, as far as it was known to me from A. Skarvan's letter to Leo Tolstoy, of the Quakers and the Nazarenes.

"After a short pause, I felt a desire to say a few words on ceremonies and their significance. I said, that, as they had already noticed those friends who visit them—among them myself—I do not take part in the ceremonies which they perform, as for instance, their prayers, the singing of Psalms, and so forth. I wanted to explain that this was not a mere accident, but that it appeared because neither I nor my friends think it necessary to perform ceremonies, not regarding them as an indispensable part of the Christian doctrine. Our tendency, I said, is rather to get rid of all formalities. I pointed out the fact that the decline of every religious spirit which teaches people a good and correct understanding of life always originates in the attaching of importance to external formalities and expressions of religion. The more importance is attached to these appearances, the less does a religion unite people and draw them nearer perfection; on the contrary, it becomes a cause of discord, till eventually people have burnt one another at the stake, and even wars have broken it on account of their religious differences."

"He also reminded them that the Doukhoborts of the Small Party go through exactly the same ceremonies, but that has not prevented them from declining in the spirit. And he asked them whether such a view of ceremonies as he had expressed separated him from them or not? They all, without exception, replied that as soon as we acknowledge the command to love God and our neighbor, and desire to live accordingly, nothing could ever disunite us. Some of the younger people showed a tendency to apologize for the ceremonies—while some of the older ones seemed to think that if those Friends who sympathized with them lived among them, they would probably by and-by understand, and join with them in their forms of worship. The writer continues:—

"I want to say a few words here on the freedom, tolerance, and diversity of opinion, which have observed among them."

"When I was about to visit them last year I expected to see either fanatics, or a people particularly inclined to mysticism. I expected that they would differ little from one another, that they would be sad and dejected, and that it must be more agreeable to hear about them than to live amongst them. I know too, that the majority of those who have heard of and sympathize with the Doukhoborts, have the same notion."

"In reality it turned out to be quite different. In spite of the fact that last year (as in this) they were in extremely bad circumstances; suffering from fevers, eye diseases, etc., their food was so insufficient, that it was a wonder how their large, strong bodies could be sustained—in spite of the great mortality, and the unnaturalness of

their life of idleness, owing to scarcity of work, and in spite of the fact that almost every family had some of its members exiled, or languishing in prisons and penal battalions. I noticed among them from the first day, and the first words, such vitality and animation, such abundance of hearty energy, and such soberness, as I had previously no idea of whilst living among people who cannot decide as to the life they want to lead, whether for 'God or Mammon,' and who consequently are wearied out, suffering and discontented."

"Contrary to my expectations I saw that they do not subject themselves to any oppressive principles which limited the freedom of their individuality. Each one when considering any question is guided *exclusively* by his own spiritual understanding. That is why they are so energetic, joyful and free, more so than it is possible for any of us to be. And all their actions which, to us, seem extraordinary, are to them quite usual. This results from the fact that their conduct is looked upon by them only as the outward manifestation, as the result of continual inward spiritual force. And out of this conception arises the fact that there is no need for people to carry out this act or that, prompted by any other motive than the impossibility to act otherwise."

"Therefore there are no vain actions, as nobody will praise them; there are no actions from fear of censure on the part of the brethren, as no one will blame them; there are no actions out of blind submission to the majority, as none either expects or demands anything from another. Moreover, if there be anyone whose inner consciousness does not strongly exhort him to live this life, he always has the possibility of joining the Small Party."

"In my presence the news came that one of the Doukhoborts, who was kept in a penal battalion, not having strength to bear the tortures, consented to serve. All who were present in the hut had only just heard about it, and I was able to observe their immediate attitude towards this matter. Nearly all of them spoke with sorrow about him and pitied him: 'Dear lad, he had to bear much pain; and now it will be still harder for him, poor fellow.' All spoke of him with such affection, such grief; they feared that he would find it still harder to live after his consent to serve in the army. They spoke of his youthfulness, of the sensitiveness of his nature, and of his severe sufferings."

"The feeling is just as tolerant and tender when it happens that one of the exiled goes over to the Small Party—not having strength to bear the hardships of persecution. Generally he comes, bows to all and asks forgiveness for leaving them. On their part, those who remain give him their best wishes: 'May God grant you to live there, as well as possible. One can serve God everywhere.' They ask forgiveness for not having been able to make his life among them more easy. They give him two horses, a van, and food for his journey."

"Their relations to their neighbors, who have never shared their faith, is equally kind. Soon after the settlement of the Doukhoborts in the Government of Tiflis, a Georgian in one of the villages fell ill. It happened to be in autumn, and the corn gathered in by him was not yet removed, and was lying in sheaves in the yard. The corn would have spoiled as the rain was pouring down. The Doukhoborts got to know of this, went to his place, thrashed the corn, put it in its place, and went away, almost without seeing the owner."

"In another village one of the Doukhoborts once heard, during the night, some noise going on near the horses. He went out to see what was the matter, and saw that a Georgian had led his horse out, and mounting on it, was about to gallop away. The Doukhobort began to shout: 'Stop, stop!' so persistently, that the Georgian—though he was already some distance away—stood still. The Doukhobort said: 'I only wanted to tell you that you need not be afraid, and that you should not consider this horse as a stolen one, if you want it, take it.' The Georgian stood still for awhile, reflected, came back and returned the horse."

"At Easter, some Georgians danced to the sound of the drum. Two Doukhoborts women stood at a distance and looked on. One of them noticed that a little girl, six years old, who was with them, had turned herself away. 'Why don't you look on my little girl?' 'Because I know a Psalm which says: 'Where they fight and struggle go not, and where they jump and dance look not.'"

"After going away from the Doukhoborts, and living again among people like myself, I could not help noticing the difference between them and the weakness, the confusion, intoxication, the constant dissatisfaction with life and lack of confidence in the midst of which we live. However much we may talk of the Christian life, among all of us there is a feeling of distrust in the possibility of all people living in unity, and acknowledging as their guide their higher consciousness only. For we do not really represent to ourselves such a life, we cannot imagine the possibility of a life free from all the outward restraints that keep everyone in a definite place, in the general order. Hence our distrust in the welfare of a life like that of the Doukhoborts."

"However, it is only necessary to have been once among them to be convinced, not only of the possibility of such a life, but of the fact that it does already exist, and that it is practised—not by two or three people only, but by the whole of a large community."

"Seeing then it became clear to me that it is impossible to live a little in one way and a little in another; that all the welfare of the Doukhoborts, all their strength, lies in the fact that they have planted both their feet upon that road on which we put one foot and then draw it back. We shall, however, be obliged to get on to this road; there is no other way. We have not noticed how far we have already come, and how impossible it is for us to be ignorant of the road, and consequently to avoid it. We have all but one thing to do, and that is to step wholeheartedly on to that same road."

"It sometimes seems to us that in doing this we might ruin or destroy many useful things existing at present. But *what* is the most useful, the most necessary thing, if *not* this? 'Do what you ought, come what may.'"

"And *what will come* is that if in the new life it be found necessary to possess those advantages which we are now afraid to lose, they will remain, and will become even better and more firmly established, for they will then exist, not because it was wished by a small group of people, who, by means of deceit and violence have satisfied their desire, but because it will be the desire of all human beings who love each other. Should these advantages not be found necessary, they will not exist, and in that case there is no reason to regret their absence."

"We desire to help the Doukhoborts in their distress. But how can we help them, when by

our lives we produce and uphold the causes from which their sufferings arise?

"And I think that the truest help would be in our acknowledging as our exclusive guide, as the master over us—our higher consciousness, in learning to listen to its commands and in trying to carry them out.

"Every attempt to get out of the double position, between the choice of the Christian life and the egoistic animal life; every attempt of each individual to become at least a little kinder, better, is such a real help.

"In acting thus both problems are solved; my own welfare as well as that of the Doukhoborts and all mankind."

John Yeardeley and his Travels.

(Continued from page 122.)

"They left London on the 16th, and on the 19th arrived at Amiens, where they halted for a few days. They found in this city a movement among the Roman Catholics, a number of whom had joined the Protestant worship. The Protestant Pastor, Cadoret, was very friendly to them; when he heard that they belonged to the Society of Friends, he pressed John Yeardeley's hand and said, I am very glad to make your acquaintance; it is the first time I have seen any of your Society, of whom I have heard much.

"On the 20th J. Y. writes in allusion to the spiritual darkness which so generally covered the land of France:—

"My soul is cast down, but when I am afflicted because of the wickedness of the people, I call to remembrance these words: 'Fret not thyself because of evil doers. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed' (Psalm xxxvii. 1, 3).

"A large number of workmen of various nations are employed at Amiens in weaving. J. and M. Y. visited several of these in their cottages, and before they left the city invited the people of this class to a meeting, especially intended for their own countrymen, but open to all who were willing to come. The meeting, says J. Y., was an occasion precious to our souls; the Lord gave us ability to declare his word. I spoke in English and my dear Martha in French."

"John and Martha Yeardeley arrived at Lyons on the 13th, and, after making some calls, intended to proceed to Nismes the next day. But not feeling satisfied to leave the city so soon, they concluded to remain there one day more; and they had cause to be thankful in having taken this course.

"For," says J. Y., "we have made the acquaintance of several religious persons. An evangelist and colporteur named Hermann Lange, a German Swiss, took us to see some Protestant converts, amongst whom we have found much of the interior life. The Lord gave me a word of exhortation for them, and helped me to utter it in French. We had a conversation with our friend Lange respecting the ministry in our Society. Like many other persons he supposed we had no recognized ministers; we explained the usage of Friends, and showed him our certificates, with which he was pleased. He admired the good order in use amongst us, and said that he had for a long time desired to be informed respecting the principles of Friends; that he thought as we did, that an express call of the Holy Spirit was necessary to the ministry, and that women as well as men ought to be allowed to preach. I felt intimately united to

him in spirit: on parting we gave him some tracts explanatory of our principles.

"Lyons is the head-quarters of popery; the Jesuits here exert a strong influence with the government against the Protestants. We visited a good man named Elfenbein, who with his wife, is very useful to the awakened Protestants. He is a colporteur, and introduces the Holy Scriptures into families to whom he speaks concerning the things of God. He and his wife called upon us in our hotel. On parting he proposed we should pray together. This gave us the opportunity of explaining our sentiments regarding prayer; and we proposed remaining a while in silence, and if it should please the Lord to put words of prayer into our heart, we would express them with the help of the Holy Spirit. After a time of silence, Elfenbein prayed for us with unction in a few words: it was a favored time; thanks be to God!

"On the 15th they resumed their journey, and passing through Nismes proceeded to Comgenies. They found there Edward and John Pease, who were travelling on a religious errand, and were about concluding their labors in those parts.

"During their abode at Nismes they visited the little congregations of Friends which lie to the westward of that city, and had to record that the presence of their Divine Master went with them, giving them his word to declare, and inclining the hearts of the hearers to receive it."

"They arrived at Montpellier on the seventh of Third Month, 1843. The pious characters to whom they were introduced in this city were mostly of the upper class—bankers, doctors, lawyers, and professors. They found that the principles of the Society of Friends were very little known there, but that many were desirous of being acquainted with them. Being pressed in their spirit to propose a meeting for worship with such as were disposed to give their company, their new friends readily agreed to it, and about thirty-five persons sat down with them at their inn. The assembly was, as they believed, owned by the great Master, who showed himself to be their strength in the time of weakness, and gave them power to preach the gospel and explain the nature of true worship. Pastor Lissignol and Dr. Parlier were amongst those to whom they were the most united. The latter filled the office of mayor when Joseph Forster and Elizabeth Fry were at Montpellier. He told John and Martha Yeardeley that the meeting they had just held had been strengthening to his faith. That the Lord by his Spirit should move the hearts of his children in a distant land to visit his heritage in other countries, he regarded as a proof of his love; and he spoke of the unity of spirit which is felt by those of different nations who love the same Lord, as a precious mark of discipleship.

"The town of Montpellier," says J. and M. Y., "is built with taste and elegance, and the situation is most delightful: there are four thousand Protestants in a population of thirty-six thousand. On Sixth-day (the 10th) we left this place of deep interest, with hearts grateful to the God and Father of all our sure mercies, in that He had enabled us to bear a testimony to the spirituality of worship as set forth by our Saviour himself."

(To be continued.)

It is largely because so much of our charity contents itself with the immediate relief of present suffering, and does not aim at the elimination of its causes, that poverty and misery retain so firm a grasp upon their victims.—*Ledger.*

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the heart of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."—*Lecky.*

Notes from Others.

That education, whether of black man or white man, that gives one physical courage to stand in front of a cannon and fails to give him moral courage to stand up in defence of right and justice, is a failure.—*Booker T. Washington.*

Emerson said that God offers to every man his choice between truth and repose—he might have said between truth and popularity. "Take which you please—truth can never have both." There are many preachers to-day who have chosen repose.—*Zion's Watchman.*

The United States has had to deal with three great races: the Negroes, in great numbers; the Indians, in considerable numbers; and the Chinese, in much smaller numbers. How it has dealt with them everyone knows; and yet it has now brought into the country the Hawaiians, a large multitude that it will not allow to become citizens, and it there be no independent policy in the White House and no vigor of opposition in the Senate, it may be driven into taking charge of ten millions more.—*Christian Advocate.*

"The Church of the future," said the Bishop of Ripon, "will be neither Protestant nor Catholic, but simply Christian." That is very beautiful, but the question rather is, will he be sacerdotal? There is a line of cleavage, which no attempts at pacification can obliterate, between those who regard the clergy as a separate sacrificing priesthood, miraculously endowed by unbroken descent from the apostles, and those who regard them simply as pastors and evangelists. While we do not venture to prophesy, we hazard the suggestion that the two ideas will long remain in conflict, but that common sense and the facts of history will triumph in the end.—*British Friend.*

Robert F. Horton, a well-known English writer and preacher, who delivered the Yale Lectures on Preaching in 1893, has recently expressed an opinion as to "raising the tone" of the theatre. He is quoted as saying: "I am told on all hands that it is the duty of Christians to go to theatres in order to raise the tone of plays. If you are able to do this, God bless you! I shall not do it; I am not strong enough. It is a crusade peculiarly beset with pitfalls and with self-delusions. It is easy for men to imagine that they are going to reform the theatre when they go to amuse themselves. There are more practical, if less attractive, ways of service."

"Is it not a comfort, after all," says the *British Friend*, "to belong to a body for whom these controversies have no meaning, and whose view that they arise out of a baseless and unspiritual delusion is confirmed by every fresh historical and biblical enquiry? Hear the *Christian World*!

"While the Primate's significant utterances on the Anglican doctrine of the Eucharist have placed this subject in the forefront of theological and ecclesiastical interest, it may be worth while to draw attention again to Dr. Norman Fox's remarkable work, 'Christ in the Daily Meal,' in which, in the compass of some one hundred and thirty pages, the whole question of the Lord's Supper is approached from a new standpoint and argued down to its roots. In this exposition, which is as noteworthy for its wonderful freshness and charm as it is for the religious issues involved, every shred of

the sacerdotal contention is scattered to the winds, he interest shown in the work is evidenced by the fact that the English edition is already sold out.

We hear enough of the Church of England, the church of Calvin, the Church of Wesley, the church of this sect or that, but we hear too little of "the Church of the Living God." . . . We have even one of the modern methods tried without result. It is useless to try to galvanize a dead body to life. The thing to do is to get back to the original conception of the Church, and to go to work to realize that apostolic idea. It is the Church of the Living God. . . . The Church is not simply a company of people who helplessly stand at idle and repeat the truths which they have inherited. It is the visible instrument through which the Living God speaks and works. It has all the sources of the Eternal Spirit to draw upon. There is no limit to its possible power. Ten men who become really "joined to the Lord," and so form a part of the Church of the Living God, can more lightly affect a community than ten churches high descended to the plan of "entertainment." he discouraged and hopeless feeling which characterizes so many Christians vanishes the moment we enter the Church of the Living God.—*American Friend.*

It is generally said that such attempts as the realization of the Christian life as the "Christians' Universal Brotherhood" stand far, have been made more than once already; there have been the Quakers, the Menonites, and others, all of whom are weakened and degenerated into ordinary people, living the general life under the State. And, therefore, it is said that such attempts at the realization of the Christian life are not of importance. To say so is like saying that the warm rains and the sun-rays which have not as yet brought spring, are of no importance. If the kingdom of God, i. e., the kingdom on earth of good and truth, is to be realized, it can be realized only by such attempts as were made by the first disciples of Christ, afterwards by the Paulicians, Abbigenues, Quakers, foranin Brethren, Menonites, all the true Christians of the world, and now by the Christians of the Universal Brotherhood (Dukhoristi). The fact that these pains of labor continue and increase does not prove that there will be no birth, but, on the contrary that the birth is near at hand.—*Count Leo Tolstoy.*

The pastoral sent forth by the Triennial Convention of the Protestant Episcopal Church, contains an excellent description of the state of the Church, and its needs, and it will apply in varying measures to all Methodists, Baptist, Lutherans, Presbyterians, and Congregationalists:

"If the fact that Christ is the Captain of the missionary hosts were infused into the belief of Christendom, Christendom would revolutionize its Christianity. For our own Church, it would mean less luxury, less extravagance of expenditure on self, less social ambition, less pride of wealth, less independence, and more kindness and meanness, more reverence, more unselfishness and self-denial, more sympathy with the poor, the ignorant, the vicious, the outcast, the heathen; more catholicity of evangelism, and less ecclesiastical self-sufficiency; more of the power of the Holy Ghost, and, therefore, the transformation of apathy into the spirit of conquest."

It is to be regretted that such sensible pastoral counsel is so comparatively powerless, and still more to be regretted that in all denominations the laity often have reason to look upon the ecclesiastics who write these things as in equal or greater need of admonition than themselves.—*Christian Advocate.*

From the "British Friend."

At the annual meeting of the Congregational Union, at Halifax, a close vote was sounded by President Rowland on Priestism in the Church. While he endeavored to recognize all the good that is to be found in the present ritualistic movement, he pointed to the fundamental error underlying it, quoting these words from an Anglican manual:

"The sacrifice of the altar is one and the same sacrifice with that offered on Calvary. It is not a different sacrifice nor a repetition; it is the same." He then traced the consequences of this initial error; but endeavored at each point to show the real and important truth that is misrepresented by sacerdotalism. This passage, for example, has special interest for Friends:

"May we not regard the cult of the Virgin as a travesty of truth? It has arisen from forgetfulness of the fact that in Jesus Christ may be found all that is noblest in womanhood as well as in manhood. We do not need, therefore, the intercession of any woman in heaven; but I think we do need the intercession of women on earth; and we ought to avail ourselves of it to the edification of the Church. In an ordinary prayer meeting you will probably find four women, every one man, and it would not be an exaggerated estimate if I say that they bring at least four times the intelligence and spirituality. Yet we expect them to sit silent as if they were wax figures. Though we look to them as leaders in society, we take good care that they should not lead in the Church. Instead of adorning exalted womanhood in heaven as Romanists do, we have a sanctified womanhood on earth, and no longer allow the most numerous and the most spiritual section of the Church to be muzzled by antiquated custom."

Items Concerning the Society.

Elizabeth Evans, of Moorestown, New Jersey, in company with her brother, William Evans, has gone on a religious visit to some parts of Ohio.

Charles Rhoads, of Haddonfield, N. J., has a prospect of religious service within the limits of Burlington Quarterly Meeting.

Samuel James Capper complains in a letter from Turin, Italy:—"It has frequently happened in my residence in England during the past summer, that upon entering one of our meetings with a strong impression that I had a word to say, and that say it I must or be very unhappy, that I have observed a Friend in a prominent position with an official looking Bible by his side. It has struck me with pain and regret because I know that in a few minutes he will rise and without reference to any exercise of the meeting will read as a matter of form two or three chapters. What a Divine impulse would have constrained me or any one else to speak, would fall tame and flat after the mere formal reading, which would probably have no bearing upon the special travail of any mind or any exercise of the meeting."

The subject of the paper by Lydia E. Reynolds, read in a "Young Friends' Association," of West Nottingham, Md., was "The Influence of Plain Language." The thought was expressed that sometimes when thrown among strangers we may be tempted to refrain from using the plain language, with the fear of making ourselves conspicuous. Yet why should we fear? Was it not the language of the meek and lowly Jesus? Is he not what we all desire? But is he not the inward of the Lord which the lesser or greater work to do. And while the duty which is sometimes presented seems almost too small to be contemned, yet the shirking of this is but a link dropped, which may result in some soul losing a glimpse of the Divine. There is something in the use of the word "thee" that seems to mean perfect kindness of thought—a step nearer the Divine than the greater or lesser expression may not our influence in this small way become a luminous suggestion that wins the soul to higher regions of life?

The following minute has been issued by the Elders of Lancashire and Cheshire Quarterly Meeting, England:—"The Elders have given consideration to the Meetings for worship held during our Quarterly Meetings. While we believe these are frequently times of true spiritual edification, it has been felt that, on several recent occasions, some loss has been sustained by the quick succession of offerings in the ministry, some of the communications not being altogether in harmony with the occasion,

the world that phase of the character of William Penn which marks him, not only as a philanthropist, but as a broad-minded statesman. This memorial should also, of course commemorate the courage and sturdy resistance of the jurors who refused to commit Penn.

All those of Greater Britain (thus endowed with the inexpressible right to give, when acting as jurors, a verdict according to their own judgment), who are in this movement, are invited to make suggestions as to the kind of memorial that should be erected, or to send information as to this trial, perhaps the most important that ever took place in England.

The Straws on the Camel's Back; or, The Financial Pressure exercised from Devonshire House on Members of the Society of Friends.—By John D. Crossfield, London.

This is the title of a pamphlet in which the writer calls attention to the serious nature of the annual deficits of many of the charitable institutions, schools, missions, and enterprises of the Society. He fears the numerous additions in recent years of fresh responsibilities are overstraining the resources of Friends, and that the older established claims seriously suffer by a diversion, or division of the support given in former years. . . .

Whilst many wealthy Friends who gave largely to the Society's funds for forty or fifty years ago have been replaced by a greater number who can only give much smaller sums; we believe that the general spirit of liberality in the Society has not diminished, and that the vastly increased area of objects rightly claiming our support, does according to its urgency receive cordial response. Whilst we express this opinion we feel sure that there is no Friend to whom it is not a "cherished gift," to remember that whilst a man's giving must be according to that he hath, and not to that he does not possess, there is room for many to open more widely the outflow of their charity, to diminish the readiness to say "I pray thee have me excused," and to except the Christian duty of a faithful stewardship in every department of their power to serve.—*British Friend.*

A William Penn Memorial.—In a volume recently published entitled "*A Quaker of the Olden Time*," we have been again reminded in a graphic and interesting manner of the celebrated trial of William Penn and William Mead before the Lord Mayor and the Recorder of London. This trial took place in 1670 at the Old Bailey, and any Friend not acquainted with the memoir of this noble Quaker, who will turn to the *Life of William Penn*, by Thomas Clarkson, will find in chapter vi. one of the most interesting and noteworthy episodes in the great conflict for religious and civil liberty in which the early Friends bore so heroic a part. We gladly respond to a request that we would insert the following statement of a suggested Memorial in *The British Friend*, and invite the attention of our readers to the concluding paragraph. It is as follows:—

On September, 1670, William Penn was brought up before the Mayor and Recorder of London, at the old Bailey, to be tried for preaching Quakerism near Grace-church Meeting-house. The jury refused to convict and were fined for their obstinacy. They refused to pay the fines and were sent to prison. At Penn's suggestion they brought an action against the Lord Mayor and Recorder for unjust imprisonment. This was heard before the Court of Common Pleas and decided unanimously in favor of Penn. By this decision, due entirely to Penn's initiative, the right of all juries in Great Britain to give their verdicts according to their collective conscience (therefore an unsettled question) was established for all time.

On a suggestion made by Horace J. Smith, of Philadelphia, appearing in an editorial notice of October 12th, and in his letter of October 12th, in the *Daily Chronicle*, it is proposed to form a Committee to provide some kind of Memorial to William Penn, not as a Friend (Quaker), but as the asserter and defender of the right of a jury to give a verdict contrary to the dictating of the judge. This right now pertains to all who live in Great Britain.

Such a memorial would bring prominently before and tending to dissipate the effects of previous addresses, containing matter for silent thought on the part of the congregation.

"The list in no way venturing to prescribe limits to the promptings of the Divine Spirit, as applied either to larger or smaller gifts, we would affectionately admonish Friends who may have matter pressing on their minds, to endeavor to have a clear apprehension that the expression of it is called for on their part, having due regard to the time and the occasion, and bearing in mind the importance of following the restraining as well as the constraining guidance of the Holy Spirit."

SUMMARY OF EVENTS.

UNITED STATES.—As a result of the late election the Fifty-sixth Congress will be Republican in both branches. The majority in the house will be about 158. With several districts still to be determined, there is a Republican majority of fourteen over the Democrats conceded to be elected. The Senate will be Republican by about ten majority.

The Pennsylvania delegation in the Fifty-sixth Congress will comprise twenty-one Republicans and nine Democrats, a gain of one for each party.

The Joint High Commission with Canada met in Washington. It is believed that the work will be concluded at these sessions, and a treaty drafted in regard to civil relations between the United States and Canada.

The annual report of the Fourth Assistant Postmaster General Hirstow, shows that there are 73,570 postoffices in the United States, an increase of 2548 during the past year.

General Wade, Chairman of the Cuban Military Commission, reports that everything is progressing very satisfactorily in Cuba, and that the Spaniards are moving troops and arms to the interior by railroads. Already 20,000 have gone, and 8000 more were to have embarked from Puerto Principe on the 11th and 12th.

A request from the Spanish Peace Commissioners for additional time to prepare their reply to the proposition submitted by the United States has been granted, and the reply will be presented until the 16th inst. Instructions were sent to the American representatives to admit of no further discussion as to the right to consider the disposition of the Philippines, and that on that point the instructions already sent must stand. The only matter for discussion from the American view was the manner of giving over the islands.

It is said the officials in Madrid do not believe the peace negotiations will be broken off. "If the United States persists in their present claims Spain will accept the conditions after formally announcing at a session of the Commission, and in a circular to the Powers, that she yields to force and owing to the impossibility of renewing the war without obtainable assistance in defence of her rights."

The officials at the Navy Department were interested in the news from Nassau identifying clearly a steamship lying off Cat Island as the *Maria Teresa*. The arrival of the vessel has been confirmed trustworthy, and in the opinion of the department the title of the United States to her is unimpaired, notwithstanding the fact that it was necessary to abandon her for a time. There may be some question involved as to the payment of salvage to the Bahama fishermen, but that depends on a large measure on what they have done.

Chairman Dwight of the House Ways and Means Committee, declares that there will be no change in the war tax this fiscal year, and that there will be no revision of the tariff.

The Agricultural Department's Eleventh Month crop report estimates the total cotton crop as "not far short of ten million bales."

The United States sent 73,000 pounds of butter to Japan in 1897.

Out of 6573 new books published last year, 2677 were fiction.

A sailing steamer *Thosher* has arrived at San Francisco from the Arctic, with 15,000 pounds of whalebone. Her cargo is valued at over \$50,000.

It is reported from San Francisco that there will be more beet sugar produced in California during the coming year than ever before in a twelve-month.

A detach from West Branch, Mich., says: "Morris Abbott, of this place, is probably the only lawyer ever elected Prosecuting Attorney of a county. The Free Silver Democratic Convention nominated her more as a joke than anything else, but the electors took her candidacy seriously, and while the county went 321 Republican, she succeeded in winning by a

small plurality." She will probably be declared ineligible.

A dispatch from Dallas, Texas, says that "Tuesday was a bloody election day in Texas," and mentions shooting affrays in which eleven persons were killed and five seriously injured. The dispatch concludes: "Many minor affairs occurred in various parts of the State as the result of election differences."

An armed mob of white men in Wilmington, N. C., on the 10th inst., destroyed and fired the plant of a newspaper published by a negro, because of an article "defamatory of white women." There were numerous conflicts throughout the day, resulting in the killing of eight negroes and the wounding of three whites. In the afternoon the Board of Aldermen resigned, "in response to public sentiment," and were replaced by a Board selected by the Citizens' Committee. The Mayor and Chief of Police also resigned and were replaced by new officials. A force of 250 special policemen, all white, were sworn in to preserve order.

Deaths in this city last week were reported to number 397, which is 2 more than the previous week and 13 more than the corresponding week of last year. Of the foregoing 208 were males and 189 females; 55 died of consumption; 42 of heart disease; 35 of pneumonia; 25 of old age; 24 of diphtheria; 17 of inflammation of the stomach; 16 of cholera; 15 of typhoid fever; 11 of marasmus; 9 of inanition; 9 of uremia; 9 of convulsions; 9 of inflammation of the brain; 9 of Bright's disease and 9 from casualties.

Markets, &c.—U. S. 2½, 98½ 100; 4½, reg. 111½ 111½; coupon, 112½ 113; new 4½, 127½ 127½; 5½, 112½ 113; 5½, 101½ 101½; currency 6½, 102½ 103. Corn was quiet and unchanged on a basis of 5½¢ per pound for middling uplands.

FEED.—Winter bran, in bulk, \$13.75 a \$14.50, and spring, in sacks, \$13.50 a \$14 per ton.

FLOUR.—Winter super., \$2.25 a \$2.50; do, extras, \$2.65 a \$2.90; Pennsylvania roller, clear, \$3.15 a \$3.35; do, white, \$3.35 a \$3.50; do, extra, \$3.50 a \$3.75; do, \$3.15 a \$3.40; straight, \$3.40 a \$3.60; do, patent, \$3.60 a \$3.85; spring, clear, \$3.10 a \$3.35; do, straight, \$3.50 a \$3.70; do, patent, \$3.75 a \$3.90; do, favorite brands, \$4.00 a \$4.15; city mills, extra, \$2.65 a \$2.90; do, clear, \$3.25 a \$3.50; do, straight, \$3.50 a \$3.75; do, patent, \$3.75 a \$4.25; do, extra, \$3.00 a \$3.10 per bush for choice Pennsylvania. Buckwheat flour, \$1.75 a \$1.85 per 100 pounds as to quality, for new.

GRAIN.—No. 2 red wheat, 71½ a 71½.

No. 2 mixed corn, 37½ a 37½.

No. 2 white oats, clipped, 31¢.

FOREIGN.—The population of England has increased from 4,000,000 in the Elizabethan era to 29,000,000 of to-day.

At the Lord Mayor's banquet in London on the 9th instant, the Marquis of Salisbury did not announce a British protectorate over Egypt, intimating that such a course would cause war. The Premier also said the United States was a new and disturbing factor in European politics, and may not conduce to the interests of peace, but to the detriment of Great Britain.

William T. Stead, writing to the *Daily News* from Sebastopol, after having had an interview with the Czar at Livadia, reiterates his conviction of the earnest sincerity of the Czar's response in proposing disarmament. "W. T. Stead said it is impossible to repeat the conversation, but he adds: 'But my opinion is summed up in a remark which I made to a princess of the court, who meeting me as I was leaving, asked me: 'Well, what is your opinion?' I replied, simply, 'that God be true to him. If he is spared to Russia, that young man will go far.' " W. T. Stead adds that he found the Czar possessed of exceptional rapidity of perception, united with a remarkable memory, and a very wide grasp of an immense range of facts.

Russia's proposal to appoint Prince George of Greece High Commissioner in Crete has been approved by Great Britain, France and Italy.

Luigi Lucchini, the Anarchist, who killed Empress Elizabeth of Austria, on Eighth Month 10th last, was convicted in Geneva, Switzerland, on the 10th inst. He was sentenced to rigorous imprisonment for life.

Li Hung Chang has been ordered to concert measures with Liang Sheng-Tung to prevent future inundations of the Yellow River. This is regarded as virtually retiring Prince Li.

The Earl of Minto, the new Canadian Governor General in succession to Lord Aberdeen, arrived at Quebec on the 12th of this month, on the steamship *St. Lawrence*, from Liverpool. He was sworn in at the Citadel and proceeded to Montreal. Lord and Lady Aberdeen sailed on the same evening for Liverpool.

The Government of the United States of Central America is removing its capital from Amapala, Hon-

duras, to Chinandega, Nicaragua, which will be the permanent seat of government.

Franklin Salomon, of Cleveland, Ohio, who went Terra del Fuego a year and a half ago in quest of gold returned with nearly \$18,000 of the yellow metal. Ransom will return to South America in the spring. He says all gold is obtained from placer mines, or washed out by a magnetic black sand that is thrown up on the sea beach. The gold sometimes runs \$14 to the pan. The belt of black sand lies under the tide level, so it is necessary to wait for a storm to wait it up in reach of the miners.

RECEIPTS.

Received from George Sykes, agent, England, £1 being 10 shillings each for himself, Mary Ashby, John Franklin, Samuel Field, John Richmond, R. B. Job bank, Birmingham Friends' Reading Society, Elizabeth and Grace Brodrik, A. Cheal, Robert H. Clark, Stephen Cumberland, R. H. Dreaper, Thomas Francis William Graham, William B. Gibbins, Jane Hall, Wm. Hall, Wm. Knowles, Hannah Knowles, W. McCall, Jos. Lamb, Anna Moorhouse, W. C. McChesney, Wm. R. Nash, Daniel Pickard, George Pitt, John Sykes, E. M. Southall, J. H. Shield, Isaac Sharp, J. C. Smeal, John Wood, Lucy W. Walker, J. H. Walke, F. E. Wright, William Williamson, Ellen K. Watkin and Charles W. Thomson.

NOTICES.

A young woman, having experience, desires to serve as a companion to a man, preferably a Friend. Inquire of the Editor.

Receipts for Dukhoborski Fund for two week ending Eleventh Month 15th.

H. C. (Iowa) \$1; L. M. H., \$1; E. F. P., \$5; M. E. \$10; G. P. \$5; H. (Gtn) \$5; A Friend (Phila.) \$5.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 a. m. and 2.53 and 4.32 p. m. Other trains are met with request. Stage fare fifteen cents; after 7.30 p. m. twenty-five cents each way. To reach the school by telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't.*

WESTWON BOARDING SCHOOL.—Applications to the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westwton P. O., Chester Co., Pa.

WESTERN QUARTERLY MEETING OF FRIENDS.—The train leaving Broad Street Station, Philadelphia at 7.17 a. m., on the 25th inst., will be met at West Grove to convey (free of charge) those desiring to attend the Western Quarterly Meeting of Friends, to be held at London Grove, Chester Co., Pa. It would assist the Committee if those intending to come would inform by postal in advance.

TRUFMAN C. MOORE, *Jr.* Committee.
GEO. R. CHAMBERS, *Jr.*

Friends' Library, 142 N. 16th St., Philadelphia.

We note the following recent biographies:

AUDUBON.—Audubon and his Journals (2 vols).

BELOW.—Eugene Field in his Home.

BICKLEY.—Story of Marie Antoinette.

FIELD.—Life of David Dudley Field.

KIRLEW.—Story of John Wesley.

MASON.—Thomas Cranmer.

MULLER.—And Lang Syne.

ROWLAND.—Life of Charles Carroll (2 vols).

SAINTE-ARNAUD.—Louis Napoleon.

" " Napoleon III and his Court.

Books are free to all Friends living in Philadelphia and vicinity, and to others who are properly recommended. The Library is open every week-day from 3 to 6 p. m.

MARRIED at Stillwater Meeting House, near Barnesville, Ohio, Twelfth Month 20th, 1898, WILLIAM C. COWPERTHWAIT, son of Levi R. and Ella Cowperthwaite, of Levis R. and Ella Cowperthwaite, of Haddonfield, N. J., to MARY M. SMITH, daughter of the late Sinclair and Tracy Smith, of Stillwater, Ohio.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

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SYMPATHY.—Two Greek words, *syn* meaning *with* and *pathos* meaning *suffering*, are the parts of our English word *sympathy*, and form a clue to the essential meaning of it. Sympathy with our fellows, if it be genuine and no make-believe, is a real *suffering with them*—a sympathy with them in spirit, not merely some mental estimate or outside apprehension of what they feel. S.

The Practicability of Christianity.

It is a saying one sometimes hears from men of this world that the teachings of Christ are unpracticable. Yet that is poor logic which asks a man to deny what he has not tested, for to the point is the evidence of Christ's servants. As men yield themselves to the operations of our Lord's law, do not the experience of his rule make them less and less inclined to question the practicability of Christianity? To such is He not continually opening a way where none appeared? No one has ever known the real depths of humanity as humanity's Saviour knows them, and the precepts of Divine Wisdom cannot be vain. Even the unbelieving world gives an encouragement, more or less active, to the faithful to persevere in obedience to his law; for as a rule, the world, though Christ seem to it foolishness, respects a Christian life, so soon as it is sure the life is genuine, and not sham. S.

The New Power.

The death of John W. Keely, who has figured before the world for a quarter of a century as the discoverer of an alleged new force, popularly known under the name of "The Keely Motor," has revived in many the question of the reality of any such discovery, and has left in his believers a regret that the existence of such a force cannot now be shown.

For so many years this new power has been professed, on the faith of it thousands of dollars

have been invested by citizens, but no results proved to be those of a new force have yet been shown. This statement is no necessary reflection on J. W. Keely's sincerity or honesty; but it is made for the sake of considering the signs of an invisible power in which the world may have confidence.

The *Ledger* justly says: "When a man claims to have discovered a force not known to his fellow-men, there are only two ways to prove its existence; one is to make it do something that previously known forces cannot accomplish; the other is to make it do something which other forces can also do, but under test conditions excluding the other forces. Keely never proved the existence of his new or unknown force by either of these methods."

We hold that a Christian is such by virtue of a new, invisible power that has come into his being so that it operates his life—a force not credited by his fellow men who may be outside of his state of experience. This power works the works which no other men can do, nor can any of the known forces of nature produce its spiritual fruits. Although through the ages it has remoulded or regenerated some men, giving to as many as received its Author "power to become sons of God," yet because of its supernaturalness it is ever a new force in the world to each heart that receives it. "Except ye see signs and wonders," said its Introducer, "ye will not believe;" and so He showed them such powers and miracles as credentials of his authority from the Omnipotent, and empowered his commissioners with the same miracle-working as "the signs of an apostle." A re-statement of the genuineness of these signs need not be undertaken here. They have been convincing enough for eighteen centuries to change the face of human history. Demonstrations of the continued effect of Christ's invisible power in the present day, are ample for those who have eyes now to see.

Previously known forces could not accomplish the present visible effects of Christianity in the world, as shown wherever Christianity as a life is embraced, in a nation's enlightenment, in the steady betterment of its history, in the progressive refinement of its civilization. If, in contrast with nations which abjure the Christian name, the nations most favored in high advantages are the most Christian, this shows the movement of the new power which came and comes into the world. And if the nations called Christian are now Christian only by individual exceptions rather than as the rule of their population's life, how exalted in all that is

worth admiring would a nation be in which the Christian life were indeed its rule! No such "holy experiment" of a state has yet persevered up to such holy faithfulness of a state. So that the world yet fails to see any Christian nation, except as the title may be used to distinguish between countries permitting and refusing the name. It fails to find any nations Christian—that is, Christlike—in their national capacity and character, however progressively modified by Christian principles we may rejoice to see them becoming. Modified, we say, yet far from regenerated. A nation is not born by the new birth in a day. The kingdom of the new Power therein is like leaven inwardly hid and permeating, till the whole is leavened; a heart-work and a heart change in men, till enough are regenerated to make a nation, though not members of a church, yet prevalently Christian; of "a new heart and a new spirit" in the new soul-power directly ministered for human obedience by the "one Mediator between God and men."

The fact that but one wholly dedicated to this spiritual power can, when so used by that power, be said to shake his country for miles around; the fact that Christianity with its minority following has already so remarkably modified the principles and civilization of the vast majority, and even much in the conduct of war itself, demonstrates the power of living Grace upon the earth to work overwhelming effects whensoever it shall receive the coöperation of a majority.

By Christianity we mean the Christ-power in men and churches and nations, and not the profession of it by any of them; we mean the very spirit of Christ. Said an eminent ecclesiastic of England, "Christianity is Christ." Said an eminent apostle of the Power, "If any man have not the spirit of Christ, he is none of his." And "the Lord knoweth them that are his," is the seal of the Divine foundation of his church. Other foundation can no man lay than Christ, as revealed to our hearts by the Father. And "he that hath the Son hath life, and he that hath not the Son of God hath not life." He is come that we might have life, even more abundantly than had appeared without the giving of "his flesh for the life of the world." So that, being reconciled by his death suffered for our sakes, we might "much more be saved by his life." Thus we look upon Christianity as a life, not our lives, but his made ours—our self-life replaced by the Christ-life. This process is the true cross; the victory of the new power, life, and love over the flesh and the world.

The Keely Motor, if it moved, was physical; the Christ-Motor moves, and is spiritual. The one was not proven by results, and yet was believed in by several. The other is assured by many infallible proofs, and pre-eminently among these by the witness of his Spirit in our hearts, the evidence of things not seen for our light, and the inflow of love for our fulfilling of the law. This new force of the Christian dispensation replaces hate by love, which no natural power can do; selfishness by self-sacrifice, anger by peace, lust by purity, drunkenness by soberness, guilt by the sense of forgiveness, "death and evil" by "life and good." Renewed characters stand at its monuments; gifts, graces, and powers of the spirit in men, as its demonstration. Especially does the new Power fulfil the new commandment, which is the law of love,—its first fruit and greatest; by which men shall know his disciples from the world's. It inspires the new song, makes a man in Christ a new creature, is creating the new heavens and the new earth wherein dwelleth righteousness; it alone makes men and women able ministers of the new covenant; it is the life of the good news from heaven to men, "the power of God unto salvation to every one that believeth."

Has He who is this power, life, and authority been so long time with us and we have not known Him? The world has so little begun to confide in Him, that he still seems a new power. But in Him all things have been consisting, and he has for so many ages been "upholding all things by the word of his power." Yet He is a new discovery to every one as his eyes become spiritually opened. Trust in the movings of his spirit cannot be too confiding or too well obeyed. Co-operation with Him makes man "strong in the Lord and in the power of his might."

Of course men are at liberty to keep themselves blind, or separate from this power, life, and love of Christ, by rebuffing every suggestion that he makes to their hearts. They may prefer the short life of worldliness to the eternal life of Christ. But he who closes in with an intimation of the Spirit of Christ, to obey what the witness for Truth speaks to him as good, is through that obedience endued with an increase of the new power for another step. And as he thus follows on to know spiritual light unto salvation, he reaches the discovery of the sinfulness of sin, repentance towards God, faith towards his Lord Jesus Christ and the meaning of his sacrifice for sin, the witnessing of his word of pardon, and a clear entrance upon the new dispensation of his life and power which leads unto righteousness and true holiness.

"A STRICT adherence to truth is not only an essential duty in a religious point of view, but it is indispensably necessary to preserve the morals of any community. If we allow ourselves little deviations, and consider them as trifling, our minds will, by degrees, grow callous to things of more importance; and we shall be in danger of finding some excuse for the grossest violations of that principle of truth, which ought ever to be held sacred."

Philip Schaff and his Work—1819-93.

(Continued from page 140.)

"Thought is progressive. History supplies its manifold illustrations of the working out of principles, whether false or true, in the affairs of men and of nations."

It was an ever increasing appreciation of this truth that enabled Philip Schaff to gather so much of value from his travels during this and subsequent journeys on the continent of Europe.

His son and excellent biographer says, "To the relics of ancient and mediæval Rome the young Swiss brought a lively historical sense. The Colosseum and the catacombs, so far as explored, the palace of the Cæsars, and the ancient churches alike made a deep impression. The Campagna had for him a peculiar charm, and always made the impression of eternity."

Thus we see him standing amid these classic ruins, looking back through this vista of Pagan monuments of ancient glory and of Christian suffering, and then with still keener vision and far greater joy, on through the coming ages, when man's knowledge of Divine laws shall happily culminate in the ultimate triumph of justice, truth and millennium perfection.

After witnessing the round of priestly functions during passion week, including "scourging" by their own hands of the would-be faithful with thongs in the dark, "the dispensation of the papal blessing," "the foot-washing of the apostles" by the Pope, and of pilgrims by his subordinates, and finally "the illumination of St. Peter," "a magnificent spectacle, as seen from Mt. Pincio." He had an audience with Gregory XVI., "who drew himself back a little when I told him I was a Protestant, and said, 'ma convertito' (but converted). My friend, the priest, said, 'no.' The Pope replied 'sara convertito' (surely he will be converted).

"The whole service makes a strong appeal to the senses and imagination, a plain, pungent sermon on the atoning sufferings of Christ would be of more worth than all this gay, perishable pomp."

Under date of Fifth Mo. 7th, 1842, P. Schaff made this entry in his diary: "Yesterday I left Rome in the morning with Heinrich, after reading Paul's farewell address to the elders at Miletus and offering up a prayer for the journey. Rome does not belong to any single people. It is the burial ground of the world's history, the tomb of all the past. There we find, from youth up, an intellectual home, an inexhaustible fountain of study and moral counsel, of wisdom and experience.

"No wonder that with a heavy heart I passed out through Porta del Popolo. With solemn thoughts and burning emotions I crossed over the Campagna, which can seem wearisome and tedious only to a person without historic feeling—the arena of the finest and at the same time the most hateful deeds of antiquity and the Middle Ages at their greatest periods. Everywhere you are reminded of the sharpest contrasts, paganism and Christianity, the bloom and decay of the first, the eury of the latter, which defies the powers of destruction."

His description of a sunset in the autumn of 1841 shows his poetic turn and mature reflection. It was in Southern Italy, where the richest colors of the gulf Castel a Mare add so much to the landscape. After witnessing this "magnificent spectacle," he says, "I had no hesitation about giving nature the preference over art. The dark clouds were draped in a radi-

ance of glory just before the disappearance day.

"Why should not all human pain-clouds all be irradiated with the glory of the Son of grace? It was concerning this period of early manhood when Philip Schaff began in 1842, to lecture as *privat doцент*, he records his reason for choosing the study of theology. "Men seem never to find out their true vocation in this world. Others start with a clear definite aim, and pursue it with unfaltering perseverance. Nevertheless, Providence shapes our calling, assigns us our sphere of labor and gives us the necessary equipment, sometimes in harmony with our wishes, sometimes in direct opposition to flesh and blood. . . . Our bitter disappointments may be made our best opportunities. I am sure I am called to be a teacher of theology. I would not exchange my calling if I could. No! not even for a crown. Little as I have accomplished that is nevertheless the best I could have done. As soon as I awoke I a sense of the paramount importance of religion I chose the ministry for my vocation, and adhered ever to this resolution without the quaver of a doubt. This was in my sixteenth year. My life's work has been as an educator of ministers in the class-rooms and through the pen."

He had four associates in the same department of study, all of whom became with him self church historians.

Of his friend Frederic Godet he writes subsequently, "my most intimate friend in Berlin was Godet. He was then acting as tutor to the ill-fated Emperor Frederick III., and attending the lectures of Neander, of whom he was an enthusiastic admirer. I saw him almost daily with the young prince in the palace garden or in my own room. He was a charming Christian gentleman and highly esteemed in the royal palace."

About this time he published a treatise on "The Sin against the Holy Ghost," in German which attracted a good deal of attention, and brought him into favorable notice throughout theological circles. His son says: "The warm faith with which the young doctor went into the class-room he carried also into his literary work. He had more than a literary and scientific purpose as an author and instructor. He regarded the spiritual or religious sense a prerequisite of a theological teacher."

(To be continued.)

SELECTED.

TWO TOLLERS.

Two men tolled side by side from sun to sun,
And both were poor;
Both sat with children when the day was done,
About the door.

One saw the beautiful crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man,
And hoped the best;
The other marvelled at his Master's plan
And doubt confessed.

One having heaven above and heaven below,
Was satisfied;
The other discontented, lived in woe,
And hopeless died.

"WITHOUT goodness no greatness bears the sterling mint-mark of heaven."—J. Kitts.

Ministry.

Nothing in the ordinary practice of the Society of Friends in its meetings for worship probably more differentiates us from the practice of her Christian communities than our arraignment for the ministry of the Gospel. In most Christian assemblies some one is appointed to conduct the service and to deliver the sermon. At the meetings of Friends we sit down in silence to wait upon the Lord, and no one is proposed to take any vocal part except as he serves himself called thereto by the Holy Spirit. It is a serious matter for one Christian community to differ in judgment from others, and a community that openly manifests such a divergence of judgment from sister communities is in the first place to consider the rectitude of its own position, and secondly, to give a definite and substantial reason for such difference of judgment and practice. It lies upon the surface of any such consideration that our avowal in establishing his church manifestly did not lay down rules as to the mode in which public worship should be administered, but that it did propound the underlying principle which should govern church action. There was intentionally left a very large liberty for diversity of practice without any violation of the inner unity of the body of believers.

In common with other Christians, we recognize that the foundation principle laid down by our Saviour is that the true worshiper shall worship the Father in spirit and truth, for such of the Father seek to be his worshippers. God is a Spirit; and they that worship Him, must worship in spirit and truth. Another principle that the Head of the church distinctly enunciated was that true worship of the Father not dependent on the place where men ought to worship, and if not dependent on place, is not dependent on time. In other words, all times and all places became in Christ hallowed or the worship of the Father. Yet while we are in the body, both time and place become essential elements in the consideration of the gathering together for worship, and consequently we have our meeting houses and our appointed hours of meeting. When referring back to the illustrations of the mode of worship, as found in the earliest documents of the church, we recognize a much larger amount of liberty in the exercise of gifts than exists in Christian churches around us to-day. To this the answer would probably be given that church life was then to a large extent in a nebulous condition, and that methods that have since become crystallized are the results of mature experience, and are not to be lightly discarded; that the Spirit of God in the midst of his church guided the establishment of the form which was ultimately adopted. There is some force in this line of argument, but it manifestly opens a very essential corollary. If this liberty of the church for the adoption of certain modes of worship under what it believed to be the guiding hand of God is granted, it follows that the same Spirit of God in the midst of his people to-day is able to guide the order of proceedings, and that a Christian church has the inherent right to follow that guidance, although it may result in divergence from existing practice, without violating the unity of the Spirit. Yet further it must be granted, on the same lines, that it is the absolute duty of a Christian community to follow the leadership of an ever-present Lord. Therefore let none hastily consider the position of Friends untenable because it differs

from others. It becomes us to hold our position with humility, but not hastily to abandon it.

Abundant instruction comes by studying historically the drift of the early church, and learning how it was that a church established by Christ on such essentially spiritual principles gradually lapsed into a community in which church dignitaries governed the laity. This historical drift ultimately culminated in the Church of Rome and the Papacy, from which one enlightened community after another has in these latter days separated. The late Edwin Hatch, of Oxford, describes this drift in a few words: "Little by little those members of the Christian churches who did not hold office were excluded from the performance of almost all ecclesiastical functions. At first a layman might not preach if a bishop was present, and then not if any church officer was present, and finally not at all."¹ Let it not be supposed for a moment that in the living church such a drift was allowed to work on to its culmination without protest. The protest for liberty was vehement, but was outlawed. It was heard vigorously in the North African churches in association with Tertullian; it assumed an extreme form in Asia Minor among the Montanists. These communities, though ultimately stigmatized as heretics, "reasserted the place of spiritual gifts as contrasted with official rule. They maintained that the revelation of Christ through the Spirit was not a temporary phenomenon of apostolic days, but a constant fact of Christian life." They combined with this the preaching of a "higher morality than that which was tending to become current."² Amid the fearful things that have been uttered in Christian England during the last fortnight respecting our "glorious victory" in the Sudan, we urgently need the preaching of a "higher morality" to-day. What is the result on the world to-day of this absorption by the clergy of privileges and prerogatives which belong to every Christian believer? Listen again to the witness, not to the word of a Nonconformist, but of Dr. Hatch: "An exaggerated conception of the place and functions of the Christian ministry has operated, more than any other single cause, to alienate the minds of men from the faith of Christ." If this witness is true, is it not quite possible that there is room in the world to-day for a church like our own, in which every member shall not only have liberty, but shall find room for the exercise of whatever gift the Head of the church bestows? Yes, there is room, and there is a need—be for the testimony of the Society of Friends to-day to a free ministry. Respecting the unique position a Friend ventures to occupy, we are prepared to take the apostolic ground, "Yea, he shall be made to stand; for the Lord hath power to make him stand."

But this position only serves to bring home to us the more forcibly the solemn responsibility that rests upon every member of our own Society to live up to his privileges in regard to a free ministry in every one of our meetings for worship. We have no right to turn aside from the ministry and say we have nothing to do with it. We have no right to assume the high prerogatives of freedom and then neglect the gift that is in us. Our liberty is not to be degraded into a stumbling-block of confusion and incoherence. It is not that any man has a right to say what he pleases. We have only a right to say what the Lord pleases. Good order lies on the basis

¹"Organization of Early Christian Churches," p. 127.
²*Ibid.*, p. 128.

of edification, and edification rests on individual obedience to the guidance of Christ. Edification may depend on the healthy exercise of prayer, and the proper place of silence, especially in the earlier part of a meeting, and the proper place of silence, especially as emphasized by W. M. Hay Aitkin, after impressive addresses have been delivered. The guidance of the Spirit is not necessarily to impel us to sermons and exhortations. That which is oratory is one portion of edification, but by no means the only element in Divine worship.—*London Friend*.

FOR "THE FRIEND."

Opportunities.

A golden opportunity—lost!
And the loser's heart is sad.
She knows it is gone and counts the cost
By heartache and tears, instead
Of the sweet contentment she might have known
The joys by her pathway crossed,
Had she used before "twas forever done
That opportunity—lost!

How often we realize when too late, that we have missed an opportunity of doing good! We may have neglected to say a kind word just when some kindred heart was aching for its influence. We may have felt inclined to offer the cup of cold water to some way-worn traveller, but "passed by on the other side," because of our love of ease. Or it may be, our own soul, longing for some cherished desire, has missed its opportunity of obtaining it, by neglecting to heed the little intimations of duty, that would have proved to be stepping stones to its realization.

Whatever they are, or however they come, life is full of opportunities, whether we use them or not. Opportunities for growth, expansion, irradiation, for receiving good, for giving good; for shedding forth a genial warmth of soul which may influence the circle of our association, as someone has said, like the waves made by a pebble thrown upon the surface of the water, that widen and ever widen, until they reach the farther shore.

Are we using, or are we losing, our opportunities? Are our souls growing and expanding in that grace which is given freely to all men? or are we selfishly closing our hearts to receiving its blessed influence? thus shutting the door against Him who said: "Behold, I stand at the door and knock."

If we refuse to grow in grace, then we are losing the opportunities we might have, of letting our "light so shine before men, that they may see our good works and glorify our Father which is in heaven."

Even in the life of hardship and toil, away from the influence of loved home ties, there are yet opportunities for showing kindness, faithfulness, sweetness of temper and devotion of purpose, which must have a wider influence, because more public, than if given to those who are under the benign sheltering of home. In the seemingly cheerless life of suffering, where some sweet spirit is "shut in" from the bustle and worry of outside life, there are also opportunities of setting a noble example to the world around. Every one loves the smile of the sufferer, and patient forbearance is all the more lovely because practised on the couch of pain; while the quiet confidence in the Mighty to save, to bear above the billows of anguish, has more power to draw others to put their trust in the Redeemer, than many words of eloquent delivery, before the assembled multitudes.

So there is no occupation in life so humble

but that it affords abundant means of helping to advance the Redeemer's kingdom, no situation where we may not first receive and then impart to others the calm influence of well-spent lives, if we only make the best of our opportunities. M. R. B.

Little Ways of Bettering the World.

BY GEORGE M. DOUGLASS.

[While the following selection, commended to us by an esteemed Friend, might seem to have an eye to the showing forth and effect of right labor rather than the witness for its authority, yet it contains some proper corrective in the words: "We can do work for Christ only in proportion as our hearts are full of Christ; for the Christ life is the only force that is strong enough to overcome and recreate the world." Results and aims of good works, though not our authority, are rightly set before us for encouragements. For we are not usually to labor without hope, or an end in view.]

Very grand movements are at times undertaken for the betterment of the world. Such are the movements to suppress slavery, to promote temperance, to evangelize heathen races, and to prevent wars. But these movements are necessarily collective; they are the work of societies or large bodies of men; not of individuals. The ways of bettering the world which we are to discuss are those in which the individual as such may work.

It is given but to few men or women to exert a world-wide or even nation-wide influence, and such influence when it is exerted loses much of its personal character. What we are called upon to consider is rather the ways in which men and women and boys and girls may exert an influence for good in their own little world—in their own town, in their own church, among the people with whom they come into personal contact. These are called "little" ways of bettering the world in view of the limited field of activity; not because there is necessarily any smallness in the results.

Let us ask ourselves then, how we may act, speak, live, so as to better the people who come within our personal sphere of influence; how we may better the little part of the world that lies very near our own homes.

The general answer, the broader answer to these questions is given in these words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Evidently the first requisite to carrying out this command is that we should be vigorously shining. The next is that we should not hide our "light."

Jesus called his disciples "the light of the world," by which He meant apparently that they knew those Truths which would enlighten the world spiritually. But it was not enough that they should understand the things of heaven. They must so act as to pass on their knowledge to others. Their lives must help others to understand the truths which they were to teach. That is what is meant by saying that they must not hide their light, but must let it shine before men.

In what way are we, as disciples of Jesus, to let our light shine? The answer to that question is also indicated. It is contained in the words "that they may see your good works." It is through our deeds, then more than by preaching, that we are to communicate to others our knowledge of Jesus and his teachings. It is by doing good that we are to prevent our

light being hidden. That is a very important point indeed, for there are so many people who think that when they talk very piously they are illuminating their whole neighborhood. Whereas it is true, that if they cannot show good deeds to back up their preaching, they are a cause of darkness or evil, rather than a source of light. They are a stumbling-block to others, who judge the truth which they teach by their lives and reject the truth because it does not bear good fruit in them.

A man's beliefs may be all quite correct, and yet he may be a bad man. As James puts it, "Thou believest that there is one God: thou doest well: the devils also believe and tremble" (James ii: 14-26). In fact, except through our faithfulness there is no way in which we may let our light shine. No one will believe in what we say unless we back it up with practical demonstrations in the way of good deeds. We must begin reforming the world within our own heart; or rather, we must begin by driving the world out of our hearts. We can do good work for Christ only in proportion as our hearts are full of Christ; for the Christ life is the only force that is strong enough to overcome and recreate the world.

This brings us to the consideration of particular deeds by which we may better the world, and in the portion of Scripture chosen from Philippians ii: 12-16, you will find some hints on the subject. The Christians at Philippi had evidently carried their contentiousness into the life of the church, and Paul found it necessary to warn them against this fault as a practical denial of Christ's doctrines. And he puts forward the same reason for their acting rightly as Jesus set before his disciples, namely, that it was their duty to "shine as lights in the world."

One of the first things we must do if we are to better our world is to live as peaceably as possible with our neighbors. We should do all things, whether they be in the nature of home duties, of business, of church work, or of recreation, "without murmurings and disputings." We should be peaceable, and impel others toward peace by even giving up our rights. That is one way at least of bettering the world.

It is wonderful what one person, doing good, acting uprightly, and endeavoring to bring others into sympathy with what is good, can accomplish. There is no necessity for any splurge or ostentatious goodness. That, indeed, only detracts from good influence. A single person, living as nearly as he can up to the standards which Christ set, may do this without having it appear that he is doing anything very special or very great; he may win the respect of one after another of his fellows, and these in turn may take to imitating him and then to imitating Christ. He may thus in time give tone to the spiritual life of a whole town. There is nothing very showy about that kind of work. The men who do it are not usually the "big" men of the town. But self-effacement is a necessary part of the Christian's life. It is one of the means by which we are to let our light shine. Men will not reward us for such a spirit as they would if we were self-assertive and pushed ourselves to the front. But we must not look for reward from men, but from God, and He will richly reward those who, while they do good deeds, stand aside that He may have the glory. —Sabbath Reading.

Oh! this conformity to the spirit and fashions of a degenerate age, how it does fetter the hands of the beloved youth. —R. Jones.

The Prisoner's Pardon.

On "Thanksgiving day," 1887, there was a gathering in the chapel at the Massachusetts State prison at Charlestown. The Governor of the State was represented there by his wife and several invited guests, at the usual annual entertainment, at the close of which two of the prisoners—under sentence for life—were expected to be pardoned.

The exercises were proceeding in the usual manner, and some remarks were being made by the warden of the prison preparatory to breaking the seal of the official envelope to learn who had been selected as recipients of executive clemency; but the prisoners were in no mood for speeches, and the interest and attention became so intense that the warden could proceed no further, but at once opened the large envelope saying, "I know nothing of whose names it contains."

The first pardon read was for a man who had been there some sixteen or seventeen years, for an offence committed under the influence of strong drink. For years his life had been straight and upright as that of any man, but he now seemed to have no thought of a pardon. He heard his name read, without realizing that he was the man who was pardoned. But other realized it, for he had the confidence of the prisoners as an honest, faithful man, and when his name was announced half of them sprang to their feet, with cheers and hand-shakings, for the man who had received the pardon. He was taken by surprise. He struggled out of his place embarrassed and amazed. They called for a speech, he could only say a few words: "I wish you well, God bless you."

Then a silence fell on the crowd. Another name was to be called. A young man of less than thirty years, who had spent half of his life in prison—probably largely for the fault of his older brothers, one of whom since had become insane,—had been selected as a fit subject for pardon. When his name was announced there were cries, and,

"Three cheers for Chick, good for Chick, a tiger for Chick." His fellow prisoners lifted him out of his seat and passed him over their heads forward to the place of the warden, cheering and calling out congratulations and good wishes of all sorts until he stood before the warden, who said to him:

"Never do anything to prejudice the pardon of any man that is left behind."

"God helping me I will not," said the grateful prisoner, as he went on his way to liberty.

A pardon is a glorious thing, blessed to receive and more blessed to give; but if a pardon is followed by additional transgression, justice is dishonored and shame is cast upon the law. Hence the importance of persons who are pardoned doing nothing which shall intimate that sin is a light matter, or that they should "continue to sin that grace may abound."

Let those who know the joys of pardon be careful that they do not by their transgressions crucify the Son of God afresh and put Him to an open shame, but let them walk softly before God in humility and in fidelity, till they shall be welcomed to his presence, and shall see his face with joy and not with grief.—Common People.

I FOUND it easier to preach a hundred sermons than to conquer one evil passion. He who seeks to make his preaching and his practice correspond will have many sacrifices of natural inclinations to make.

John Yeardley and his Travels.

(Continued from page 142.)

"After leaving Montpellier, they continue the narrative of their journey as follows:—

"We lodged that night at Passanas, a dark Roman Catholic town. Inquiring if there were any Protestants, the chambermaid replied, 'Protestants! what is that?' When we had made our understand, she said there were a few, but they went to Montagnac to mass.

"11th.—We slept at Narbonne, an ancient town of 10,000 inhabitants. No openness to receive even a tract; the inquiry for a Protestant excited an evident bitterness in the reply.

"On the 12th, held our little meeting with our faithful friend Jules, in which ability was wanted to supplicate for the spread of Divine light over this benighted district. At nine o'clock we set out to make a Sabbath-day's journey: the wind extremely high and always in our face, which fatigued Nimrod [their horse] as well as ourselves. We dined at Lesengnan: of a Protestant in the place, yet we met with circumstance worth recording. Jules, who is very watchful to find out who can read, gave a few tracts to some boys in the stable-yard. When I went out," writes J. Y., "to see about our horse, several rather bright-looking boys followed me, asking for books. After ascertaining that they could read, I supplied them. This was no sooner known, than boys and girls came in crowds, soon followed by many of their parents. As our visitors increased, I ran upstairs to fetch my dear M. Y., and we embraced the opportunity to speak to them on the importance of religion. No doubt curiosity drew many to us, for we were a novel sight there, and the mingled multitude was not less so to us. Among our auditors was a messenger of Satan to buffet us. He was a good-looking man, who expressed a seeming approval of what we had done, saying we made many friends. We told him they were all children of the same Almighty Parent, and that there was but one true religion and one heaven. This observation drew off his mask, and he began to express doubts whether either heaven or hell really existed, and brought forward the threadbare argument of not believing what he could not see or prove. We asked him if he had a soul: he said he had. We asked him how he knew he had a soul, for he could not see it: he replied, he believed that he had a soul, but that his soul would die with his body. We then asked him why two and two made four: he said he could not tell, and yet acknowledged he was bound to believe it. The countenances of all around beamed with joy at seeing this darkling perplexed; and we did not shrink from exhorting him to repentance and faith in Christ, who died for him and for all men.

"On returning to our room the landlady entered with a fine-looking girl, for whom she begged a book. This opened our way to speak to her of things connected with salvation. She said,—“We have not much of religion here.” “Why so?” we asked. “Because the people do not like to confess to the priests.” “And what is the use,” said we, “of confessing to man?” “Because,” she replied in somewhat trembling accents, “we think it eases our consciences, for the priests are the appointed ministers to take charge of our souls.” “What,” we replied, “a man take charge of immortal souls! God never committed the power to forgive sins to man: Jesus Christ alone can pardon sins; He died to save us!” I shall never forget the countenance of this dear woman, which

seemed to express her long-shaken confidence in her spiritual guides. We exhorted her to come to the Saviour, who intercedes for us without the aid of man, and gave her a New Testament, which she said she would read.

"12th.—Went to Maux to sleep. The landlady was communicative: she told us that some travellers like ourselves some time ago had given her a New Testament, which she had lent about the village, together with tracts, and that she wished for more. We inquired if there were any persons in the village who would like to come to us for books. She soon sent us an interesting young woman, a schoolmistress, to whom on her entrance we presented some tracts. She regarded them with an air of thoughtfulness which seemed to measure the quantity to be taken by the price she would have to pay for them. When she found they were to be had gratis, her countenance brightened, and with it the brightness of her mind showed itself. On speaking with her of the responsibility of her profession, and the importance of imbuing the minds of children with just principles, she said, 'I am desirous of instructing the children in the religion of the heart. Religion,' added she, 'though a good thing, is badly put in practice in our church; the people do not like to confess to the priests, and there is a great desire for instruction and to receive books.'

"They saw again at the Inn at Maux the man who had opposed them at Lesengnan, and found him much better disposed than he had been the day before. He told them he had been a Romish priest, but being disgusted with the practices of the church, he had left it and joined the army: he promised to read the books they gave him.

"Our present mode of travelling (with our own horse), they continue, 'though somewhat slow, affords opportunities of endeavoring to do a little good, which we should miss in travelling by diligence or extra-post. It is curious and instructive to observe the various dispositions of the people in the dark places through which we pass: sometimes they are so fanatical as to tear a tract before our face; others receive them with joy. During a half-hour's rest for our horse at a village near Castelnau, my M. Y. made the acquaintance of an aged woman at the door of her cottage, who really did us good. On inquiring if she could read, 'It is my consolation,' said she, 'to read the Scriptures.' 'And we have great need of consolation,' we answered. 'Yes,' said she, 'I am a widow of near eighty years, and have had many cares; but I pray to God, and He grants me the consolation of his Holy Spirit, and if I confide in Him He will never forsake me.'

"Toulouse, Third Month 20th.—We arrived in this great and busy city on Seventh-day evening. Our first call was on the brothers Courtois, to whom we had letters of introduction from our Christian friends at Nîmes. They received us in a most cordial manner and were very open and communicative.

"On First-day morning, after our little meeting, we called on Professor F. Barnier; he was rejoiced to see my M. Y., whom he knew at Congenies twenty years ago. He was then a Roman Catholic; indeed, in name he is not changed; but he is become very spiritually-minded, and much attached to Friends and our principles, believing them, as he said, to be the nearest in accordance of any with the doctrines of the New Testament. He has been, with his wife, several times to our hotel, and we feel sweet unity with his quiet exercised spirit. His

situation here is important, having a boarding-school for the children of Protestants, with a few Roman Catholics, his piety and sincerity securing to him the confidence of both parties, which is matter of wonder in this day of religious conflict. He is one of those characters, more of whom we are desirous of finding; one who wishes rather to enlighten than to censure the dark prejudices of men."

(To be continued.)

She Knew a Way.

A TRUE STORY.

The sun had not quite climbed up the shoulder of Humpback Mountain, but it was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and chirped, and tuned their voices up and down the scale, to be ready for their part in the chorus.

In the small, sunburnt cottage, half-way up the mountain, a little curly-headed child stirred and cheered too. She had gone to bed in the early twilight, and now she was tired of sleep, and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, git up and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

With nimble fingers the child fastened the few scanty garments belonging to her, and ran out on bare brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow and her breath come quickly.

"Now," she said to herself, "I will gather the eggs for mammy, and s'prise her. I won't go for no basket, I kin jist git 'em in my dress."

Away she sped to the chicken house. It was a low-roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered-up lap when she saw a large mottled rattlesnake stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not looking at her, in fact; and even Jess's terrified scream did not rouse him. Fortunately, she did not move, and in a moment her father ran to her help.

Peering in through a crack in the roof, the man not only saw the snake lying in front of the child, but a second one, its mate, stretched out behind her. It was impossible to kill them both at once; if he struck either, the other one would certainly bite the little prisoner. What a moment of horror!

"Jess," he said hoarsely, "keep as still as the dead, and listen to me. I've got to take off the roof, and lift you out of this here coop. But if you move, you're gone. Can you hold still?" The little face was white with terror, and at first no sound would come to her lips. Then she said faintly:

"All right, dad; I've thought of a way to keep still."

The man and his wife quickly unroofed the slight building, making as little noise as possible, and then, climbing out on the chestnut limb that overhung it, Jess's father let down a rope, and drew her up, like Jeremiah out of his dungeon, by the arm-pits.

The snakes were promptly killed, and the child sat white and trembling on her mother's lap in the cabin's doorway.

"You're a fast-rate soldier, Jess—that's what

you be," said her father proudly. "How ever did you manage to keep still?"

"I just shet my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat startled.

Jess nodded.

"They're teaching me some Bible verses at the chapel," she said, "and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next First-day, Jess found, to her delight, that her father was going with her down the mountain to Zion Chapel.

"Are you 'traid I'll meet up with more snakes, dad?" she asked.

"Not so much that, though you might," he answered. "I'm going to learn the rest of them verses 'bout God not letting your foot be moved."

And when he heard the very first verse of that beautiful Psalm—"I will lift up mine eyes unto the hills, from whence cometh my help"—the mountaineer nodded:

"Ezzactly," he said, "that's just the one for me."

But he has gone farther on now, and is learning the deeper, sweeter lesson of the next verse, "My help cometh from the Lord, which made heaven and earth."—*Elizabeth P. Allan in S. S. Times.*

England in the Soudan.

The following extracts from a letter from Sir Wilfred Lawson to the *Manchester Guardian* last week contain a timely protest against the vindictive spirit that has found expression in regard to Khartoum:—

"A little while after the Indian mutiny the late Lord Elgin said: 'I have seldom, from man or woman, since I came to the East heard a sentence which was reconcilable with the hypothesis that Christianity had ever come into the world.' In view of the state of public opinion in England touching our proceedings in the Soudan, one is inclined to think that the moral tone in the West is no better now than it was in those days in the East. We literally revel in the slaughter of our fellow-men. A few thousand massacred last Good Friday at the Atora filled Englishmen with joy during the holy Easter season, and whetted our appetite for what has followed on a larger scale at Khartoum. The reports indicate that there our perfected machinery of slaughter has been effective in mowing down some 10,000 or 12,000 men who were fighting for their country, and in wounding a still larger number, who at this very moment are lingering on the holes and hiding-places into which they have crept to die.

"Such are the glorious doings for which bishops are thanking God, poets are writing impassioned sonnets, and over which almost all our able leader-writers in the press are waxing more or less hysterical with delight. The battles and the disasters and fiascos which have taken place within the last sixteen years connected with Egyptian affairs need not be recapitulated; they are fresh in everyone's memory. Surely the time has come when this nation should think seriously of what it means by its 'foreign policy.' It is the fashion now to talk of the policy of 'the open door.' The one idea seems to be 'money, money, money.' It is to secure gain by force instead of by honest dealing that we keep up our enormous armaments. Lest this statement should be contradicted, I give my au-

thority, the Chancellor of the Exchequer, who said this year in his Budget speech: 'In the British Empire we spend £26,000,000 on our navy and £37,500,000 on our army, a total amount of £63,500,000.' A little later in the speech he explained that the real object of our naval and military expenditure was 'for pushing and promoting our trade throughout the world.'

"Sir M. H. Beech is one of our ablest statesmen. Let us never forget this statement of his, proving that all our armaments are kept for the sake of money, and the taking of money by force is generally called 'plunder.' For myself, these massacres fill me with shame and disgust, for, although I am almost afraid to confess it, I still have some for the teachings of the New Testament. Not very long since, when the Sultan thought fit to massacre certain Armenians, England rang with indignation. Especially was the 'Nonconformist conscience' aroused. But I do not hear much condemnation from ministers of any persuasion of the massacre of Derwishes by England. Still I think the divines, poets, and the press-writers will find out some day or other that the moral law is as binding on an English Government as it is on the Sultan, and that somehow or other all those who fly in its face will sooner or later suffer for so doing.

"I shall be told that the Khalifa's government was atrocious. That probably is true, but that was never given to us as the reason for going to Khartoum when the matter was discussed in the House of Commons. Then there is the cry about 'avenging Gordon.' I say at once that such a cry is one that is unworthy of even a low-class heathen. Those who raise it are doing their very best to discredit Gordon and his work. I wish that some of the bishops, instead of glorifying the massacres and thanking God for them, had preached a sermon yesterday on the text, 'Vengeance is Mine.'

"I am willing to incur contempt and blame in making an honest and earnest protest against a policy of injustice and inhumanity which appears to me to be a disgrace to this country, and which, I also fear, will sooner or later end in some great national disaster. Yours, &c.,

—WILFRED LAWSON.

Selected for "THE FRIEND."

Why Am I Not a Christian?

1. Is it because I am afraid of ridicule and what others may say of me?
"Whosoever shall be ashamed of me, and my words, of him shall the Son of man be ashamed."
2. Is it because of the inconsistencies of professing Christians?
"Every man shall give an account of himself to God."
3. Is it because I am not willing to give up all for Christ?
"What shall it profit a man, if he shall gain the whole world, and lose his own soul."
4. Is it because I am afraid that I shall not be accepted?
"Him that cometh to me I will in no wise cast out."
5. Is it because I fear I am too great a sinner?
"The blood of Jesus Christ cleanseth from all sin."
6. Is it because I am afraid that I shall not "hold out"?
"He that hath begun a good work in you, will perform it until the day of Jesus Christ."
7. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for the knowest not what a day may bring forth."

8. Is it because I am trying to save myself by morality, or in any other way of my own?
"There is none other name under heaven given among men, whereby we must be saved."

9. Is it because I do not clearly see the way to be saved?
"Repent ye, and believe the gospel." "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

FOR "THE FRIEND."

ALONE.

Alone with Jesus, on life's rugged pathway,
He holds my trembling hand,
And guides my feet, though oft they slip and falter,
Toward the sunset land.

Alone with Jesus, when the storm-clouds gather;
He stills the rising fears,
And quiets all my anxious cares and strivings,
And wipes away my tears.

Alone, Oh, Father, leave me not to wander
This toilsome way, alone,
Or else, I fall to find the narrow opening
That leads me to my own.

My own, among the many glorious mansions;
A dwelling for the blest,
A home, beyond our utmost comprehension,
Of joy and peace and rest.

E. F. P.

The Bible in Spain.

One day a colporteur entered the village Montalborojo, in the province of Toledo, in Spain, and offered his goods for sale. Among others he also sold a large Bible. Already the priest had been informed of the transaction. He rushed out of the church standing in the market-place, swiftly approached the colporteur, tore the book out of the buyer's hand, cast it upon the ground and angrily exclaimed: "These books of the devil shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man, causing him to flee, thankful to escape with his life.

Six weeks later the colporteur was again on the road leading to the self-same village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment the very first man he met at the gate detained him with the question, "Are you not the man who sold the Bible?"

With fear and trembling he was tempted to deny it, but wishing to be truthful, scarcely above a whisper, answered,

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book," was the amazing reply. In his utmost astonishment the man inquired,

"Are you not the self-same people who only a few weeks ago cast stones at me and drove me out of your village?"

"Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your books."

This was how this change was wrought. A speculative merchant of the village picked up the book in the market place, concluding that the paper might be used. Accordingly, leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every but in the village.

A Spaniard is always willing to learn something, which proves encouraging to carry on the work. Wherever night schools are commenced, young and old flock thither to learn the chief elements. They realize the power in knowledge and desire to regain that which was denied them by priestly craft. Since the revolution in 1868, the nation has made remarkable progress, and while there are many cases in which the heads of families are unable to read, a large number of the younger generation is able to do so.

And so it was that when the leaves of the Bible, with its clear print, were scattered throughout the village, the pages were eagerly scanned, and who can describe the impressions made by the sacred words and the beautiful descriptions upon the simple Castilians? We know full well how Luther was filled with joy when he, in the cloister at Erfurt, read for the first time the story of Hannah and Samuel. Thus the people read the wonderful tidings of the Saviour's birth, the parable of the good Samaritan, and what impressed them most of all, the sufferings and death of Jesus Christ, never before related to them. Then one by one the people came to be merchants, requesting additional stray leaves to satisfy their thirst for knowledge concerning the Bible. They prayed to God that the seller of this book might return. The joy of the man who heard this wonderful tale may well be imagined. In less than two days he had disposed of all his books and was even compelled to carry some time longer in order to teach the people the way of salvation through Christ our Lord.—*The Lutheran.*

Peculiarity Inevitable to the Christian.

"Be not conformed to this world," said the apostle, who knew that the fashions and customs of it are vain and pass away. To a mind disposed to avoid the very appearance and approaches to evil, this text is alone sufficient to induce a hesitation, a scrupulousness or tenderness; knowing that for every idle word he must give an account, and that every thought must be brought into subjection to Christ. But these liberties, who would think their own thoughts, and choose their own ways and words, and also wear their own apparel, would shuffle from it and fritter it away, bending it to their own wills. Whereas the spirit of Christianity testifies, and has ever testified, against such things, not only among Friends, but more or less, and in different ways and degrees, wherever sufficient clearness has been arrived at, even from the earliest ages.

Picture to thyself any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self-denial to all branches of their conduct, and endeavoring to follow that exhortation, "Be ye holy in all manner of conversation;" and whatsoever ye "do in word or deed, do all to the glory of God," etc. Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their own hearts' lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be "a peculiar people," a singular people, a very simple people—their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally contrary to the generality of those around them?

According to that striking passage in one of

the Apocryphal writings, setting forth the language of the ungodly respecting the righteous, so will it be respecting such a people or person as I have described; "He is not for our turn, he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous unto us even to behold; for his life is not as other men's, his ways are of another fashion." Indeed, it has never been any wonder with me, that a people gathered and settled and preserved, as I have hinted at, or as Friends were, when they found themselves estranged from the world at large, and eccentric through this process of following their convictions of duty, should value this their privilege, and these outward badges, which tend to keep up this desirable distinction and separation from the world's spirit.

But they never set up a rule as to dress, or any particular color, cut or fashion, on the same footing as the livery of the monks, or religious orders of the Papists, etc., they only left off their ornaments, and such things as were a burden to them as unnecessary and unsimply—it was the ever changeable tide of fashion, which did the rest, and in time caused their dissimilarity and strangeness to appear. But as to the bare assertion that George Fox and the early Friends would have changed with the times, it is a conjecture which has its origin in the mere caprice and inclination of those who say so; and the contrary may be as flatly and broadly asserted upon far stronger grounds, even upon the actual facts of the whole tenor of their dissent, as exhibited in their lives, and especially in their writings.

The common consent spoken of, is the very conformity they objected to, a consent of worldly men, upon worldly principles; not the consent of men redeemed from the earth. On the other hand, all that have ever rightly given up to make a plain appearance, and to speak the plain language, &c., have done it on the very same sound ground, and not merely because George Fox and others did it. They, the truly convinced, have continued to feel on the subject as he did; and though the instances are rare, as the mercy is great, and the work marvellous, and no light and superficial one, such instances are yet from time to time occurring; they are the result of cleansing the inside of the cup, that the outside may become clean also.—*John Barclay.*

Mallets and Chisels.

The Monmouth battlefield in New Jersey was a while ago the scene of a memorial service, and a statue which is to mark the spot hereafter was unveiled. I was much impressed with some statements which I saw in regard to that statue. The block of stone from which it was chiselled weighed, if I remember the figures correctly, thirteen tons, and the statue itself, when finished, six tons. That means that seven tons of material, which the artist regarded as superfluous, were chipped away before the statue stood forth in its purity and perfection.

What a type of human life, what a likeness of character-building, what a similitude of the work of the divine Artist, who being himself made perfect through suffering, perfects us through painful processes!

I take up a spall from the pile of rubbish and compare it with the stone of the statue itself. To my dull eyes, it appears of the same texture and of equal goodness. Why was it

chipped off? Why was I robbed of that joy, so pure so large, so intimately connected with my very being? Ah, the divine Artist saw with clearer eyes. He knew it was to be a deformity instead of an adornment, and He removed it ruthlessly, as I thought, and to my great pain and sorrow. As I now look back at the painful experience, there comes to me a somewhat better understanding of the enigma. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Perhaps I shall learn one of these days to receive his chastenings "joyfully" as I recognize in them the tokens of a Father's love.

Yet God's mallets are heavy and his chisels sharp, but the hands that hold them and use them are hands of unerring skill. Many a hard blow will fall, but not one too many, nor of a force one feather's weight too great. I shall be hurt, but I need hurting. I shall have tons of conceit, tons of self-righteousness, tons of superfluity cut away from me, but all this awful weight, if not removed, would sink me in perdition. I shall be fashioned finally into a vessel fit for the Master's use. I shall be hewn, and squared, and bevelled, and engraved gloriously. I shall be a lively stone, precious, chosen of God, built into a spiritual temple, acceptable to God by Jesus Christ. Not a line of needed grace, not a shape of requisite beauty, will be wanting. Every spot will be cleansed, every wrinkle will be removed, every deformity will be taken away, for I am going to a place into which nothing that defileth can enter, nothing that is offensive can come.

If this is so, and it is, then why should I not welcome the needed preparation? Why should I shrink, and scream, and dodge as the blows and the sharp cuts separate from me the weights and excrescences which are my disfigurement and my impediments? O merciful Father, open my eyes that I may see what is back of this present affliction, this evil of the passing hour, this thing which seems sorer than I can bear! Let me recognize that I am being delivered, not broken to pieces; redeemed, not ruined. So shall I be led to praise and rejoice in even the mallets and chisels of my God.—*Christian Weekly.*

THE FIGURE 3.—Our readers, fond of mathematical problems, will find in the figure 3 some mysterious and unaccountable properties, not to be found in any other numeral, that will afford them considerable amusement as well as instruction in the long winter evenings if they wish. To begin, when any number is multiplied by three or any multiple of three, as six, nine, twelve, etc., the separate figures in the result, if added together, give a total of three, or a multiple of three, thus:

4 multiplied by 3 gives 12, and 1 and 2 are 3.
5 " " by 3 " 15, " 1 and 5 are 6.
17 " " by 9 " 153, " 1 and 5 and 3 are 9.
22 " " by 12 " 264, " 2 and 6 and 4 are 12.

Another noteworthy property of the number is that when thirty-seven is multiplied by three, or any multiple of it up to nine times—that is, twenty-seven—the result consists of three same figures, thus:

37 multiplied by 3 gives 111.
37 " " " 6 " 222.
37 " " " 9 " 333.
37 " " " 12 " 444.

Peculiarities of this kind make 3 a remarkable digit, even mathematicians admit.—*Morning Star.*

SUMMARY OF EVENTS.

UNITED STATES.—The Government of the United States has notified Spain, through the French Embassy, in answer to an urgent request for a postponement, that the date for the evacuation of Cuba shall not be deferred beyond First Month 1st, next.

At a meeting of the Peace Commission on the 16th inst., the Spanish Commissioners presented a long document in answer to the American argument which had been submitted. The Spaniards reaffirmed the position which they have assumed against the discussion of Spain's Philippine sovereignty. Arbitration is proposed on the construction to be placed on the words "the control, *dispositi*o and government."

The new points laid down by the Spanish Peace Commissioners are that they cannot permit the proposition to be raised as to the authority of the Spanish Government to pledge the resources of the Philippines to meet the Philippine loan, and that they could not permit an accounting of the method in which the production of this loan had been expensed. A Washington despatch says there is reason to believe that the Spanish purpose is to conceal enormous defalcations by the Spanish officials who have governed the Philippines since the issue of the loan.

At the meeting of the Peace Commissioners in Paris on the 17th inst., the American declaration that the United States must have the entire Philippine Archipelago, and for a treaty of cession tendered to Spain \$20,000,000. Eleventh Month 26th is fixed as the date on which a definite response is expected to that proposition and all other subjects in issue. It is also stated that the United States will offer to buy one of the group of the Caroline Islands, for a cash payment.

Captain McAlla has sailed to the Navy Department from Nassau, New Providence, that it will be a hopeless task to expect to save the Maria Teresa. In this opinion Hobson and other experts agree. The vessel is in a dangerous position, and has begun to break up.

The Michigan Supreme Court has given a decision which in effect declares a boycott to be unlawful and unavailing menace, intimidation and coercion.

Negotiations on the proposed reciprocity treaty between the United States and Great Britain relative to the British West Indies have come to a halt, with no present indication that the treaty will be concluded in the near future.

In connection with the recent race riots in the Carolinas, Booker T. Washington makes the following pertinent remarks:

"It may be said at this time, that the effort to put the negro in the ranks of the colored people is a pretension to exercise the right of franchise has not been a success in those portions of our own country where the negro is found in large numbers. Either the negro was not prepared for any whole exercise of the ballot as our recent amendment to the Constitution contemplated, or the American people were not prepared to assist and encourage him to use the ballot. In either case the result has been the same. In my mind there is no doubt but that we made the mistake at the beginning of our freedom of putting the emphasis on the wrong end. Politics and the holding of office were emphasized, and not the exercise of any other interest, and we accepted responsibilities which our experience and education had not fitted us to perform with success and credit. To my mind the past and present teach but one lesson—to the negro's friends and to the negro himself—that there is but one way in which there is but one to the colored man, and that is for the negro in every part of America to resolve from henceforth that he will throw aside every non-essential and cling only to essentials—that his pillar of fire by night and pillar of cloud by day shall be property, skill, economy, education and Christian character."

The anti-cigarette law in the State of Tennessee has been declared constitutional by the State Supreme Court. The scarcity of water in some of the California mining counties has caused a suspension of placer mining, and will reduce the output in some quarters almost 50 per cent.

A great strike of high grade gold ore is reported near Snow Shoe Pass on the Warren trail, twenty miles south of Florence, Idaho.

The peanut crop of the United States for the present year will hardly fall short of 4,000,000 bushels. Most of the crop is grown in North Carolina, Virginia, Tennessee and Georgia, although some States share in making it to some extent. Prior to the war the peanut crop barely aggregated more than 500,000 bushels.

The Washington Star says: Washington sees just now a little wonder of the world in the form of a

most phenomenal growth of several edible species of mushrooms. This wonder can be found on the island in the Potomac, on the south side of the bathing beach and west of the long bridge. The rich soil made in recent years by the dredging of the river has produced a luxuriance of growth of fungi that can probably not be seen anywhere else, and if they continue to increase in the ratio they have done these last few months we may venture to state that the entire island will soon be the seat of a mass of edible mushrooms.

The shipment of deciduous fruits from California the past season amounted to 4500 carloads, a falling off of 550 cars compared with last year.

A Denison, Texas, despatch says that "the most destructive prairie fire ever known" is devastating the Indian Territory; that the damage will run up into the thousands of dollars and that the dry spell is jeopardizing the entire wheat belt of the Territory. Thousands of acres of land in Brown, Rock and Dakota counties, Nebraska, have been swept by prairie fires, and much grain, many barns and several houses destroyed. In Gregory, Todd and Tripp counties, South Dakota, the range is on fire, and many cattle are reported lost. Settlers are fighting the flames with poor success.

Says the *Chicago Record*: Bicycle managers say that Western men have longer legs than Eastern men, and the wheels shipped west of the Allegheny Mountains will average at least two inches more in height than those sold in the East.

Deaths in this city last week were reported to number 414, which is 17 more than the previous week and 75 more than the corresponding week of last year. Of the foregoing 207 were males and 207 females; 50 died of heart disease; 49 of pneumonia; 43 of consumption; 23 of diphtheria; 23 of old age; 16 of apoplexy; 14 of cancer; 13 of inflammation of the stomach and bowels; 13 of nephritis; 13 of inanition; 13 from casualties; 12 of convulsions; 11 of bronchitis; 10 of Bright's disease; 10 of inflammation of the brain and 9 of typhoid fever.

MARKETS.—U. S. 2's, 98½; 100; 4's, reg. 111½; coupon, 112½; new 4's, 126½; 127½; 5's, 112½; 113; 3's, 105½; 105½; currency 4's, 102½ to 103.

COTTON was quiet and unchanged on a basis of 5½c. per pound for middling uplands.

WHEAT—Winter, bar, in bulk, \$13.75 a \$14.50, and spring, 14½, \$15.50 a \$14 per cent.

FLOUR—Winter super, \$2.25 a \$2.50; do, extras, \$2.65 a \$2.90; Pennsylvania roller, clear, \$3.15 a \$3.35; do, do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.60; do, patent, \$3.60 a \$3.85; spring, clear, \$3.10 a \$3.35; do, straight, \$3.35 a \$3.50; do, patent, \$3.50 a \$3.75; do, clear, \$3.25 a \$3.50; do, straight, \$3.50 a \$3.75; do, patent, \$3.75 a \$4.25. RYE FLOUR—\$3.10 per cent. for choice Pennsylvania. BUCKWHEAT FLOUR—\$2.00 a \$2.10 per 100 pounds as to quality, for new.

GRAIN.—No. 2 red wheat, 71½ a 72c.
No. 2 mixed corn, 37½ a 37c.
No. 2 white oats, clipped, 32½c.

BEEF CATTLE.—Extra, 41½ a 42c; good, 41 a 41½c; medium, 41 a 41c; common, 38 a 40c.

SHEEP AND LAMBS.—Extra, 41 a 41c; good, 41 a 41c; medium, 38 a 39c; common, 29 a 31c; lambs, 41 a 41c. Choice Western, 39 a 41c; other grades, 41 a 41c.

FOREIGN.—The London Standard says in indicating that Manchester is regarded in France as indicating Great Britain's desire to discuss and settle all questions pending while she is in a state of preparedness to exert pressure in support of her views.

During the last four years 9000 acres of hop land in England have gone out of cultivation.

About twenty new books are published daily in Great Britain.

There are six schools in Ireland where Irish is taught.

Alfred Dreyfus, the Devil's Island prisoner, has been informed of the revision proceedings in his case.

Almost all the Madrid papers have reported the military proceedings at Paris, expressing their belief that the United States will decline arbitration and urging the Government to yield quickly, since it is impossible for Spain to renew the struggle or to expect European aid. The United States, however, because it would be better to cease wasting money and to concentrate attention upon Spain's domestic affairs and the restoration of her finances.

Admiral Devey has informed the Washington authorities that the entire island of Panay is in possession of the insurgents, except Iloilo, which is defended by 800 Spanish troops. The island of Negros has declared independence and desires American protection.

Admiral Devey has contracted with a Hong Kong

firm of wreckers to raise three of the Spanish war vessels sunk in the battle of Manila. They are the *Isid de Cuba*, *Isid de Luzon*, and *Don Juan de Austria*. Two Spanish cruisers sunk at the battle of Manila have been floated and docked at Cavite.

Of late years the individual consumption of wheat has almost universally increased. In Scandinavia it has risen 100 per cent. in twenty-five years; in Austria Hungary, 80 per cent.; in France, 20 per cent.; while in Belgium it has increased 50 per cent. Only in Russia and Italy, and possibly Turkey, has the consumption of wheat declined. In 1871 the bread eaters of the world numbered 371,000,000. In 1881 the numbers rose to 416,000,000; in 1891, 472,000,000, and at the present time they number 511,500,000.

The Russian meteorologist, Professor Woezko, calls attention to the almost uninterrupted sunshine the prevails in winter in the region of Siberia. He thinks it would be an ideal place for consumptive and for raising plants under glass.

Japan has 75 cotton mills.

Some wonderful stactite caves have recently been discovered eight miles from Krusendorf, in the Transvaal.

In spite of the strictest precautions, the South African diamond companies lose over \$2,000,000 a year by the theft of jewels.

A despatch dated Eleventh Month 20, from Yaquina Ore, says: Additional particulars of the wreck of the British ship *Albatross*, Captain Charles McBride, from Tacoma to Cape Town, Fifth-day morning, five miles south of Alsed, were brought here by a correspondent of the Associated Press, who went to the scene. Twenty-three lives were lost, including all of the officers of the ship, and only three sailors survived to tell the terrible story of the wreck.

Mexico has more than 7000 miles of railroads. Thirty-eight of the railways are subsidized by the Government.

Brazil is now the principal coffee producing country of the world. In 1895 the crop was estimated at 7,000,000 bags.

The miners in the Knob Hill mine, at Greenville, British Columbia, have crossed out the ledge and demonstrated that the great ore body is 134 feet wide. The ore will average \$20 per ton, chiefly in copper. Mining men say it is the greatest copper mine in the world.

Another expedition to Labrador, from Halifax, was being arranged by Captain Marvin, who was one of the parties prospecting there last summer. A mail steamer will be taken North instead of a sailing vessel, and the interior will be thoroughly prospected for mineral deposits. Halifax capital is behind the scheme.

A Grand Trunk express train and a freight were in collision at Murray Hill crossing, two miles west of Trenton, Ontario, early in the morning of the 15th inst. Eleven persons were killed, including the engineer and fireman of the passenger train, and a dozen or more seriously injured.

NOTICES.

Receipts for Dukhoborski Fund for the week ending Eleventh Month 22nd, 1899.

S. B. \$5. Cash \$1. Wm. Evans, Treas., 252 S. Front St., Phila.

WANTED.—By a Friend, a position as companion and to help with light housekeeping. Address with full particulars.

"G," office of THE FRIEND.

CORRECTION.—In last week's issue, in calling attention to "The Recent Calamity of the Sea Islands," by lack of punctuation, the name of Ellen Murray, was made to read Ellen Murray Frogmore—the latter being her postoffice address.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.23 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school by telegraph, west Chester, Phone 85.

EDWARD G. SMEDLEY, Supt.

DIED, at his residence in West Chester, Pa., Eighth Month 18th, 1899, CHARLES L. WARNER, in the seventy-sixth year of his age; a member of Birmingham Monthly Meeting.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street

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Former Liberty.

In 1801 owing to the scarcity of provisions in Great Britain and Ireland, prices were so advanced that many even in the Society of Friends in those countries were reduced to very trying circumstances for want of the necessities of life. Those facts becoming known in America, a substantial aid was rendered by members of Philadelphia, New York and New England Yearly Meetings in a princely subscription of upwards of forty thousand dollars—a large sum for that day—which was remitted to England and distributed by a committee of the Meeting or Sufferings of London Yearly Meeting. From his subscription 2,150 members of our Society in Great Britain and a considerable number in Ireland were relieved. A small portion of the aid was applied for the relief of persons not members. V.

Is Our Trusteeship Lapsing?

Said a clergyman in Ireland: "The doctrines of communion, inspiration and revelation, which he world is not yet prepared to receive, were given to the Society of Friends in trust."

But if as individual members we fail to be exercised in these as experiences, and content ourselves with merely handing them on as doctrines, our Society will fail of its trust, and new trustees will be appointed. "Take therefore the talent from him and give it to him who hath ten talents."

It must be living witnesses, and not ancient texts, that show real communion, inspiration, and revelation as present facts, if men are to believe and receive our testimony. Any talk about what ancient Friends held, that modern Friends are not a practical demonstration of, falls to the ground as doctrine that is now-a-days a failure. These doctrines will gather believers, as they are shown to have gathered us into their experience and power.

The effectual argument against an erroneous

baptism will be the living baptism of the Holy Spirit; the right cure of a formal communion is the true communion; the best way of proving Divine inspiration is to come under it and be an instance of it. A society that can fortify its doctrines by Scripture and not by present living epistles, must expect to be fading out. The kingdom of God is not in word, nor in sound doctrines essential as they are, but in power. Our predecessors in the Truth cannot give us of their oil. But they admonish us to go to them that sell, as they did, and buy for ourselves. If we are to have a future it must be something more than a memory. For us to live must be Christ. We must be living reproductions of the same communion, inspiration, revelation, and image of Christ for our day, of which those sons of the morning were products in their day. Our recourse is not to them, but to their Fountain. "And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

Ministry After Meeting.

"Words are for others, not for ourselves, nor for God; who hears not as bodies do, but as spirits should."

This language of William Penn has been brought to mind on seeing the following extract from a letter received a few days since by a Friend in Philadelphia:

"On the afternoon of a beautiful First-day in last May, my sister and I, while visiting in Philadelphia, went to the Friends' meeting-house in Washington Square, and you, seeing that we were strangers, greeted us most cordially, and told us much that was deeply interesting. The saying that most impressed me was that of a Friend who was travelling in Russia, and it was something like this: 'When the soul wishes to commune with its Maker, it needs no words: for there is that which was before words were, and which will be long after words shall have ceased their office.' That has been very helpful, not only to me, but to many persons to whom I have told it."

Being desirous of learning more particularly of the authorship of those words, she was answered that Daniel Wheeler (according to the statement of one supposed to be well acquainted with him), when serving in Russia under an appointment of the Emperor to superintend the drainage of lands, was accustomed to observe a season of retirement at those times of the week in which he had attended his meetings for worship when in England. On one occasion a nobleman asked him how persons could be satisfied to go time after time and sit in silence;

when Daniel Wheeler replied that there was "that which was before words were, and would be after words had their service."

"A word in season, how good it is." And it is a word in season, only as it is in the power which was before words were. The swift witness of this power is brought to bear often on very incidental occasions, and the brief word thus put forth may be largely effective in proportion to its brevity. By abiding in this Vine of power and life the preacher of the word "in season, out of season" often finds those words most in season which are out of stated seasons for preaching; most in season when most incidental and, to men's view, accidental. But droppings of the sanctuary are always in season, coming as it were by surprise to talker or to hearer in the midst of any day's business—so only that they are spontaneous from the Life, and not dragged in by our own strength. When persistently injected into common conversation, however unseasonably, they seem sometimes pushed in defiance of Divine openings, so that in forced audiences ("in name which is above every name") is the less honored the more vocally repeated.

Through a word dropped in simplicity in a Divine opportunity the hearer may be quickened in his soul. Through the same word forced in a human opportunity he may feel simply "nagged at," and repulsed from an openness to the Truth. But it was Divine Wisdom who said: "I have yet many things to say unto you, but ye cannot bear them now." He was and is observant of seasons when his word would not be thrown away. And were disciples more closely abiding in the same wisdom, he could the less say: "The zeal of my house hath eaten me up."

We do not, however, pronounce that alone to be a "season" which would be acceptable to men for the hearing of a Divine suggestion. True seasonableness is the living authority for the time being. And wherever there is that authority for a service, there is a way for it in men's acceptance, or on prepared soil, where there may appear to be no way. The one index of seasonableness is the witness of the Spirit, in whatever time of day, stage of business, or topic of conversation. So that the "out-of-season" preaching is often most effective, as being that which is least suspected of being preaching, but is an incidental expression, look, act, or word of life through a Christian charged with life.

The gospel is quick to preach itself in its living votaries; but they are not living when not willing that the gospel should preach through,

by, and in them as dedicated instruments, "in season, out of season."

But we must quote further from the words of the same visitor to Orange Street meeting, as follows:—

"I often wish we might [in the Presbyterian church] be allowed a greater portion of the service for quiet communion, and a waiting for the power of the Spirit. . . .

"So many times into the midst of my busy life there has come, like a glimpse of heaven, the memory of that sunny First day afternoon in spring, with the sweet, silent service, and the faces of the worshippers on which the peace of God was written. Nor has your and your friend's hospitable interest in my sister and me been forgotten."

There ought to be more of such after-meeting service of attention to visitors, or to attenders not members, or to attenders who are members; who often need to be met by such as are alive to give "a word in season to him that is weary;" or to be saluted by any who have a kind feeling. The lonely and obscure may be those who are most retiring, who are earliest to get out of sight, but whose hearts would be encouraged by a welcome. Complaints sometimes come abroad that this or that individual has attended a meeting for so many months or years without being spoken to. But on inquiry it usually appears that they have left the premises immediately after meeting, or kept themselves in the back-ground, or not shown an openness to be accessible. There is a prevailing desire with those who sit as fathers and mothers in most of our meetings not to pass anyone by unnoticed. But gifts for meeting strangers vary in different persons; and their progress from the official seats in the meeting out towards the front, is very usually interrupted by their friends who have something longer or shorter to converse about; and so those who may be yearning for attention have often slipped away before older Friends reach the gate. It is well for us to consider when meeting concludes, that our time does not belong to those who can see us on meeting affairs at other times in the week; but it rather belongs to the stranger within our gate, and to those whose only opportunity it then is to be met by us. A gathering effect would be more manifest in some meetings by a more gathering spirit after meeting, and by a preference of the stranger and the lowly to our usual associates. "Be not forgetful to entertain strangers."

We count no man a Christian because he knows the facts of the gospel history or assents to the doctrines of the apostolic teaching. He is a Christian only in so far as his life is one which exhibits a prevailing purpose to do the will of the Father in heaven.

The knowledge which the world hath, of what the prophets and apostles spake, is a fleshly knowledge; and the apostates from the life, in which the prophets and apostles were, have got their words, the holy scriptures in a form, but not in the life nor spirit that gave them forth.—*George Fox.*

Social Influence.

No one denies that there is much in human nature, as it exists, that demands repression. There is selfishness to be curbed, hatred, envy and malice to be subdued, intrusive curiosity to be stifled, and a critical, fault-finding and complaining spirit to be held in check. These are difficult tasks to accomplish, even where the desires to do so are aroused; and in other cases they are well nigh impossible. The law, of course, takes no cognizance of such faults; exhortations and advice are seldom efficient in correcting them; and if they have been suffered to grow in early life, they may be ineradicable.

It is just here that society, without attempting any thorough work of reformation, comes in to give such foibles a very sensible check. She insists, for her own protection, that some good degree of restraint be put upon the expression of whatever tends to the general discomfort. She will not allow the cordiality, goodwill and friendliness which form the pleasure of social intercourse to be sacrificed; and those who decline to make this concession to her demands must forfeit her privileges. Thus the man who seizes the best place, and appropriates the best things, regardless of others, who is rude and violent in his manners, and openly selfish in his actions, is soon ruled out of good society. He who carps and cavils and criticizes and complains, is left to his own devices; and he who intrudes upon privacy, or ridicules, jeers and scoffs at his neighbors, soon finds that his presence is a signal for general departure. These people are contributing pain instead of pleasure to the common fund, and are, therefore, simply left out, as undesirable members of any refined social circle.

It may be said that this is only the froth on the outside of character, which leaves the character itself untouched; that the selfish man will be selfish still, though he learn to hide his real self under a mask of courtesy and suavity; that envy and jealousy and malice and discontent will still thrive, although forced into silence by some stronger motive, and that the same motive is equally efficient in inducing men to assume virtues which they do not possess, and to counterfeited feelings which they never experienced. Supposing for the moment that this were so (which, however we cannot admit), even then it would be a great gain to have these objectionable characteristics reduced to silence. If a man must be selfish and malicious and envious and critical, how much better that he should at least cease to pour out the bitter stream upon his fellow men, poisoning their happiness and marring their lives! By what right does he give voice to sentiments and feelings that annoy or wound his neighbors and friends, without producing good to any one? Surely silence, not speech, is incumbent upon him, as long as his spirit furnishes no better source from which to draw his words! And the society which demands this reticence is to be commended as a valuable contribution to the general peace and welfare of the community.

Yet, as we have said, it is not true that such restraint is useless to character itself. Every thought and feeling is strengthened by expression and weakened by silence. Let a man who is internally in a passion of rage succeed in maintaining absolute silence, and he has done much to subdue the passion itself. Should he persist in this course, he will find that it will have less hold upon him, and possibly in time it may lose all power. One who is fretful,

nervous, impatient and discontented, by abstaining from uttering the complaining words which rise to his lips, may be blessed by a similar experience. On the other hand, every gleam of good feeling will grow brighter and clearer by expressing it. The kind action and sympathetic words not only go forth to comfort and rejoice another, but also react to enhance the benevolence which prompted the thought. To espouse the cause of justice actively by word and deed increases the love of it, and the desire to see it established. The affection between mother and child, or between lovers and friends is deepened by demonstration.

Thus the influence of society, which compels a man to avoid the expression of unkind or disagreeable thoughts, to restrain selfish or rude actions, and to practice courteous, respectful and friendly behavior, is a real factor in the improvement of character, although no such important result be contemplated. The continued effort to give pleasure and to assuage pain, to emphasize the pleasant parts of life and nature, and to ignore the unpleasant, is of its essential means alike of social welfare as of moral progress. So, while we cannot countenance the exaggeration of flattery, or insincerity, or hypocrisy that too often mar social intercourse and debase character, let us not forget to be grateful for the refining and civilizing influence which society exerts by encouraging the expression of all that is good as gladness, and by discountenancing the manifestation of whatever is selfish, rude, ungracious and painful.—*Ledger.*

A TALE OF HEROISM FROM SWITZERLAND.—Professor Nasse, of Berlin, and Dr. Borchard with two guides, the four men roped together were crossing the Piz Balne over a snow bridge, which was considered safe by the guides. The bridge gave way and the leading guide and Professor Nasse fell into a crevasse. Nasse held the rope around his chest and hung in mid-air. A half hour later, to relieve this intolerable strain, the leading guide cut the rope between himself and Professor Nasse and disappeared into the depths. The other guide and Dr. Borchard were then able to pull Professor Nasse up, but he was dead. It is cheering to know that the guide who so willingly offered his life was not killed, but was found unhurt by the rescue party.—*The Voice.*

THE RULE OF CHRISTIAN WORK.—I suppose there was a distinction to be made between endeavoring to do good, merely from benevolent intentions, and going into an undertaking from sense of religious duty, that is, a sense upon the mind that the business is laid upon us. Not in the first case, the effort is laudable, but we may be disappointed of our aim; and, after all from mere human reason, we are very imperfect judges of what may be for the best. But it be the Lord's own work, there is no uncertainty about the matter; and the result, let be what it may, will be infallibly the best possible, so that acting under this precious influence, we have no reason to be in the least anxious.

We are as much commanded to be filled with the Spirit as to be not drunk with wine. The apostles were commanded not to go out on a preach until endued with power. Whatever that endowment signified is the privileged equipment of every minister to-day: and if his privilege is it not his duty as well?—*Earnest Christian.*

Philip Schaff and his Work—1819-93.

(Continued from page 146.)

We now approach the time when, at twenty years of age, Philip Schaff was about to make a change in his field of labor, which proved of such importance to him and to those among whom he afterwards lived, that it may rightly be considered, next to his conversion, the most important event in his fruitful life. In 1843 he was German Reformed Church in America conceived the idea of bringing from the fatherland one of "the most eloquent evangelical preachers," but as the man of their choice, Dr. Neander, declined the call to "the chair of Church History and Biblical Literature in the Theological Seminary at Mercersburg, Penn'a," he was extended to the subject of this sketch, upon the recommendation of such men as Neander, because of his singular fitness for it, including "a certain adaptability of his nature to suit itself to the conditions of a new country." Together with his "scholarship, Christian fervor and attachment to students." His own petition for help to fulfill the mission then opening before him is quite touching, viz.: "Continue to hide me under the shadow of thy wings, to lead me the way, to refresh me with streams of thy grace, and to sanctify my life, that it may be a thank-offering and an anthem of praise to thee for sinners! Lord, go with me across the ocean to my new sphere of activity which thou hast opened out for me! May my beginning, my continuance, and the end of my work be in thee and redound to the glory of thy holy name! May the edification of thy Zion be my end and last thought!"

Parting with his mother was one of the closest trials he had to feel in this move. He was her only child. The last evening he spent in Berlin was with Neander, whose "blessing of fatherly love" was very precious to the youth.

His ordination sermon in the spring of 1844 attracted considerable attention. He took for his text Paul's vision of the man of Macedonia. He portrayed the condition of his countrymen in America in very strong words, which aroused much indignation when read by them.

The three foes which threatened their spiritual welfare he said were "Paganism, Romanism and sectarianism," and "if the German emigrants had only half the seriousness of the puritans and the pacific Quakers, he would scarcely presume to appeal to his hearers' sympathy in their behalf."

His catholicity and love of unity he expressed, viz.: "On the strong pinions of hope we pass ar beyond sea and land, mountain and valley—yay, beyond all space and time, and sin and earth, into the land of true liberty, endlessly manifold and yet one, the realm of the blessed, where there shall be no Europe, no America, no Catholicism and no Protestantism, but the glorious church of the redeemed, resplendent in immortal youth. Here we gaze by faith into the ever-during city of God, and behold all the living members of the body of Christ, now separated, gathered into one triumphant throng around the throne of the Lamb that was slain."

Six weeks in England en route for our shores gave him opportunity to see much that was both novel and interesting, and he was not slow to appreciate the excellent characteristics of his Anglo-Saxon cousins.

English domestic life was particularly charming to him, and he was introduced to such men as Frederick Denison Maurice, of whom he writes, "The author of the 'Kingdom of Christ' is a man of deep feeling and a German temper

of mind, who is neither an Evangelical nor a Puseyite," and of the late Professor Jowett, "he seems to have more sympathy with German theological views than any one else I have met here," at Oxford.

"In passing from London to Oxford, one passes from the steaming world-market of materialism to the purer atmosphere of the church and the sciences. The friend of history breathes more freely as he is thus brought back into the rich past of the Middle Ages and the era of the Reformation, which meet him in Oxford at every turn. . . . As to our ideas, we had better leave them at home unless they are thoroughly practical and easily intelligible to a sound common sense. . . . The German is the profounder thinker, the Englishman the sturdier character. The first rules the world by thought, conceiving it in all its varied relations. The second rules it by politics, making the world subservient to his wants. . . . Idealism without the solid basis of realism turns to airy spiritualism; realism without idealism to bold materialism."

The Tractarian movement was then at its height, and we can easily imagine the interest which induced Philip Schaff to call on Dr. Pusey, who is described as "rather thin, of middle height, pale and serious, but of friendly countenance," although lacking a cheerful temper. Their interview was typical of that frankness of expression which is the prerogative of honest souls.

"The Doctor" was so thoroughly bound to the early church fathers and the early decrees of the councils, that he considered "the church from the time of the apostles to the division of the Orient and the Occident as the venerable mother to whom we must yield unquestioning obedience. . . . We may rest with confidence upon its teaching during the first six centuries." This, with the equally pernicious dogma of apostolical succession, seemed to be the foundation of Pusey's theology, as it is of that ritualistic wave which is sweeping over England to-day, threatening the Anglican church more seriously than it did in the fifties. To these misconceptions Philip Schaff replied: "Infallibility could not be predicated of the church in the same way that it was predicated of Christ and the apostles. She is the ground and pillar of the truth, but has held in conjunction with the truth many errors."

"What else was left for the reformers to do than to ordain themselves? All Luther wanted was the preaching of the Gospel and the dominion of the Word of God." Why should we remain in the child period? Does not the church represent the continuance of the life of Christ, and must she not go on developing to the full maturity of Christ life? Did not the Lord promise to be with her till the end of the world. "When I arose to go he expressed the hope that God, having led me thus far, would lead me still further. I replied I hoped so, too, but only not in the direction of Rome, but of the truth."

Arriving at New York Seventh Month 29th, 1844, after a voyage of five weeks, he was much pleased with the first impressions made upon his observing, appreciative mind, and after forty years, he wrote: "My activity in America has been more stirring, more practical, and I trust, more useful than it could have been in Europe. I am an American by the call of Providence, and by free choice with all my heart."

After a week's sojourn in the metropolis he started for Pennsylvania, and when he met the

German population of that State, among whom he was to reside for twenty years, he easily entered most heartily into their social life, being "quick to recognize the good traits of these people, their implicit honesty, uncomplaining industry, thrift, domestic fidelity and warm hospitality," while they, on their part, were "surprised that the scholar from a German university should be so simple and accessible in his manners."

The newly imported professor was now only twenty-five years of age, "in robust health, of medium size, deep chest and broad shoulders, with a fair and ruddy complexion, large and lustrous eyes, black hair and large head, with a somewhat prominent nose. His countenance indicated vivacity of spirits, energy and quick powers of observation. . . . He believed in an adaptation rather than transplantation, transfusion rather than transportation."

"To the German spirit he added that historic temper which, strengthened by familiar acquaintance with the whole range of church history, is tolerant and irenic, broadly appreciative rather than local. His was the power of the constructive churchy historian, holding firmly to a few large underlying premises, he went on to broad and comprehensive conclusions." In summing up the first year of his experiences in this country, and thus far, according to his own estimate, "the most important" of his life, he says: "I have taken the most far-reaching step in emigrating to the new world. The pain at departing from the old, the joys of beholding the new, the splendid reception in my new home, the fierce attacks against me, crowd one upon the other in my memory. What evidence I have had of God's goodness to me in Germany, Switzerland, England, on the Atlantic and here in America! The Lord has been with me and given me a pledge of his future care."

"I am not worthy of the least of the mercies which thou hast shown thy servant. Abide with me. Go with me over into the new year; let all things serve to the glory of thy name, to the good of the church and to the edification of my own soul!"

We may note his reference to "fierce attacks;" these were partly in protest against some of his statements before coming to America, and, doubtless, had been as well informed as he afterwards became, some of them would not have been made just as they were in his ordination sermon at Elberfeld; but these attacks were followed up by a charge of and trial for heresy, on account of his views as expressed in his inaugural address in Reading, Penn'a, the twenty-fifth of Fourth Month, 1844, when he stated as clearly as he could what he considered "the fundamental ideas underlying the Protestant Reformation and their bearing upon the posture and mission of the Protestant church in the nineteenth century."

His trial was conducted with many "sharp accusations," and as usual, with a zeal befitting a more worthy cause.

"The Principle of Protestantism as Related to the Present State of the Church," by Philip Schaff, Ph. D., 1845, is considered by those whose judgment is worthy of high respect to be one of "the clearest statements yet made of the fundamental doctrines of Protestantism, with a broad and comprehensive presentation of Catholic Christianity."

The author had no thought whatever of stirring up such a storm when he first expressed what is now recognized as a law of all spiritual life, and perfectly in accord with the religious

development of the church, as well as of the individual soul. He could not consider the reformation a revolution, neither as a restoration to an earlier condition of the church. It was an *advance*, while retaining much that was an organic part of the previous periods, however they may have obscured its light and perverted its true mission.

"Christ charged his hearers to do what was commanded by those who sat in Moses' seat, and yet his watchword was, 'Behold, I make all things new.' The same two-fold character belongs to the Reformation. Its motto in effect was, 'I come not to destroy, but to fulfil.'"

"Protestantism is not a mushroom, growing up in a night. Luther simply brought out into full view that which thousands before him and in his own time had been struggling in various ways to reach. His work was that of the herald, called forth to announce the higher stage of Christianity in a purified church."

This view unavoidably involves *progress* in our understanding or apprehension of Gospel truth—not in its nature or life-giving power, for that was complete from the beginning, and will ever remain perfect on the Divine side, but all experience and history plainly testify to the enlarged and ever-expanding conception we have of the revealed plan of redemption as our, or the church's capacity to receive its blessings is increased. "All historical development in the church consists in a cumulative apprehension of the life and doctrine of Christ and his apostles, and a progressive and ever increasing appropriation and manifestation of their spirit and method."

This view, inspiring as it is experimental, scientific as well as historic, brought down on the young doctor's head an avalanche of traditional wrath.

"Never having doubted his loyalty to the Protestant faith himself, he was astounded to wake up one morning on American soil, and be told that he was a destroyer of that way and a champion of Romanism."

He was wont to say in after years, "My little book was a harmless book, and I had not the remotest thought when I delivered my address, that I was out of accord with the views of the Reformed Church in this country."

Four years later, however, it was "the deliberate persuasion" of a leader* in that denomination that "no word has appeared in our American theological literature, containing so fair and able an argument against the high-toned pretensions of Romanism."

The synod met in York, Pa., in the Tenth Month of 1845, and "amid intense excitement" the Philadelphia members brought in the charge of heresy against the man who would maintain that "history does not move backward but forward to a goal" that "God has in no age withdrawn himself (entirely) from the church."

When all had been heard and a vote was taken, thirty-seven out of forty stood for acquittal.

The relief experienced by the accused was no greater than the benefit accruing to all who appreciate or will recognize the improvement in the treatment of questions in church history which Philip Schaff represented in this trial.

(To be continued.)

THERE are times in life when silence is golden. As the psalmist confessed: "I was dumb; I opened not my mouth." Why? "Because thou didst it."

*Dr. Nevins.

Man Overboard.

There is plenty of hypocrisy in the church, but there is a good deal more outside of it. One evening, after the writer had spoken to some sailors about this matter, Captain Nickerson arose and told a little of his experience, as follows:

"About the year 1861 I was a sailor on board the *Heroine*, of Darien, Georgia, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dog watch, in the evening, and a sailor named George and myself, were on the watch on the topgallant forecastle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Eight bells rang, the watch was changed, and the men were called away to pump ship. George took a bucket to get some water to fetch the pump. As he flung it over the side of the vessel it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, 'Man overboard!' We were on the larboard tack; the mate shouted, 'Hard a starboard the wheel!' and the vessel came around, and stood on the starboard tack, and we could hear George crying in the darkness, 'Save me! Save me! Save me! Save me!'

"We immediately launched a boat, but it stove in launching and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer, he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the forecastle, and as comfortable as we could make him.

"The next morning I said to George, 'Did you think that the ship was going to leave you, and that you were lost?'

"Yes, I did," said he.

"Now, George, be honest; what did you do then?"

"I prayed to God."

"But I thought you did not believe there was a God," said I.

"George replied, 'When a man is overboard, in a dark night, and the ship going away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the top-gallant forecastle spinning yarns in safety.'

"We heard no more infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hospital at Montevideo, where he afterward died."

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sick-bed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer.—*Herald of Truth.*

INNER life will show itself outwardly.

John Yeardley and his Travels.

(Continued from page 149.)

"Pastor Chabraud told us in conversation that the first time he really saw the state of his soul and his need of a Saviour, was in the meeting-house at Westminster during half an hour's silence. After this time of precious silence minister arose and spoke in so remarkable manner to his state, unfolding the history of his life, that he was melted to tears. Ever since that time he has appreciated the principles of our religious Society, and particularly our practice of 'waiting upon God in silence.' These remarks opened our way to speak on a subject which has often given us pain in our intercourse with pious people, viz., the practice of going suddenly from one religious exercise to another. We expressed our opinion that Christians, in general, in their worship, would derive more edification from what is spoken, if they were to dwell under the good feeling which is sometimes raised, before passing so precipitately to sing or even to prayer. With this he entirely agreed and thought it a point of the utmost importance he wished it could be put in practice, for the church in general suffered loss for want of quiet gathering of spirit before God."

"At Castres, where they stopped on the 26th they visited the Orphan House, and held intercourse with the pastors, and with a pious lawyer."

"On our journey," says John Yeardley, "I had heard of a man near this town who bore the name of Quaker, and we inquired of the lawyer if he knew whether he was sound in his Christian faith. The lawyer spoke with respect of the so-called Quaker, but thought that in his opinions he favored Arrianism. If so, said I rather hastily, we will not seek him or recognize him. "Why," said the advocate, "it is very reason you should go to see him, and to do him good." At this reply my conscience was stung on account of my hasty conclusion and after reflecting on the matter, we walked next morning five or six miles into the country in search of the new friend. He received us with joy, and we soon satisfied ourselves as to his soundness in the Christian faith; but he was rather ardent in his expectations of the reign of Christ on the earth. Twenty years ago he refused to take an oath on a jury; the judge told him he must go to prison, to which the Friend replied, "I am willing to go to prison, but I cannot swear to condemn any person to death; you place me as jurymen I shall acquit all the criminals." The judge, believing his scruple to be sincere, dismissed him without further trouble. This dear man attached himself to us in such a manner that it was difficult to part from him; he pressed us to remain some days in his house, but this our duty did not permit."

"In taking a retrospect of what they had done up to this time, they write thus to their Friend in England:—

"The manner in which our gracious Lord has condescended to open the way for a portion of labor in this part of his vineyard, adds a grain to our faith: the service which has hitherto failed to our lot on this journey is of that nature toward which we had a view before we left our native land; and we are bound gratefully to acknowledge, amid many conflicts and discouragement that sweet peace is sometimes our portion. But our dear friends in England will readily conceive that our baptisms are various and deep during our separation from the bosom of our own little visible church; and we hope to retain a place in their sympathy and prayers, where they are favored with access to the throne of

mercy. Our love flows freely and unceasingly to all our dear friends, from whom it is always comforting to hear. Brethren, pray for us, that the word of the Lord may have free course and be glorified."

"From portions of the south of France they went to Yverdon, and the day after to Neuchâtel. Since their last visit in 1834, some who were very dear to them had been summoned to eternal rest, which cast a shade of natural sorrow over their entrance into the place: and they were called upon, in addition, deeply to sympathize with some of those who remained."

"The family of Professor Pétavel has sustained a great loss in the death of his eldest son, accompanied by circumstances peculiarly striking. This young man was about nineteen years of age. He had been very serious for some time before his illness, and wished much to be employed as a missionary. Early instructed by his mother in the importance of seeking Divine influence, his mind was prepared to receive the baptism of the Holy Spirit; and he had a deep conflict to pass through, which he confided to his mother, and which he seemed to sink was the presage to suffering. In performing some gymnastic exercises he received a fall on the head, which after some time was followed by a paralytic affection of the whole body, so that he became entirely helpless, and his speech was taken away. It was only his tender mother who could ascertain his wants and administer to them, which she did with unceasing assiduity. After about six months his speech was almost miraculously restored, and he used it in praising the Lord for the remarkable support and consolation of his Spirit. He said he had been sensible of all that had passed, and that he had been abundantly confirmed in the belief that true religion consists in hearing the voice of our loved Redeemer, and seeking to do his will. After some time the capability of speaking was again forsook him; yet he lingered some months longer, and when M. Y. beheld him upon our arrival, he appeared like a precious lamb purified, and waiting to be gathered to the everlasting fold. The resignation of his parents was truly edifying: they proposed that he should both come the next day, and sit quietly beside him for a while. This proved a deeply impressive time; the presence of the Great Shepherd was evidently with us, and we recalled forth thanksgiving for the mercies received and the deliverance anticipated. While listening to a few words addressed to him at parting, he fixed his dying eyes upon us with an expression not to be forgotten, and before midnight the precious spirit was received into the arms of his Saviour. As we left for Locle early in the morning, and did not hear of this until our return the day following."

"From Neuchâtel, John and Martha Yeardey went to Berne, where they renewed the bond of friendship with those to whose spiritual state they had ministered in former years. With these they united several times in worship and in social religious intercourse. At the close of one of these meetings, the lady of the house, an active and benevolent character, acknowledged, that she was sensible of the truth of what they had heard, and believed that in the present day the Lord was leading many of his devoted children to listen to his voice, that they might be brought more under the teachings of his Spirit, and from this would flow their consolation. 'This (they observe) is the more remarkable, as, when we were here before, she held views on election and the finished work of grace, al-

most to the exclusion of the work of "regeneration and the renewing of the Holy Ghost."

"We find in some here," writes John Yeardey in his Diary, "a desire for food of a more spiritual nature: they really enjoy waiting on the Lord in silence; but the customary activity is strong, and not easily broken through. I trust the day will come when silence will more prevail in the assemblies of the people. We left Berne with feelings of peace and of much affection for many in that place, and thankful to our Heavenly Father, in that he had prepared the hearts of his people to receive the invitation to feed on that spiritual food which alone can nourish the soul to eternal life."

(To be continued.)

Indian Conference Platform.

The platform adopted at Lake Mohonk, after noting the progress made in dealing with the Indian race in our country, proceeds:

Nevertheless, the Indian problem is still far from solution. A needlessly expensive system is maintained, nominally to care for the Indian, but in too large measure to care for party and political favorites. The schools, the clerks in the bureau at Washington, and the Agency physicians, have been brought under the civil service, but with these exceptions, the Indian Bureau remains a political machine, subject to change in all its personnel after every Presidential election.

By both Democratic and Republican administrations, men have been put at the head of the Indian Bureau who are neither familiar with Indian affairs nor acquainted with methods of education. Indian agents and Indian inspectors have been appointed without training or evidence of their fitness for the office. In more than one instance, a drunken official has been appointed on a reservation and well authenticated complaints have failed to secure his removal or have resulted only in his transfer to another field, with an increased salary. In cases in which the reservation has been discontinued, and the land has been allotted in severalty, the machinery of the agency has been retained, though no considerable service is required, and the retention is clearly against the spirit of the law. These evils have shown themselves alike when the appointments have been left with the Indian Commissioners, when they have been reserved by the Secretary of the Interior to himself, and when they have been practically left to local politicians.

Some excellent officials have been appointed, and some excellent work has been accomplished; but this is not because, but in spite of, the system. Two illustrations of the evils of the systems have been afforded during the past year. The first is the removal of Dr. Hailman, notwithstanding his splendid record as Superintendent of Indian Schools, attested by protest against his removal from men of all parties and all sections who are familiar with his work, including many educational experts. The second is the outbreak of some of the Chippewa Indians, whose valuable pine timber, the government, by agreement of 1889, covenanted to sell for their benefit, and is still appraising and reappraising as a preliminary to such sale, two successive appraisements, extravagantly conducted at the expense of the Indians, having already been set aside as worthless, with a third appraisement now in progress.

We have appealed to successive Administrations to remedy these abuses, and the abuses still continue. We now appeal to the people

of the United States, to demand of their government that the Indian Bureau be taken out of politics, that the Indian Commissioner be no longer treated as a political officer, to be changed with every change of Administration; but that the work of the Bureau be entrusted to experts and left in their hands until it is accomplished. And we also appeal to them to demand of Congress that it recognize that the Indian Bureau is of necessity a temporary institution, and should be discontinued at the earliest practical moment; that it expedite the dissolution of the reservation and the allotment of the land in severalty, that it give all Indians everywhere a right to appeal to the courts, and that it thus prepare the way for the abolition of a costly policy, unjust to the Indians, injurious to the whites and an impediment to civilization.

FOR "THE FRIEND."

Display of Religious Life.

Henry Varley, the English evangelist, has criticised the Christianity of our day as a "noisy, superficial profession." This is putting the matter rather strongly, but there is considerable ground for his severe arraignment. There is too much of the self-laudatory or complimentary among workers in Christian and moral reforms. What we do is too much paraded before the public. Piety ought ever to speak for itself. Goodness carries with it its own commendation. Noble work is its own advertiser. More modesty, and less display, may well be studied in what we say and do for the Lord.—*Presbyterian*.

Together with the above extract we may appropriately produce another from a letter received from the Pacific slope:

"I think this continual outward parade of religious life is calculated to stifle the great work of that true introversion of spirit wherein the Divine will is made known in the secret of the heart, for our growth in grace, which is the Christian's strength and safeguard from the world's activity and applause. I am sure I feel the need daily of fleeing to the ark of safety, for that food, even the heavenly manna which falls richly and quietly for those who in true humility and abasement call on the name of the Lord."

MANILA HEMP.—The Philippine Islands furnish the hemp fiber used in the manufacture of Manila rope, which has been recently advanced in price on account of the scarcity of the raw material both in this country and Europe, and the uncertainty of the length of the year. The fiber is obtained from a plant that in many ways resembles the banana. It grows from seeds and also from shoots or suckers, reaching often a height of twenty to twenty-five feet, with a tuft of leaves at the top. The leaves are peeled off down to the bottom of the tree, and the fiber is then separated, dried, and tied in bales. The hemp is shipped in bales of 270 pounds, to Europe and America, being used extensively in this country for binder twine as well as rope. In 1897 there were imported into the United States from Manila 123,349,500 pounds of this variety of hemp.—*Christian Advocate*.

"OBEDIENCE, respect, and kindness to parents, are duties of children; fidelity to friends is a duty; reverence, obedience, and prayer to God are indispensable duties; the government and religious instruction of children are duties of parents which they cannot neglect without guilt."

FOR "THE FRIEND."

Forgetfulness of God.

In giving a thoughtful and serious consideration to the classification in which the word *forget* is put by the psalmist (ix: 17) "The wicked shall be turned into hell, and all the nations that forget God," there is presented before my view a class of moral or professedly religious people who are very busy in philanthropy and so-called religious work of various descriptions, and yet on the final day of account, when presenting themselves for admittance to one of the "many mansions" with the language, "Have we not prophesied in thy name, and in thy name done many wonderful works," I fear that He shall answer them, "I never knew you; depart from me ye that work iniquity." It is evident those high professors were strangers to true conversion, regeneration and the renewing of the Holy Ghost. They had never entered into the sheepfold by the door, and therefore were thieves and robbers, although they in the letter prophesied in his name. Here is room for all to stand still in close self examination. Examine your own selves, try your own selves, whether ye be in the faith. Is my soul centered in a sensible feeling of humble, patient submission to the will of God? For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." The opposite naturally follows: "He that doeth truth cometh to the light, that his deeds may be made manifest." It is in this manifestation that the purifying and cleansing operation proceeds. "For he sitteth as a refiner with fire and a fuller with soap, and who shall abide his coming?" Those who can say with Paul (Rom. viii: 38, 39): "I am persuaded that neither death nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus our Lord, in this state have a true sense of what hinders and what helps us. And as we cleave to the one and despise the other, seeing the real end and object in view of the Refiner, there is a working together with Christ. Here we learn that in taking his yoke upon us, "it is easy, and his burden is light." Under this yoke is the continued patient waiting and a preparation for every work and service, not a mere silent, thoughtless, idle and indifferent attitude, whether in meetings for Divine worship or out of them. Now, often a "wrestling with Jacob all night until the break of day." How much it takes to keep us meek and lowly in heart.

Under the Levitical ministration, under the law, the priests had to have everything in readiness at stated times and seasons. Is that not the state of the generality of so-called Christian ministers to-day? Is that not what the so-called revivals in our Society in the last fifty years have so largely led back into? Have we profited other denominations thereby? or have we ourselves been profited? Is our religious and moral atmosphere such that it commands the respect from others that was largely given to the Society of Friends in past generations? If what was written aforetime was left for our learning, how much more ought we to be warned by what we have seen of "Friends' Church." Looking at open facts, is there not something of a suggestive answer in the statement of the apostle Paul, "We cast out with our own hands the tackling of the ship," and "cast out the wheat into the sea," and finally were cast where two seas met, the ship was "broken with the violence of the waves." Now consider this, ye that forget God, lest I tear you in pieces and

there be none to deliver" (Psalm 1: 22). Thus while drawing near to God with the lips, is there not forgetfulness and ignorance of the real Sonship and the attitude in which the quickened soul must approach its Creator and Father, because "God is a spirit, and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him." And in the presence of kings and rulers they were to "take no thought what to speak and what to answer, for it shall be given you in that same hour." "For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Degeneracy has led into departures from this pure spiritual worship and ministry taught by Christ and exemplified by his followers then, and afresh made manifest to some in every generation since the rise of our Society. Self activity and a desire to find an easier way are the two seas that meet. Luxuriance casts overboard that which it does not yet see to be essential, because the natural man does not comprehend spiritual things.

I believe there are those in our small remnant that have set their faces to seek the Lord in their daily dying to self. May these abide to see the heart emptied from vessel to vessel, that a pure offering may be brought forth in righteousness. Then after patiently abiding under all the afflictions which our connection with the Society has brought us under for our purification, we shall continually feel these to be among the all things that "work together for good to those that love the Lord," and wait for his appearance, and are able to say with Job (xlii: 1-6) "I have heard of thee with the hearing of the ear, but now mine eyes see thee, therefore I abhor myself and repent in dust and ashes." Then let us no more become forgetful hearers of the word.

PETER N. DYER.

CARE FOR WORKERS.—A soldier sought commission in a cavalry company.

"What do you know about a horse?" enquired the official to whom he made application.

"I know how to drive a horse all day and bring him in fresh at night," was the prompt reply.

The cavalryman who does not know how to care for a horse will soon have no horse to care for; and Christian workers who do not care for bodily health, will soon be unfit for work. It may be better to wear out with labor than to rust out with lust and luxury; but often men die from mere foolishness, rashness, and imprudence, from gluttony and neglect of the simplest precautions and principles of health.

—The Armory.

THE philosopher Xanthus, expecting friends to dinner, bade his servant Æsop furnish the table with the best things. Tongues only were provided; tongues in many courses, tongues served with all manner of spices and condiments. "Did I not bid you furnish the best things?" said Xanthus. "So I have," replied Æsop; "there is nothing better than the tongue." The next day, expecting friends again, Xanthus ordered his servant to furnish the table with the worst of things. Lo! tongues again. And to his master's remonstrance, Æsop replied: "Is there anything worse than the tongue?"—David James Burrell.

The First Telegram.

At a dinner at St. John's, Newfoundland, Eighth Month 15th, 1855, Prof. Morse, in answer to some complimentary remarks on his connection with the electric telegraph, made the following reply:

"I thank you, ladies and gentlemen, most cordially for the flattering mention you have made to me in connection with the electric telegraph, for it expresses the kindness, the good-will, the generosity of your own heart. But, ladies and gentlemen, I place myself as one only amongst the instrumentalities in this great enterprise of binding the nations together in the bands of electric intercourse. It is the only that I find relief from what I may truly style the oppression of praise. Let me explain. It would be hypocrisy in me to affect callousness or indifference to the good opinion of my fellow-men. No; I confess to a deep feeling of gratification in receiving this evidence that the labor and sacrifices of so many years of my life have not been thrown away upon an impracticable and chimerical dream. I have not, however, so superficial a self-knowledge as not to be aware that there is something within this bosom ever ready to kindle into a selfish pride at the least spark of praise—a pride that would give utterance to the arrogant boast, 'Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' 'Who is it that commands the lightnings to go, and they go?' 'Who gave the telegraphs to the world?'"

"Permit me to state an incident in the early history of the telegraph, which is directly pertinent to the answers of these questions. At two sessions of the Congress of the United States, my petition for the pecuniary aid of the government to construct the experimental line of telegraph from Washington to Baltimore, to test its practicability and utility, dragged its slow length along, and the close of the session of 1842-43 threatened a result as inauspicious as the previous session of 1837-38. I need not more than allude to the fact that in the previous session of 1837 I had expended all the pecuniary means I possessed to sustain myself at Washington while urging upon the attention of Congress this then untried, this then generally esteemed visionary, enterprise of an electric telegraph.

"Years were required to put myself again in a pecuniary condition to appear before Congress with my invention; and now I saw the last day of another entire session just about to close, and with it the prospect of another year's delay. My bill had indeed passed the House. It was on the calendar of the Senate; but the evening of the last day had commenced with more than one hundred bills to be considered and passed before mine should be reached.

"Wearied with the anxiety of suspense, I consulted with one of my senatorial friends; he thought the chance of carrying it so small, that he advised me to consider it as lost.

"In a state of mind I must leave you to imagine, I returned to my lodgings to make my preparations for returning home the next day. My funds were reduced to the fraction of a dollar. In the morning as I was about to sit down to breakfast, the servant announced that a young lady desired to see me in the parlor. It was the daughter of my excellent friend and college classmate, the commissioner of patents. She called, she said, by her father's permission, and in the exuberance of her own joy, to announce to me the passage of the Telegraph Bill at mid-

right, only the moment before the Senate's adjournment.

"This was the turning-point of the telegraph revolution in America. As an appropriate acknowledgment for her sympathy and kindness—a sympathy which only a woman can express—I promised that the first dispatch by the first line of telegraph from Washington to Baltimore should be indited by her. To which she replied, 'I will hold you to your word.' In about a year from that time the line was completed, and everything being prepared, I apprized my young friend of the fact. A note from her enclosed this dispatch, 'What hath God wrought!' These are the first words that passed upon electric wires on the first completed line in America. One could have been chosen more in accordance with my own feelings. It baptized the American telegraph with the name of its author. I placed the crown of success and of honor where it belonged."

Taking Mother's Place.

Many a little girl, coming home from a nudge-garden, where she has laid the dearest friend she ever knew, has no time for mourning, for she remembers that she must now take mother's place.

She has known something of care before, but rather has always been near, and though sometimes weak and suffering, yet her wisdom could direct what her hands could not do; but now the weary mother is at rest; the tired hands are folded across the breast; the eyes are closed in the fearless slumber; the aching head no longer throbs with pain; the life work is done, and to rest again. But there is work still to do: the home must be kept, the house cared for, the little ones attended to, and somebody must guide the household; and so the daughter, slender, experienced, deficient in so many ways, finds herself called upon to take mother's place.

How much this means she does not know herself. How often she wishes mother was here; how often she regrets that she did not watch to see how mother did things, or that she did not learn mother's ways more fully, or that mother did not let her do things when she could have taken her place with her, and watched her, and guided her.

But it is too late for regrets, and so she must make up the work as God has given it to her. The little ones must be watched over, the father must be comforted in his sadness, the food must be prepared, the work done, the home attended to, and the family kept together. How much the little girl needs wisdom; not only the wisdom that comes from a mother, but the wisdom that comes from God.

The girl that takes mother's place must be patient, for mother was patient. She must learn to bridle the tongue, and stay the hasty word, for mother did so. She must learn to give up her own ways, and live to please and comfort hers, for this was mother's delight and mother's joy.

She must learn to save her strength, and be careful about lifting and lugging, and straining, perhaps if mother had been more careful she could have been with us still. She did not save herself, and now she is gone; but the little daughter must learn a lesson, and be careful of her own health. It will do no good for her to sit and strain beyond her strength, and so be sick all her life long; if she will help others she must take care of herself. She must be a busy girl, there is so much to do, and still she must learn to save steps and save work. There are

so many things that *must* be done, that some other things must be left undone.

The girl that takes mother's place must study the different dispositions in the family. She must learn to be gentle, and learn to please; she must learn to check the hasty word, and change the unpleasant subject, and "talk about something else," when the sky begins to be overcast. She must be a peacemaker, and a comforter, and a helper to every one.

The girl that takes mother's place must pray. Mother never could have done her work without praying, and the daughter will never fill her place unless she knows the way to the mercy-seat, and has the help of a living, loving God.

In mother's place the daughter must be wise beyond her years; she must think, and advise, and pray; she must economize, and study, and plan; she must make the ends meet; she must save and she must give; and though the burdens that come to her through taking mother's place may sometimes seem heavy, they may bring an experience that may be worth more than gold.

Sometimes she may be a mother herself, and the lessons which she is learning now will be useful then. She may learn to be more careful of her health than mother was, and so her children may never know what it is to be motherless in their early years.—*H. L. H., in Little Christian.*

OBEEDIENCE to-day means illumination to-morrow.—*Churchman.*

Items Concerning the Society.

Benjamin P. Brown, who had been attending Baltimore Yearly Meeting, feeling drawn to visit Western Quarter, Pa., found there our friend Cyrus Cooper having a concern for religious labor in that neighborhood; so that the two were enabled to hold meetings in united, and it is believed acceptable, service for the honor of Truth.

Chester Monthly Meeting feeling a revived concern for the holding of consecutive public meetings for Divine worship in Lansdowne, has appointed a committee to have care concerning those meetings which are appointed. It is understood that those for Twelfth Month are to be held on the 8th and 22nd, at 8 P. M.

Notes from Others.

You cannot tell what a man is made of by the way he preaches. Look at him in his every day life. Look at him in great grief and loneliness, watch him when he is nagged and persecuted. Does he keep sweet? Is he still sanctified? That is the time. I do not depreciate demonstration, but you will be safer to make your estimates of the force of the still, small voice which Elijah heard. Brother, the way you act at home with your wife and children proves what you are. That's the place to measure yourself. It is more important that my own children believe in me than that I should have the confidence of a godless world and an almost Christless church.—*S. C. Rees.*

"We do much for God, but we do not rest much in God. I have known some rare souls who breathed forth that devoutness in all their lives, and what a power they exert! They are like a personification of the still, small voice which Elijah heard. I would plead for more spiritual retirement, for more moments when the door of our closet is shut behind us, and the door of our heart too is closed to the world and its exacting cares, and we enter into the secret of his presence. Is there not an element which we could adopt in the quiet Quaker meetings, in which there is no demand for speaking and no sense of failure if all is silent, but which, by the rippling touch of an angel's wing? Can we not perhaps learn something from the retreats

which the Catholic church provides for her priests, in which the monks are led merely to meditation and adoration! We believe in the sanctifying power of confession and testimony. Is there not a sanctifying power in silence, too?"—*In His Steps.*

The radical mistake of the Romish church with reference to sin, is that it treats of it as an account that can be worked off by a series of human efforts, even going to the extent of supposing that there are extra works of some (called works of supererogation) which constitute a fund of morality that may be drawn upon by others. This is thoroughly unscriptural. No men, not even the best of men, fulfil the whole rigorous law of duty, much less have any good works to spare to be set over to the credit of others who are threatened with moral bankruptcy. We commend these Romish theologians to Luke xlvii; 10. "So like ye, when ye shall have done all those things which are commanded you, say: We are unprofitable servants; we have done that which was our duty to do." . . . There is no warrant for superabundant credit for "good works," which in the case of even the saintliest are far from being perfect. Pilgrimages, penances and pious prayings are not purchasing agents of salvation. What Rome would do well to renounce is not re-penance, but repentance.—*N. Y. Observer.*

A Message, by G. Stanley Hall, President of Clark University.—The tragedy of culture during the last quarter-century has been the warfare between religion and science. It has caused doubts often deepening to despair, mental confusion, and sometimes moral collapse, and sophistry, insincerity, and mental dishonesty; and the havoc has been greatest at an age when young men and women are most in earnest and most in need of positive convictions.

This long travail of soul is, I believe, about to end. God is not a hypocrite who says one thing in his word and does another in his works. In nature Bible law concealed, and in Bible nature stands revealed. The day of antinomism is ending. Science, especially in the hands of men like Darwin and Huxley, with many, re-affirming religion. Scripture is being re-revealed. And when these two chief culture forces of the world join in an eternal peace of God, what a wealth of energy will be freed for the higher uses of human regeneration!

All nature is one; the undevout microscopist, geologist, botanist, etc., as well as the undevout astronomer, is mad. Present study of the human soul finds God's law in the body and the loved object, written there. A new way is open through nature up to nature's God.

In the prayer book it is declared that, if a man, by any just impediment, is prevented from receiving the sacrament of Christ's body and blood, he is to be instructed (mark the following words!) "that, if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath therein, and giving him hearty thanks thereof, he doth truly drink the body and blood of our Saviour, Christ, profitably to his soul's health, although he do not receive the sacrament with his mouth." Add to this the teaching of the twentieth article, "that the wicked and such as be void of lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ." And we can perceive that the present Archbishop of Canterbury has not rightly set forth the true doctrine of the great church over which he presides.

Even in the Middle Ages it was taught, by divines esteemed orthodox and Catholic, that there could be the eating of Christ's body and the drinking of his blood without partaking of the Eucharist. It was maintained that, by the fathers under the Old Testament, the body and blood of the Lord Jesus were truly partaken of as they are now under the Christian dispensation. There can be a partaking of Christ's body and blood without consecrated bread and wine.

I am glad that the Church of England teaches in

its formularies so scriptural a doctrine of the Lord's Supper. Would that the truth respecting the other sacrament of the New Testament, baptism, were set forth in them with equal clearness!—*Dunlop Moore, in The Presbyterian.*

SUMMARY OF EVENTS.

UNITED STATES.—Spain has consented without condition to accept the offer of \$20,000,000 made by the United States, and relinquish Cuba, code Porto Rico, Guam and the Philippine Islands.

"I am one of those Americans," said Andrew Carnegie, "who believes in keeping the Republic as it has been for years. I am opposed to adding distant and remote possessions to our territory. I have not the least faith in the doctrine of our fathers. I do not believe in shooting down insurgents in Cuba or the Philippines. I would be glad to see the insurgents also begin shooting when we have to resort to this. No nation is good enough to govern any other nation; no man is good enough to govern any other man. England's weakness to-day is in her varied possessions and the great expense in keeping them."

In regard to our annexing the Philippines, Ex-Senator George F. Edmunds, says:

"The cost of governing such a people, if no duties were collected, must be borne entirely by the United States, and by the imposition of taxes upon the inhabitants of the islands, who are neither fond of work nor of taxes. If a tariff should be adopted at the same rate as we have here, then our exports which go there must go in free, and then we would get no revenue, for the foreign trade would be driven out. And if we had a tariff which was, for instance, 10 per cent at Manila, while on the same goods it was 20 per cent here, then we are treating one part of the people of the United States by law differently from what we are treating another part of the United States."

The Commission appointed by the President to treat a government for the Philippine Islands practically has decided on a bill to be reported to Congress providing for a territorial Governor, Legislature and Delegate in Congress. Property and educational qualifications will be required of voters for members of the upper House of the Legislature. Coolie labor will be abolished.

Major General Merriam reports that Honolulu is thoroughly infected with typhoid fever.

The Commissary Department of the Army has dispatched the steamer *Bratton* from Savannah with 700 tons of provisions for the starving people of Cuba. The *Bratton* will be loaded with the cargo of Manila, and then will sail to Matanzas and other points.

General Wood has appointed a native Cuban civilian, named Bacardi, to be Mayor of Santiago, in place of Major McLeary.

The first official act of Mayor Bacardi was to discharge the entire clerical force in the Mayor's office, and to employ Cubans who had served in the war. He will shortly issue a manifesto to the effect that he is interested in encouraging the city's development and giving employment, as far as conditions will permit, to worthy persons. He will promise to look closely to the general interests of the community, and will call upon all citizens to try to do the same, to promote the prosperity of the country and to insure the happiness of its people. General Wood has high hopes of this first attempt at civil government under Cuban control.

The complete returns of the casualties of the Santiago campaign show: Killed, 23 officers and 234 men; wounded, 192 officers and 1933 men.

In his annual report George E. Roberts, the Director of the Mint, says:

"The most important events of the fiscal year in the world's gold coinage have been the consummation of the long planned reorganization of specie payments by Russia in gold, the reorganization of the monetary system of Japan with gold as the standard, and the refusal of the Government of India to co-operate with the Governments of the United States and France in an effort to establish bimetalism by international agreement."

The gold coinage of the world in 1897 was the largest, reaching an amount in value to \$37,719,342, against \$195,309,517 in 1896. Of the former sum, \$146,622,194 was recoinage, and approximately \$291,097,448 a net addition to the stock of gold coins. The principal coinage was by the United States, Great Britain, Russia, Germany, Austria-Hungary, France and Japan. The extraordinary amount of the year is accounted for by the preparations of Russia, Austria-Hungary and Japan for their monetary reforms. In the case of Russia, particularly, gold, which has been

accumulating for years, much of it in bars, was passed through the mints to prepare it for circulation.

Through the efforts of the United States Minister at Constantinople permits are to be issued to foreigners to travel in the interior of Asia Minor.

The Pinnickinnick Coal Company has on exhibition at its offices in Clarksburg, W. Va., a lump of coal taken last week from its mines weighing over 10,000 pounds.

A disastrous prairie fire in the Indian Territory has been brought to an abrupt stop by heavy rains. The fire started two weeks ago in Chickasaw and Choctaw Nations, and it is estimated that property valued at \$250,000 has been destroyed. An area of seventy-five square miles has been burned over.

Riders from the cattle and sheep raising districts of North Dakota, Texas, Oklahoma and the Indian Territory show heavy losses because of the blizzard in those sections since the night of Eleventh Month 20th.

Thousands of sheep are imprisoned in the mountains, near Pendleton, Oregon. Three feet of snow has fallen in the foot hills there, and the sheep cannot get through it to the valleys below.

On Seventh and First days last, the severest gale of the season prevailed along the Middle Atlantic and New England coast, with maximum wind velocities ranging from 50 to 60 miles an hour. Heavy snow fell over Eastern New York, New England, Eastern Pennsylvania and New Jersey. In Philadelphia 9.2 inches of snow fell.

On the 29th it was estimated that thirty-five vessels were wrecked and thirty to forty lives lost in Boston harbor alone in the storm of Seventh and First days. The total loss of life on the New England coast is estimated at seventy, and may reach double that number. The boiler of the river steamer *Z. C. Walker* exploded, near Stockton, California, on Eleventh Month 27th. Five persons were killed, eleven dangerously wounded and fifteen or twenty injured, more or less seriously.

Deaths in this city last week were reported to number 449, which is 35 more than the previous week and 260 more than the corresponding week last year. Of the foregoing 234 were males and 215 female; 82 died of pneumonia; 54 of consumption; 46 of heart disease; 33 of diphtheria; 17 of nephritis; 17 of oedema; 16 of inflammation of the stomach and bowels; 15 of apoplexy; 13 of convulsions; 12 of cancer; 11 of marasmus; 10 of typhoid fever; 9 of cholera; 9 of inflammation of the brain, and 6 from suicide.

Markets.—U. S. 2½, 98½ a 100; 4½, reg., 11½ a 112; coupon, 124 a 118; new 4½, 127 a 127½; 5½, 112 a 113½; 10½, 106 a 106; currency 6½, 102½ a 103.

Cotton closed on a basis of 5½c. per pound for middling.

FEED.—Winter bran, in bulk, quoted at \$13.75 a \$14.50, and spring, in sacks, \$12.50 a \$14 per ton.

FLOUR.—Winter super, \$2.50 a \$2.50; do, extras, \$2.65 a \$2.90; Pennsylvania roller, clear, \$3.15 a \$3.35; do, do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.65; do, patent, \$3.60 a \$3.85; spring, clear, \$3.45 a \$3.65; do, straight, \$3.50 a \$3.70; do, patent, \$3.70 a \$3.85; do, favorite brands, \$3.90 a \$4.10; city mills, extra, \$2.65 a \$2.90; do, clear, \$3.25 a \$3.50; do, straight, \$3.50 a \$3.70; do, patent, \$3.75 a \$4.10. RYE FLOUR.—\$3.10 per bbl. for choice Pennsylvania. BUCKWHEAT FLOUR.—\$2.00 a 10 per bushel, in bulk, as to quality, as new.

GRAIN.—No. 2 red wheat, 72½ a 73; No. 2 mixed corn, 33½ a 33½.

No. 2 white oats, clipped, 33 a 33½c.

BEEF CATTLE.—Extra, 5 a 5½c; good, 4 a 4½c; medium, 4 a 4½c; common, 3½ a 4½c.

SWINE AND LAMBS.—Extra, 4 a 4½c; good, 4 a 4½c; medium, 3½ a 4½c; common, 3 a 3½c; lambs, 4 a 5½c.

HOGS.—Best Western, 5½ a 5½c; other grades, 4½ a 5c. **FOREIGN.**—The recent comparatively mild weather which has prevailed in Great Britain has been interrupted by a thorough blizzard in many parts of the country, especially in the north, where the snowdrifts have been several feet deep.

Three men perished in the snow in the Highlands, a train was blown off the rails near Tralee, Ireland; numbers of fishing boats have been lost, many fishermen have perished, and the Irish mail boats and cross channel mail services were interrupted or seriously delayed. The mail boats, however, have been successful in making a trip which is usually accomplished in six hours; trains have been snowed up at several places, and generally the snow storm is considered to have been the worst for many years.

It is stated that the exports of Great Britain for the year ending with Twelfth Month have decreased \$2,300,000, chiefly through the alteration in the United States tariff.

London and Liverpool are both at the level of 1 sea. Glasgow is thirty feet above it, Manchester is 5 feet and Birmingham 300 feet.

In twenty-five years the population of Belgium increased by 24 per cent. It is now between 6,000,000 and 7,000,000. The consumption of alcohol has creased 54 per cent.

Southern France and Northern Italy have been visited by severe storms and much damage has been done.

Official statistics show that German cattle everywhere are suffering from tuberculosis and other diseases. The district of Aix-la-Chapelle, for instance, eight three communes show that 749 farms are so infected. At least 40 per cent. of all the German cattle has tuberculosis, and in some districts the percentage is high as 70.

In a semi-official note issued in Madrid, there was appeal to all Spaniards to furnish assistance to save national credit "if they do not wish foreign capital be withdrawn from Spain."

An attempt was made upon the life of the Czar, he was returning from Copenhagen. Obstructions were placed on a bridge and were discovered by a swim man just in time to prevent a wreck.

Asparagus grows wild in the Russian steppes in such abundance that it serves as feed for cows.

In the year 1900 the interest on Japan's national debt amounted to \$25,000,000 a year.

Fourteen years ago Lachlan Maclean carried 1,000 vats of English trout to Cape Colony with the object of experimenting with the acclimatization of the fish in Africa. In spite of various difficulties and failures the experiment proved successful. The trout having become established, flourished, and the land streams of the Colony are now being gradually stocked with the fish.

The Spanish Admiralty has advertised for sale the lease the life floating dock in Havana harbor.

The resignation of Marshall Blanco as Captain General of Cuba, has been accepted by the Span Government. General Blanco's resignation was made in command to General Castallanos, his successor, at Havana on the 26th ult.

NOTICES.

WANTED.—By a Friend, a position as companion and to help with light housekeeping.

Address with full particulars.

"G," office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The winter term will commence on Second-day, Twelfth Month 1898. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, Principal, Westtown, Pa.

Receipts for Dukhoborski Fund for the week ending Eleventh Month 29th, 1898.

P. R. G. 55. Cash \$1. Two Friends \$10. W. E. \$2.

WM. EVANS, Treas., 252 S. Front St., Philadelphia.

Public Meetings—Lansdowne, Pa.

Meetings for worship are appointed, under the authority of Chester Monthly Meeting, Pa., to be held the meeting-house at Lansdowne, on Fifth-day evenings, the 8th and the 22d days of the present month commencing at eight o'clock.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regarding instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will treat leaving Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.35 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Superintendent.

DIED. at his residence near Concordville, Pa., on Eleventh of Ninth Month 1898, ELIZABETH SCOTT, in the eighty-fourth year of his age; a member of Concord Monthly Meeting of Friends.

WILLIAM H. PILEY'S SONS, PRINTERS, No. 422 Walnut Street

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About three-fourths of the volumes borrowed at year from the Redwood Library and Athenaeum at Newport, R. I., were works of Fiction; 11,000 volumes out of the 15,422 borrowed. The following testimony of practical value concerning library shelves we quote from its report:

It is impossible to speak too strongly in praise of the advantages afforded by the stack over the old shelving and of the general satisfaction which it gives. The ease of adjustment of the shelves, and the accessibility to them of light and air, give them a great advantage over the wooden cases. In climate so damp as ours, this latter advantage is estimable. Not only are the books in the stack subject to mildew, but the structure affords no dark and damp corners for the harboring of that very pest, the Lepisma, commonly called "slic," which does so much damage to books stored in the old-like wooden cases.

FOR "THE FRIEND."

Peace Jubilee at York, Pa., in 1783.

Benjamin Walker, a Friend of Warrington Meeting, York County, in his diary (1780-1786), under date of Third-day, Fourth Mo. 22, 1783, thus notes the news of peace and the celebration in that region, at the close of the Revolutionary War:

"This Day is a Day of True Joy Saying peace is proclaimed—they made a Stack of wood on the commons in Little York supposing Upwards of 50 ft high put tar barrels and many Combustibles round their Cannons and Small Arms and Broke into Glass Windows and Great Deal of Unnecessary work."

The above note, which is extracted from a recent issue of *The Literary Era*, (Phila.), gives, in the quiet reference to Friends' windows, a hint of what our ancestors had to bear in their faithful testimony against war. It shows, too, that public rejoicings when a foe is conquered, are little, if anything, in common with the spirit of peace, but are rather only another manifestation of that lustful spirit from which wars and fightings spring. More aptly would such occasions be called war jubilees than peace jubilees.

S.

Give Attention as Well as Receive It.

Having said something last week about the need of bestowing attention after meeting on those who have been sitting with us, we find now in *Zion's Watchman* the following suggestion that "it is a poor rule that does not work both ways." Yet we must remember that the good father went to meet the inconsistent son more than half way—even while he was "a great way off." Modest persons usually refrain from meeting apparent superiors as much as half way. Accordingly let the interval be covered by some steps of sympathy.

"The unsociable church member who complains that, though he has been in a church for twelve years, nobody ever comes to shake his hand, or tries to give him a good time, is perhaps suffering from lack of investment in the sociability market. Has he ever offered to shake the hand of a stranger in that church? Is the man who complains that he is 'not appreciated' doing all in his power to appreciate others? From a purely calculating, selfish standpoint, we must be willing to give if we would get. From God's standpoint, we shall give without taking thought for what we may get. Yet we have God's assurance that the same principle will hold in his service. 'Then give to the world the best you have, and the best will come back to you.'"

Safety in Not Knowing How.

CARDS NOT WRONG IN THEMSELVES, BUT OPEN A DOWNWARD WAY.

"Respecting all amusements the question is, not whether in their simple and theoretical character they are defensible, but whether they are defensible in their actually existing state."—*J. Dymond*.

Card-playing is indulged in by a part of the respectable—that is, moral—class of society; and by nearly all of the unscrupulous and lowest, when they so incline. It will scarcely be claimed as an ascending ladder from morality to holiness; but it does work when it leaves the neutral direction downward rather than upward—as, indeed, an inclined plane from the respectable to the lowest.

When a young man has learned the art of card-playing in a virtuous home or party, the next social step in which he can, when abroad in the world at large, continue it, is probably a lower one. In travelling, or among strangers at hotels, it is dangerous for him to know how to play cards. To know how is made a passport to degrading associations, which will most likely seek to ruin him to the extent of their ability. He can scarcely disentangle the social game

from drinks and from evil communications, as the practice generally runs. Not having resisted these thus far, will he next abstain from light betting, and then from gambling? He does not lose his virtue all at once.

Innocent, or kindly intentioned women, when they play cards as a social diversion, are differently situated in regard to such danger for themselves; and therefore they can, all the more unsuspectingly, start their brothers towards a ruin not in sight. They do not suspect to what lower associations they are giving them the card of admission. They may be innocent, except as they allow the fascination of the game to draw them beyond the right limit of precious time necessary for recreation, and few will draw back from the line where recreation ends and fascination begins, or except as the play exhilarates with excitement rather than inspires with grace, or except as they acquire thus a habit of fostering a self-pleasing rather than a self-denying conscience, or except as the entertainment steals away a due share of attention from that secret voice in the soul, which would guide it to higher employments and the welfare of a spiritual life.

When stopping short of such injuries these card-playing sisters are innocent for themselves. But are they innocent towards the young men whom their example and countenance allure to a road which is down-hill for them? Away from his pure home-circle the young man finds his card-playing associations by no means elevating.

As we have said, on a railway train, or without acquaintance during an evening at a hotel, he is invited by strangers to take a hand with them at a game. If he can say, "I don't know how to play," he is safe from social introduction to characters more likely, as the practice runs, to be bad than good. At any rate, he knows nothing about their characters. Should he "know how," and join the game, he finds himself as likely as not in fellowship with a dissolute, or an unprincipled gang. He runs that risk at every new place. He runs the risk of joining in their drinks, their lower tastes, and eventually some forms of gambling.

If the time which card-playing consumes were really replaced by some more valuable result to one's brains or virtues than the time thus killed; if men or women were sure to be more intellectual, or more morally or spiritually elevated after a sitting at cards than before, then the new partner at a game would be surer of the company he is keeping. For then it would be a game which would not, because too im-

proving, be resorted to by merely worldly or questionable society, and so on down to "Jew fellows of the baser sort." So the game, however innocent or characterless in itself, is not a game which contains any security against patrons of the worst class. It keeps open house to them all. It excludes no folly, no vice. It is safer not to know it, than to be always having a card of introduction to worst companionships.

Such would be the case with any other diversion, whose movements, innocent so far as the immediate practice is concerned, are found to graduate their sons upon the descending road. What could seem more harmless than pushing the ivory balls on a billiard table? But the expensiveness of the outfit precludes it usually from being a home-game. So it is usually set up in a place of public resort, especially in connection with a drinking-bar, that it may be used to play for drinks; and thus it is made dangerous to "know how." The writer was once employed in a boarding-school which had a billiard table. The boys practised at billiards. The fascination of the game was such that on their half-holiday afternoons when the boys could go to town, several of them would resort to the billiard saloon there. The consequence for some of them was, drinks at the bar, drunkenness, expulsion from the school, sorrow in families, and apparently one premature death known to the writer, perhaps others known elsewhere. These boys would far better have remained in ignorance of billiards, than to have known a game that must usually be played in connection with saloons. Playing-cards, though not necessarily so, are most likely to have similar associations, and it is safe not to know their use. In this light, good families that play at them are more dangerous than the bad.

These observations are not based on others' writing, but on personal experience. While a student, at one period, the writer was induced to stop for half an hour after dinner, to let it settle with diversion at euchre or whist, or whatever it was. By rapid stages the half-hour became prolonged to one or two hours, as the fascination might run,—but to the loss of whatever success had been gained in study. Afterwards, through imbibing the maxims of such society as would call one's scruples against card-playing a "superstition about spots" or a "prejudice against pasteboard," he found himself on the verge of dissipation and darkness. The secret Divine interventions for his rescue at that time appearing are still to be treasured as secret. It is enough now to say that the promise, "He will accept all thy burnt sacrifices," was fulfilled, and the saving hand of Divine Providence led to a fresh association with the Society of Friends, and a sense of reconciliation by Christ.

Here are the easy steps down which the pasteboard passport guides men's descent as the tendency runs:—The church fair, the respectable home, the aristocratic or some other club, the

summer hotel or the traveller's inn, the ocean steamer or the smoking car, the policy shop, the liquor saloon or opium den. It will scarcely be pretended that card-playing leads any from the lower degrees of this scale upward,—for instance, from saloons back to church fairs and to innocent home-life.

"But it is for the sake of encouraging home-life," say some anxious sisters or mothers, "that we indulge this as a fireside diversion,—to keep our young men in away from worse resorts." Well it is for these home-preserving hearts if they cannot charge themselves with teaching that which first introduced the boys to worse resorts. And if whist or euchre once learned by boys went no farther than the home circle; if they were made to serve no worse purpose in the world than our card-games of "Authors" and such-like, they might rightly help as home-makers. But it is away from home that the "knowing how" to handle games of chance turns them, in so many cases, into home-destroyers.

A broader view is wanted than that of analyzing our means of diversion for what they are "in themselves,"—to detect within their make-up what harm men's hands will make them serve. Common sense requires that they be judged by their known course and practice. "I don't care how it is made up—how does it work?" This we say to the salesman of a machine. Though the virus of a rattlesnake has exactly the elements of the white of an egg, men's question about it is, what are its actual effects? In selecting foods for character the same judgment is in order. "Wherefore ye shall know them by their fruits."

On the other hand it is alike futile to search into the fabric of some other things for the *righteous* effect generally following in their use. There is nothing in the constitution of a plain coat or of a pack of cards that we should expect from either a contagion of good or of evil. But if a preserving operation in our religious Society seems somehow to have followed in the sincere use of the one, and detriment in the wake of the other, we may say there is nothing in them, but all the same something serious comes to pass.

Let the same test be applied to all popular amusements, or more sober occupations, namely, Whether in their average effect they are making for righteousness or for dissipation in the earth. The theatre, the dance of modern society, the horse-race, the pigeon-shooting, speculations on chances, charity-balls, and so on, will be looked upon by sensible judges for themselves and their children according to this rule.

But our concern is not to strip life bare of attractive interests for young or old:—not "to create a desert and call it a peace." We must provide improving substitutes,—not merely leave blanks; lest the unclean spirit, seeing the space still empty from which he went out, shall find room for worse spirits to fill the vacant void, and the last state of our unfilled youth be worse than the first. True it is, that Christ with his employments is the one satisfying occupant of the emptied heart. But nursing fathers and

mothers, though unable to command one of the days of the Son of Man, will yet foster the youthful conditions to prepare his way before Him: and will seek to engage the heart well such improving allurements as are strengthening and upbuilding, and accompany salvation.

Many are seeking for the mind of youth and of social life recreations or engagements which shall not run on the down grade except to run upward. A collection of innocent or character-building substitutes for the questionable social diversions would, if made known, help humanity.

Remarks on Paid Ministry.

BY INAZO NITOE.

In College Park Association of Friends, San Jose, California, at its nineteenth semi-annual meeting, Eleventh Month 5th, after listening to a discussion of a paper on "The Present Demands upon the Ministry and the Churches," Inazo Nitoe, of Japan, made a supplemental address, in part, as follows:—

"Without meaning to offend anybody who may differ from me, I wish to state how this feature of the Society of Friends struck me, which makes its organization so different and distinct from any others; I mean,—so to speak—its non-pastoral system. When I came in contact with Friends for the first time, I thought to myself that in no Christian community are pastors so conspicuous as among Quakers,—and that by their absence. And when I began to inquire further into the subject I was delighted to find how their views in this matter accorde with my Oriental ideas. Some may charge me with an Oriental bias of thought when I say that among us it was a usage for a priest or a ethical master to receive no wages. It was thought degrading to their profession to have set value fixed upon their services. Teachers, taught for the sake of teaching, and no fee would have delighted them so much as the progress of their pupils. To be sure, a mother would not and then send them a fish, or rice, or even money, politely wrapped in paper, but the gifts were marked as a token of gratitude and to show that they were not forgotten, and were equivalent to a letter of thanks." In this connection he related a story from the life,—a noble life, of the founder of Buddhism. I might say I am not a believer in his religious system, but for the profundity of his thought and purity of his life, I have an unbounded admiration and the little anecdote I am about to relate seems to me replete with significance.

"It is said that as one day Buddha and his disciples went on their usual rounds of preaching, they were a-bungered; and seeing a man close by who was engaged in reaping some grain they went up to him and begged for alms whereupon the farmer, with angry looks, a dressed them, saying, 'You hermits do no work, you simply talk and talk the live-long day; at when your stomachs get empty you ask for the fruit of our toil, little dreaming what it costs to produce our food. If you want to eat, lab with your hands.' Buddha, taking pity on the ignorance of the man, opened his mouth at taught him; how that there are labors of spirit as well as hands, and how those who work a spiritual food do something higher and nobler than mere manual labor; how that man may be fed with spiritual nourishment as well as with bodily. When the man listened to his teaching

s health was melted and he repented of his idleness, and with opened hand offered food and drink. Buddha, however, touched them not; it said to the farmer, 'I accept not thy offering now; if thou hadst given thy alms before now was taught, gladly would I have shared thy bounty; but now, that thou offerest it as a compensation for our teaching, I will not touch.' This anecdote, simple as it is, teaches a principle, which has been put into practice among, for centuries, and which must be dear to the hearts of many Friends; and which involves an economic doctrine as yet vaguely touched by the scientific economists of the age.

"Economists have a good deal to say about wages,—that these wages are a reward for labor; and when I turn to the chapter on labor I find identical with physical works, and but scant notice taken of the services which are the outcome of love and affection.

"Who has explained what the compensation could be for a mother's services in nourishing a sick child? How is the reward accorded to the labors of a wife when she drudges for the comfort of her husband? Certainly these are not economic relations, you say. What, then, are economic relations? Is the attitude of one who claims to prepare a soul for heaven an economic one?

"So much is said, now-a-days, about doing church work for the Master, and so forth; but there is a higher vocation than doing, and that is being. If you are a Christian, you cannot help doing Christian work; you can do no other. It is not the doing we should insist upon; we are careful of being, the doing will follow as a necessary consequence. And we are not paid for being, but for doing; in all cases where payment is made it is for something done.

"Take a minister's work; can he set a limit to the working of his preaching in the hearts of his hearers? The word he preaches is a leaven; it is a seed; it is a living word; it may grow to proportions he does not dream of. It seems to me that by economic service we mean a service whose range is definite and fixed. Certainly no one can say without violating our delicacy of feeling, 'I will love you for so much;' or, 'I will draw you so much nearer heaven if you try so much.' The work of ministry and of spiritual pastorage is something that cannot be measured by money, and hence cannot be enticed to financial return.

"I am aware that there are many good men who will differ from me. I am aware of the scriptural text, 'The laborer is worthy of his hire.' But with all due deference to others I cannot but be true to that Oriental teaching, which I believe will find response among those who do not share my youthful education and surroundings, which regards monetary compensation as degrading to such a high profession." Report of JAMES BEAN, in *American Friend*.

HOW HE LOVED.—A little boy declared that he loved his mother "with all his strength."

He was asked to explain what he meant by with all his strength."

He said, "Well, I'll tell you. You see, we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal-bod is never empty. I lug the coal up four flights of stairs all by myself. And I'm a pretty big bod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"

Honor Thy Father and Thy Mother.

There is a touching story of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor book-seller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter and sell them from a stall in the market place. One day the book-seller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the 'English Dictionary,' and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that 'the druggist had not got any such medicine.'

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," means four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor and afterwards a soldier. His whole glorious career in life turned on this simple act of trying to make his mother happy. And happy too,

will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Theodore L. Cuyler.*

FOR "THE FRIEND,"

Extracted from a Personal Letter to a Friend.

"We are of the same blood; but the blood of Christ is a deeper, sweeter tie than consanguinity."

"My wife and I are members of the Congregational church, but are practically outside of all denominations. We hold—The Head and The Body of Christ are one and indivisible.—'One Body, One Bread.'

[Speaking of one—a member of the Society of Friends] 'but not being in full sympathy, holding a birthright membership, is not a good exponent of that body of believers. I think if I had my lot with the 'Quakers' I should have been in full sympathy, for, all that I know of them greatly pleases my heart. I never read George Fox or Barclay, but would have done so if given the opportunity. What I know of the Friends I love—I mean the true Body of our Lord, not the mixed. There are no Friends within the radius of our acquaintance nearer than Rhode Island.

"I find everywhere those who are content to live at Dan or Beersheba, and others who are not content unless in 'The Presence.'

"Denomination makes little difference. My whole being protests against un-Christlikeness in any form; and the whole Christian world suffers from the hierarchical spirit. A hireling ministry is subservient and despotic.

"I am a farmer as Amos and Jeremiah. I cannot 'prophesy in the King's Court,' so I am at 'Bethel.' The 'churches' (?) have little use for me, but our precious Lord gave me a little flock to whom the Spirit made me 'a minister and a witness.'

"Since I received the baptism with the Holy Ghost and fire and God wonderfully healed me, we have had no confidence in the flesh, but try to walk in obedience to the indwelling Christ—'The inner Light.' I am content to not do, but glad to be."

Value of Convinced Members.

I remember a remark once made to me by an honest Friend in London, during the time of the Yearly Meeting; he was probably lamenting the low state of things, when I said, "What would have become of me, if it had not been for our Society?" To which he replied, "What would have become of the Society, if it were not for those who have come in by conviction?" I have since thought there is a great deal in what he said, for I believe, many who have come in by conviction, have been greatly instrumental in keeping the building together. An individual thoroughly convinced of our principles, and keeping close to that which has convinced him, will undoubtedly, as he continues faithful, be converted by it; and one such person is certainly of more value in the Society, than many who are mere nominal members by birthright only. Such as these have bought the Truth, at the price of becoming fools before man for Christ's sake.—*Daniel Wheeler.*

TO SUFFER AND BE STRONG.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

Philip Schaff and his Work—1819-'93.

(Continued from page 156.)

The heresy trial brought Mercersburg to the front in a way little anticipated, either by the Professor or his opposers. "The Mercersburg movement," as it was called, received considerable attention across the Atlantic and was thought by some to indicate a tendency toward Puseyism.

Philip Schaff had little sympathy with sacerdotalism and yet retained a decided attachment to such observances as "Good Friday."

This and similar celebrations of events held dear by many devout souls may dissent from without doing injustice to their sincerity and invaluable services.

Tradition and education have formed the religious conceptions of the vast majority of professing Christians.

When we recall how few comparatively have discarded their early instructions and associations, so as never to return to them, it is not surprising, though to be regretted, that many who have known what it is to be made free from the bondage of sin and self should nevertheless fail to grasp, in its fullness, the spiritual character of the Gospel.

Many are the advantages of those who do not hold to these misconceptions, and yet we may be found pining ourselves upon this very liberty without having experienced in our own souls that purifying and enlightening Grace which reveals the true meaning and use of churchly symbols.

It is not "the form" nor its absence that creates the life of righteousness.

In themselves they are nothing and have been made worse than nothing—a positive hindrance to spiritual growth—when the eye has not been fixed "on Jesus only." This would not justify us, however, in condemning those who have reverently used them as "a means of grace" or excluding such from being gathered from every nation and denomination—partakers of the heavenly and true spiritual communion.

We turn to Dr. Schaff in his class room where one of his students remembers him as "remarkably fresh and fluent." His memory equal to all emergencies—"rarely referring to his manuscript." "In dress, demeanor, graceful manners and simplicity of nature he was always the model of a gentleman."

His personal interest in all who came under his care was one of his strongest points of influence and not a few needy students were much indebted to his generosity and true Christian hospitality.

It soon became apparent to those most capable of seeing the needs of the Institution that Mercersburg was not the best location for the college; so it was removed to Lancaster in 1853.

Previous to this (in 1845) Dr. Schaff married Mary Elizabeth Schley, a daughter of David Schley, of Frederick City, Maryland.

"In his home he was simple in his tastes and gave vent to the exuberance of his spirits, with his children."

He compiled a catechism which has since been translated into German, Bulgarian, Syriac, Arabic, Chinese, Japanese and other tongues.

Of this work he says "I was led to undertake it out of regard for my own children and without thinking of its publication."

"The world is ruled and the kingdom of God is built up from the nursery and the school room. Out of the mouths of babes and sucklings hast thou ordained strength."

"A stout constitution and simplicity of diet enabled him to endure long hours at his desk," where he always had a definite task awaiting him and with his habits of concentration it was no wonder he turned out some master pieces.

His visits to the neighboring country folk were very acceptable, "the memory of which still lingers in many a farm-house as a precious tradition."

Confident that American thrift and energy would eclipse European effort he was fond of quoting Bishop Berkley's lines:

"Westward the course of Empire takes its way,

The first four acts already past,

A fifth shall close the drama of the day.

Time's noblest offspring is the last."

The most pressing problem confronting the Professor from Germany at this period of his labors was the need of persuading his countrymen that their language and distinctive religious practices would have to be relinquished in this English speaking Commonwealth; this inevitable change was stoutly resented by many.

It was ten years before Dr. Schaff kept his own journal in English and seven before he ventured to address his audiences in that language. After one of his sermons delivered in this new tongue an elderly German woman said "it is like cold water poured out upon my heart. German is like balsam."

And this feeling was almost universal among the immigrants from the continent of Europe, but "Dr. Schaff espoused the liberal and American theory of assimilation, adaptation and transference. It was a question of fitness and expediency."

"In announcing his position he incurred the public charge of being untrue to the land of his birth and to his kinsmen and called forth sharp criticism from some of his most intimate German-American friends."

However this charge was refuted by his strong preference to have his children learn German.

He was editor of two periodicals printed in that language, "*Der deutsche Kirchenfreund*" (1848-1859) and "*Evangelical testimonies from the German-American Churches*" (1863-1865) but the most important contribution to Ecclesiastical literature of this period was his "History of the Apostolic Church."

This work, published by the Author in 1851, was "the first church history in America, written in the spirit of modern historical composition and incorporating the latest researches in its department."

The volume was dedicated to Neander as the father of modern church history, who much appreciated the honor and the work of his student friend. Dr. Schaff's desire was to extend "a band of fellowship towards all who love the Lord Jesus in sincerity and truth" and "to give from reliable sources a complete, true and graphic account of the development of Christ's kingdom on earth."

His effort was not in vain, as praise came from scholars at home and abroad placing the author at once "in the highest rank of living church historians."

His "learning, genial Christian spirit, independence, mastery of the subject, orderly precision of arrangement and simple perspicuity of style" was combined with "a pleasing air of philosophical reflection rendered more attractive by a taste of poetry."

In 1847 he published a brochure on "what is church history?" in which we find carefully transcribed the words of John Robinson in his farewell address to the pilgrims, viz: "The Lord

has more truth and light yet to break forth out of his Holy Word—Luther and Calvin were precious shining lights in their times, yet God did not reveal his whole will to them and were they now living, they would be as ready and willing to embrace further light as that they had received."

"Thus," our author adds, "we have the principle of a progressive historical development stated" and, forty-five years later, he reaffirms that view in these words: "the true theory of development is that of a constant growth of the Church in Christ, the Head, or a progressive understanding and application of Christianity until Christ shall be all in all. The end will only be the complete unfolding of the beginning. All other theories of development which teach a progress of humanity beyond Christ and beyond Christianity are false and pernicious."

This differs as widely from Roman Catholicism as from rationalism which "blurs the distinction of sin and holiness and knows nothing of an unconditional surrender on the part of the sinner to Divine grace."

After ten years of exhaustive work Dr. Schaff eyes and voice almost gave out and he took much needed year's rest in Europe. So we find him while in London (early in 1854) making his home for a time with the Chevalier Bunsen who is portrayed as "one of more than brilliant genius," "a Christian gentleman actively interested in all the movements of the church and Christian philanthropy" . . . "He was very cordial and in true German fashion kissed us on both cheeks."

It was at his house that Dr. Schaff was introduced to Sir John Herschel, Professor Leisner, the Egyptian traveller, Max Müller, Dean Milman, Stanley, and others whose names stand among England's greatest ornaments; for, "after all, men are worth much more than the glory wrought in stone and silver."

At the German capital he dined with the king, who asked many questions about America and thought it would not do the Germans this country any harm to learn some English ways, but on the contrary, good. "The meal lasted an hour and a half, and then another hour drinking coffee. It was a most interesting experience for once, but I pity those who have to dine with the king every day. Temptation to flattery is enormous. Great part of the time Bismarck was in attendance as a fine looking, stately and amiable gentleman laden with orders."

It was at this time that the title of Doctor Divinity was conferred upon Philip Schaff by the University of Berlin, which he regarded "the first in the world, and usually very sparing in its distribution of academic honors."

He lectured to the most cultured audience of that metropolis, and passed on to his native town, which looked very different to him now from what he saw in it as a boy of ten. "Station, humdrum detail of life and spirit of traditionalism," oppressed him, and he wrote "I am thankful that God in his grace has transferred me to America, and as I recall the stringent poverty of my childhood, I praise the merited grace which has guided and sustained me; as pleasant as it is for me to see old friends I could hardly return to Graubünden to live and be contented."

At Frankfurt he was almost overwhelmed with kindness from his former colleagues and instructors.

Writing to his wife he says, "These have been days of continued excitement of the mind."

easy kind. The greatest and best men of German churches have met here in consultation on the vital interests of Christianity. I have been almost drowned in the sea of friendship, and the most exciting conversations on all sorts of topics, political, social and ecclesiastical, European and American, past, present and future."

Retracing his steps across the Alps he closes a journal when in "the highest inhabited dley in Switzerland," viz: "How beautiful these mountains of the Engadine, how clear the air, how healing its waters! Happy he in whom they arouse the feeling of homesickness for the beautiful hills of Zion, whence cometh all help, for the purer atmosphere of eternal peace, and from the healing spring which flows from the side of Christ and makes body and soul well with the power of eternal life."

In London he had interviews with Manning, subsequently Cardinal, who thought "Every one only responsible for as much light as they receive from God, and that his spirit and grace operated also outside of the church, as it plain from the cases of Job and Melchizedek."

Before leaving England Dr. Schaff called on Jean Howson, who had become famous by his recently published "Life and Letters of St. Paul."

It had been a year of many storms and appalling losses at sea, and it was with a heart full of gratitude the homeward voyage was safely ded. His own words have their usual spiritual and poetic setting when he records, "How happy sail I be! after the voyage through the gray seas of life the shores of eternity break softly upon us and fill the soul with gladness the shore has broken upon us to-day, Nov. 18, 1854, after this long passage."

The New World was henceforth in every use, his home, to which he now returned "almost ten years younger in body and spirits."

(To be continued.)

WELL-DOING.—Well-doing begins in the art. The very first step in a life of well-doing to give the heart to God, and thus render to God the things which are his. It is vain attempt to live a life of well-doing while the art, the fountain of all our thoughts, words, and deeds, is alienated from the Fountain of all wisdom. Can one whose heart is not good do good? Can a corrupt tree bring forth good fruit? Do men gather grapes of thorns or figs of thistles?

It is not right to say, as some have said, that everything an ungodly man does is sinful. When an unbeliever gives bread to the hungry, it is not a sin. A good work is good by whomsoever he wrought. But this is true: A wicked man cannot do good in the highest sense, from the right motives or with the richest results. There is a field of usefulness into which he cannot enter at all. He cannot lead the sinner from the error of his way into paths of righteousness. This is the highest form of well-doing. All other good works grow pale in the presence of this. What substantial help can an ungodly man give to one who is struggling with sinful habits and passions? Spiritual help can only be afforded by men who have some spiritual strength.

There are multitudes of spiritual idlers in the church because their spiritual vitality is low. A paralytic is idle as a matter of course. He has no strength. When there are fields to cultivate, harvests to reap and gather into barns, battles to fight, men do not look to invalids to

do the work. To produce physical results, physical vigor is necessary. To produce intellectual results, intellectual force is required. An imbecile cannot teach science and draw out the latent faculties of the young. For this work, a mind stored with knowledge and rendered strong by study is required. Neither can spiritual results be produced except by spiritual forces. Whoever will lead a soul from darkness to light, and carry on the work of the kingdom of God in the earth, must have spiritual understanding, spiritual wisdom, and spiritual strength. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness."—*Christian Advocate*.

John Yearley and his Travels.

(Continued from page 157.)

"They arrived at Basle on the 17th. Since they had visited this city in 1834, Hoffmann, the director of the institution at Kornthal, had succeeded Blumhardt in the superintendence of the Mission house. He received them with his usual kindness, and one evening they supped with the students, and had a religious meeting with them. They spent another evening with a pious family, where several missionaries and pastors were present. In speaking of this occasion, John and Martha Yearley were led into a reflection which deserves to be pondered by Christians of every name.

"Before separating," they say, "the Scriptures were read, and some of the missionaries spoke on the importance of uniting in desire for a more general outpouring of the Spirit." John Yearley also spoke much to the same effect. "It was, we trust, a profitable season; but the reflection arose on this occasion, as it has on some others when among serious persons not of our profession, that if they would but suffer the degree of Divine influence mercifully afforded thoroughly to baptize the heart with the true baptism, much creaturely activity would be done away, and the light of the gospel would shine in them and through them in much greater purity."

"On the third of the Sixth Month, 1843, they reached Pyrmont, where they remained a few weeks. They attended on the 2nd of the Seventh Month, the Two-months' Meeting, at Minden. Many peasants were present in the meeting for worship, and on John and Martha Yearley's return to Pyrmont, some of them came to the meeting there on First-day, and begged the Friends to go to Vlotho to meet a company of their brethren. They gave the peasants liberty to call a meeting at that place for Third-day, the 18th.

"On Second-day, as they were setting off, an accident happened to John Yearley.

"He had left the horse's head," writes Mr. Y., to attend to placing the baggage, when, hearing another carriage drive rapidly up, our horse set off, and my J. Y., in attempting to stop him by catching hold of the reins, fell, and was much bruised, but through mercy no limb was broken. We applied what means were in our power, and I urged our remaining at Pyrmont, and sending to defer the meeting; but he would go on to Lemgo. His whole frame was much shaken, and we passed a sleepless night, so that the meeting next day was not a little formidable. It proved a much longer journey to Vlotho than we had expected; when we arrived we found a large number assembled. Five of our friends came from Minden to meet us, and it was a remarkable meeting, notwithstanding

standing we had gone to it under so much discouragement; we have cause to bless and adore our Divine Master, who caused his presence to be felt amongst us. August Mundhenck interpreted for J. Y. for and me. J. R. suffered his voice to be acceptably heard in testimony, after which the meeting closed in solemn supplication. We pursued our way that night to Bielefeld, and the next day towards the Rhine."

"On their way home they stopped at Düsseldorf. The ten years which had gone by since they had visited the orphan asylum at Düsseldorf, near this town, had wrought a great change in the physical condition of Count Von der Recke. He looked worn and ill, the effect of care and anxiety for his numerous adopted family; but he evinced a spirit of pious resignation, and had a hearty welcome ready for his visitors. They returned to England through Belgium, and arrived in London on the eighth of the Eighth Month.

"In the course of 1844 we find John and Martha Yearley meditating a further removal, into the immediate vicinity of London. One of the few entries in his diary which were made by John Yearley during this period, speaks of the apprehension of duty under which they contemplated this change: it was written after their removal.

"For some years past I have often thought the time might come when we might see it right to settle within Stoke Newington Meeting. This feeling now began (1845) to fasten more strongly on our minds than it had done before, and we thought it right to make an effort to let Gosson Lodge, and seek a residence at Stamford Hill; and we have reason to believe that in this important step our prayer has been answered, and that all our deliberations have been guided by that wisdom which is from above. Very strong is my conviction that our Heavenly Father is not unmindful of the outward circumstances of those who seek his counsel, and desire to act under the guidance of his Holy Spirit. We were favored to let our house at Berkhamstead without trouble; the very first person to whom we made it known took it off our hands; and with equal ease we found another dwelling at Stamford Hill, which I consider as a proof that our prayer was heard and answered in this serious step: the signs I had asked were granted."

"An entry in their journal in 1847 informs that they received intelligence of the decease of one of their Scarborough friends, whose dying words are worthy to be preserved in lasting remembrance.

"First Mo. 7th.—On returning from meeting, we found a letter informing us of the sudden decease of Isaac Stickney of Scarborough. When the doctor attempted to give him brandy in his sinking state, he said, "Doctor, don't cloud my intellect; if this be dying, I die in the arms of Jesus." These last words of my beloved and long-known friend are sweetly consoling to my spirit."

"In the Second Month of 1848, John Yearley again prepared to go forth and preach the gospel in several countries on the continent of Europe. He was accompanied by his beloved wife, partly in the character of a fellow-laborer, constrained by the force of Christian love to the same field of service, and partly as his companion and helper in countries where she did not otherwise feel herself called to labor. The course of their anticipated travel is described in the following extract from the diary. They were unable, as it proved, to obtain admission into the Russian empire, and this part of the mission

was accomplished by John Yeardley alone, and at a later period.

"Second Mo. 8th, 1848.—At our Monthly Meeting at Grace-church Street, I proposed my concern to visit some parts of South Russia, particularly the German colonies; also some places in the Prussian and Austrian dominions, parts of Switzerland and France, particularly Ardèche, and a few places in Belgium, and to revisit parts of Germany. My precious M. Y. also was constrained in gospel love to tell her friends she had long thought of a visit to France and Belgium; and, if health permitted, should think it her religious duty to accompany me to South Russia. We had the full unity of our friends, who expressed much sympathy and encouragement, to our great comfort. It is about twenty years since I first thought seriously that I might have to visit the Crimea, and for thirty years I have had a prospect of some parts of Bohemia. Truly the vision has been for an appointed time; and if the period be now come, I trust it is the Lord's time, and that his presence may go with us. Many have been the conflicts and deep the baptisms through which I have passed, before coming to a willingness to offer to do what I believe to be the will of my Divine Master. Feeble as are my powers, I desire they may be devoted to his cause for the remainder of my days; and I do esteem it a great mercy to have arrived at a clear pointing in this important prospect. May the blessing of preservation rest upon the beloved partner of my sorrows and my joys, and on myself; and may He whom we desire to serve, heal all our maladies of body and mind!"

"While their attention was thus turned to foreign lands, a political storm was gathering in France which in the course of this month burst upon Europe with extraordinary violence, and overturned or endangered half the thrones on the Continent. This convulsed state of the European nations rendered it needful for them to wait a few months before they commenced their undertaking."

(To be continued.)

JOHN BARCLAY, in writing of the benefits to be derived from the reading of the journals of deceased Friends, says: "It is in such accounts that we gain that treasure of experience, which, without books or writings, would be attainable only by the aged. We see from these narratives at one comprehensive view, the importance, the value, the object and the end of human life. The travellers whose pilgrimages are described, seem to traverse their course again under our inspection: we follow them through their turnings and wanderings, through their difficulties, discouragements and dangers; through the heights of rejoicing, and depths of desolation, to which in youth, in age, in poverty, in riches, under all conditions and circumstances, they have been subject. From these accounts, we learn the many liabilities which surround us, and we may (unless through wilful blindness), unequivocally discover where the true rest and peace is to be found; and in what consists the only security, strength, and sure standing. How loudly do the lives and deaths of these worthies preach to us; they being dead do indeed yet speak, exhorting and entreating, that we who still survive, may lay hold and keep hold of those things in which alone they could derive any comfort in the end."

THE grace of the Spirit comes only from heaven.

Christianity vs. Christ-mass.

The following facts regarding "Christmas" can be fully substantiated:

First.—The day commonly so designated was originally a heathen festival associated with sun worship.

Second.—It was adopted by the Pope of Rome in the early ages of the decline of the church, when she ceased to be a persecuted and became a persecuting body; and it was declared by him to be the day on which Christ was born.

Third.—The day of Christ's birth is not known, no data having yet been found by which it can be fixed with any degree of certainty. Although each of the twelve months in the year has been claimed as the one in which He was born, yet it is quite certain that the event did not occur on the twenty-fifth day of the twelfth month, notwithstanding the Pope and his council said it did.

Fourth.—Many of the practices with which it is now observed are of the same heathen origin, and have been adopted by the so-called Christian church.

Fifth.—The popular observances of this day, as it is now celebrated, tend rather to dishonor Christ and Christianity than to honor them.

If these facts can be established, does it not follow that each person who in any way observes "Christmas," in so far lends his influence toward the following three things?

1st.—Engrafting on to Christianity the superstitions and ceremonies of Romanism and heathenism.

2d.—Perpetuating a falsehood, in assuming that to be a fact of history which is purely a fiction, although it is so firmly fixed in the popular mind; and, incidentally, giving countenance to those other fictions—the mythical legends regarding Santa Claus, etc.

3d.—Encouraging, and hence in some measure becoming responsible for, the unchristian practices by which Christ is dishonored on this day professedly celebrated in his honor.

May we not conclude that there was a Divine purpose in not leaving upon record anything that would fix the time of Christ's birth? Is it unreasonable to suppose that the keepers up from such idolatry and superstitious observance of days may have been the reason for hiding the date of this event from us?

If the apostle was so discouraged over the apostasy of the Christians of Galatia as to write them, "Ye observe days and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain;" how much more would the same or stronger language be applicable to those of our day.

Ought not every lover of Truth, after an honest, intelligent study of the subject, to ask himself: Can I *innocently* observe as such the day commonly called Christmas? Are not "Christmas" and Christianity opposed to each other.

E. P. S.

A PERSON advertised for a coachman, and three men applied. He asked each of them how near he could drive to the edge of a precipice without going over. The first said "half a yard;" the second, "a foot." The third said he would keep as far from it as possible. He was given the place. No one wants a coachman who is willing to calculate how much needless risk he can take. Never court temptation, for that is first step toward yielding to it.—S. S. Times.

REWARD is the fruit of endeavor!

PLANT LIFE.—Plants sleep at various hours and not always at night. The duration of plant sleep varies from ten to eighteen hours. Light and heat have little to do with plants sleeping, as different species go to sleep at different hours of the day. Thus the common morning glory (*Convolvulus purpureus*), opens at dawn, the Star of Bethlehem about ten o'clock, the ice plant at noon. The goat's beard, which opens at sunrise, closes at mid-day, and for this reason is called "Go-to-bed-at-noon." The flowers in the evening primrose and of the thorn appear open at sunset, and those of the night flowering cereus when it is dark. Aquatic flowers open and close with the greatest regularity. The white water lily closes its flowers at sunset and sinks below the water for the night; in the morning the petals again expand and float on the surface. The *Victoria regia* expands for the first time about six o'clock in the evening and closes in a few hours; it opens again at six o'clock the next morning, and remains so till afternoon, when it closes and sinks below the water. The mimosa goes to sleep when night comes on, or even a dark cloud passing over the sun will cause its leaves to fold up and the stalk to sink down, and, in fact, the whole plant goes to sleep. In going to sleep, the mimosa is not, however, at all singular, many species of plants closing their leaves and flower at night. On the other hand, there are some which, like the beasts of the forests, hail the setting sun as a signal for activity. This sleep of plants, which is the same physiologically as animal sleep, does not exist without reason. The art of sleeping is, in the higher animals symptomatic of repose in the brain and nervous system, and the fact of plants sleeping is on proof of the existence of a nervous system in the members of the vegetable kingdom.—*Exchange*

Items Concerning the Society.

In pursuance of his concern for religious service in New Jersey, Charles Rhoads has attended to that same in Mount Holly, Burlington and Trenton.

Friends used to be noted for their lofty standard of honor, their word once spoken was a bond their dealing was the same in the dark as in the light. They considered it as wrong to shade the truth as to tell untruths. They would no sooner injure another's reputation than they would take his purse. The Quaker honor did as much as an other one thing to make the people of the severer century believe in the reality of religion; and we doubt if we could do the world any greater service to-day than in proving our absolute fidelity to the old-time standard of honor.—*American Friend*.

A LETTER FROM JAMES BEAN.

[After having published in our columns such matter as has appeared relative to the excluding of San Jose Friends from membership, it seems to me but fair that the explanation of James Bean in the following letter should have a hearing.—Ed.]

The published information on "Friends dropped as members," however well intended, is misleading to those who have no personal knowledge of the facts. The clause quoted from Iowa Discipline (136, sec. 14), has no application to such a case. The Friends "dropped" were not obscure "members removing to places remote from any Monthly Meeting of the Society." On the contrary, they removed with clear certificates to the oldest Monthly Meeting on the Pacific coast, and few Friends were better known in Iowa Yearly Meeting, and Societies at large, and New Providence Friends make a claim that they did not know where they were. In this paper I ask no defence for myself, or a brother, but speak for my wife, Rosanna F.

ian, and my honored mother, Elizabeth Bean, both of whom joined Dover Monthly Meeting in 1798. Having lived in the early years of the century, I have lived in all good conscience, void of offence toward any, unto this day. Both have been members of Iowa Yearly Meeting from its organization, serving in all positions of honor and trust, to which the church has appointed them. Both removed to San Jose Monthly Meeting with our certificates in 1882, and almost immediately, I was reappointed to the station of elder, and my mother reappointed elder and overseer by Friends. Both have known them, one from her childhood and the other for more than fifty years. Three years after their membership was arbitrarily transferred to my Creek Monthly Meeting, Ia., of which New Providence was a part, by proceedings condemned in every Society paper in England and America at the time. An appeal was made to the Yearly Meeting which was never answered. After three years longer, they requested a certificate of their membership to a nearer meeting, which was refused. My Friend ever served more loyally or faithfully to Society of her choice or entertained more of its members and attended its meetings more constantly, than has my mother for eighty years. And now in her ninety-seventh year, honored and venerated by every class of Society, she, with her children and grandchildren to the fourth generation, is content to be numbered by a meeting that is called the "committee of heretics" in their report they passed her among the children. And upon what grounds? The clerk of the Monthly Meeting informs that no complaint or preliminary proceedings were had, but it was done by vote and without discussion, upon the recommendation of a committee appointed to correspond with non-resident members, and because they had long felt, that their speaking in the Yearly Meeting was a waste of time, and they wanted to "reduce it." That such a "correspondence committee" had been appointed, the action of the meeting was never known at College Park until three months after they had been "dropped" as members, and then they only learned of it by accident.

This "correspondence committee," however, informs the *American Friend* that their action was based upon a report made by a meeting that might as well as neither of them be mentioned by the clerk. We admit it is the strongest case ever made inside College Park Friends.

First.—These Friends have never shown by correspondence or otherwise that they valued their membership."

Answer.—Their life-work in the Society, their appeal to the Yearly Meeting and their request for certificate to a nearer meeting, ought to be a sufficient answer to such a frivolous claim.

Second.—They had established a meeting of their own, and were performing all the functions can independent church."

Answer.—College Park meeting was never established, nor has it performed the functions of an independent church. Their meeting house was built by authority of San Jose Monthly Meeting, when they had no meeting in a rented hall. Two-thirds of the attending members resided in College Park, and the location was as natural as any for the scattered members who attended. When the house was completed, the Monthly Meeting was adjourned from the rented hall to College Park. And all this was long before the Monthly Meeting was laid down by Honey Creek Quarterly Meeting. After the Monthly Meeting was discontinued, and Friends were denied having any voice or part in Meetings for discipline—the writer received personal letters from both Haverford and Baltimore Friends, recommending the organization of a local association, similar to the one at Haverford. Have any of the Haverford professors been dropped as members for organizing a local association, after which they refused us to pattern?

Answer.—No. Finally they [New Providence Friends], had failed in past efforts to transmit the membership of College Park Friends to a meeting, where they could have resident membership."

Answer.—No correspondence was ever had from last to last in reference to transferring of member-

ship, save only to refuse such transfer when we requested it. There are fifty or more Friends here and in the vicinity who have come from nearly every Yearly Meeting in the world, and whose membership has been allowed to remain in their home meetings, because of the treatment of these Iowa Friends, and finding no meeting here authorized to receive their certificates. Among these are professors in our universities, Friends who have been clerks of Yearly Meetings, and elders of highest standing, bringing letters of recommendation from such Friends as Joseph Bevan, Bradshawite and others equally well known. Among the officers and most influential members of College Park Association, are members of London Yearly Meeting, and none of these have been "dropped" as members by their home meetings.

It is at the earnest solicitation of some of these that this statement is written, with the full endorsement of "undropped" members of New England, New York, Philadelphia, Indiana, Iowa, Kansas, California and London Yearly Meetings and from France and Japan, who all request that it be published for the information of its readers. It is admitted that "these Friends to whom reference is made were not personally known to the majority of the [present] New Providence Friends," and that their action was but the culmination of antecedent proceedings urged and endorsed by their Quarterly and Yearly Meetings, and therefore are less blame-worthy.

In this paper I have refrained for obvious reasons from referring to Joel and Hannah E. Bean and Benjamin H. Jones, all of whom were deposed as ministers, and now, with their families dropped as members, the latter three months after his death. None of these need defence here known.

One of the committee to "Revise the Discipline" has said, "there is no authority in the Discipline for such action, and the whole proceedings from the beginning ought to be exposed or corrected."

JAMES BEAN.

Notes from Others.

Church Buildings.—All our houses of worship must be built plain and neat, without steeples, and no more expensive than is absolutely required for comfort, convenience and stability, and with all seats free.—*Free Methodist Discipline.*

A man may have one vocation and several avocations, and these last may really aid him in the performance of the first; for change is often rest, and the fruits of various occupations may contribute in a measure to the adequate performance of the main work of life.—*Christian Advocate.*

I do not pretend to any commandment or large revelation. But if at any time I form a plan, propose a journey or a course of conduct, I find, perhaps, a silent obstacle in my mind that I cannot account for. Very well; I let it lie, think it may pass away; if it does not pass away, I yield to it, obey it. You ask me to describe it. I cannot describe it. It is not an oracle, not an angel, not a dream, not a law; it is too simple to be described; it is the voice of the moral sense. But such as it is, it is something which the contradiction of all mankind could not shake.—*Emerson (from Woodbury's Talks).*

Thanksgiving.—Did you ever stop to think how much you have to be thankful for? I heard of a little boy who was very good at arithmetic; so one day he said to his grandfather, "I can reckon for you, Grandfather, did you like him in one year." He took his slate and pencil, and began, "Let me see," said he "365 days; that means 365 mercies. But every hour has been a mercy; and that is 8,760 mercies. But the minutes, too, that is 525,600 more. Then there are my dear parents, who have been spared me—two more marks; health preserved, another; food, another; teachers, books, cheerful companions, more still; the Bible—a broad, big mark for love." Oh, dear! I cannot reckon them—I keep thinking of more all the time; I must give it up." And I don't wonder that he did, for even David felt it too much for him, for said he in the 139th Psalm, "If I should count them, they are more in

number than the sand." Oh! how much we ought to thank God.—*Zion's Watchman.*

I do not share thy views in reference to a coming romanism and sacerdotalism, though I realize that there are strong tendencies in that direction. There are, however, much stronger tendencies toward a religion of the Spirit. The overcoming movement is surely in the direction of spiritual religion. Almost all the great literature of our time speaks out for an untrammelled spiritual religion. The leaders of thought in America, in England, in France, and even in Germany, are making ritualism, externalism, and priestly intervention forever impossible. I can think of hosts of great books which have battered holes in the walls of those old errors. I am full of faith for the future. "That is not first which is spiritual, but that which is natural, and afterward that which is spiritual." This is Paul's idea of evolution, and it is true to history and to life.—*Correspondent.*

SUMMARY OF EVENTS.

UNITED STATES.—The second session of the Fifty-fifth Congress opened on the fifth inst. After the usual routine proceedings the President's Message was received and read in both Houses, which then adjourned. The message gives a succinct history of the Spanish-American War, and mentions that 110,000 men will have been disbarged from the army, by the tenth inst. The President has called the ceded island until Congress legislates. Cuba is to be aided and directed until a good government is established by the Cubans themselves. It strongly advocates the Government building the Nicaragua Canal, but omits to outline any policy for the newly acquired possessions, because this would be in advance of the signing of the treaty by the Peace Commission.

Representative Sulzer, of New York, introduced a resolution directing the Committee on Military Affairs to investigate the War Department and the conduct of the Spanish-American War.

Senator Hale, (Republican), of Maine, says: "The people of the United States will find out that the commerce of the Philippines is very limited in extent; that they are inhabited by a people whose habits and wants forbid an increase of trade, and that, under the scheme of annexation presented to us, this trade is to be shared equally with Spain and all other competing nations." What is called the "open-door" policy cuts down the interest of the United States in the Philippine trade to a point where it makes no figure in our commerce. The entire trade of the islands, if we had it all—not the profit derived from it, but the whole amount of trade—will not, in any year, pay the expenses of the army and navy that the United States will be obliged to maintain there. The people will see at once spring upon Congress a proposition for a standing army of a hundred thousand men, costing yearly more than a hundred million dollars, and a naval increase of from fifteen to thirty million dollars a year in addition, all of which must come by levy of taxation. What is to be done? No tax can be repealed, but the present tax must be increased."

"I shall vote squarely against the proposition to annex the Philippines," said Senator Caffery, (Democrat), of Louisiana. "The Peace Commission had no business to provide for the annexation of the Philippines. They did not need the sanction of Congress. They demanded the Philippines as the muzzle of a gun. It is a travesty to call that proceeding a negotiation. They presented an ultimatum and told the Spaniards to accept it. That is not a negotiation. In the first place, these islands were forced out of Spain, and, in the second place, we would make a bad bargain. Spain were to give us the islands for \$20,000,000. We would take those islands. I don't believe any amount of money would pay for the damage the Philippines will eventually work to the United States, if we incorporate them as a part of our territory."

Nearly 1200 pounds of colors are used annually by our Government for printing paper money, revenue and postage stamps.

During the Eleventh Month, our National receipts aggregated \$38,900,915, as compared with \$43,363,605 for Eleventh Month last year. The latter month, however, included \$18,000,000 received on account of the Pacific Railroad bonds. The disbursements during last month amounted to \$49,000,980, an increase on account of the war of nearly \$11,000,000. Since Seventh Month the receipts have aggregated \$204,557,006, as compared with \$148,113,875 for 1897.

In 1892 the exports of corn to Europe were 78,000,000 bushels; in 1896 the exports reached 101,000,000 bushels; in 1897, 173,000,000 bushels and in the fiscal year ending 31st Month 30, 1898, the amount was 203,000,000 bushels, besides \$2,000,000 worth of corn meal. And yet, only 7 per cent. of our total production of corn is exported.

At the joint meeting of the Peace Commissioners in Paris on the 30th ult., the draft of thirteen treaty articles was presented. The first three articles were mutually agreed upon. They provide for the relinquishment of sovereignty and claim of title to Cuba; the cession of Porto Rico and other Spanish possessions in the West Indies, together with Guam in the Ladronez, and the cession of the Philippines. The terms of evacuation of the Philippines are practically the same as in the evacuation of Cuba and Porto Rico. The mutual release of military prisoners was agreed upon, Spain liberating the rebel prisoners and the United States liberating the Manila garrison and the Spaniards held by Aguinaldo.

The Chicago Record says:

When the statistics now being collected are presented to Congress, as they will be, it will be shown that instead of paying only 3 per cent. of the taxes of North Carolina the colored population pay nearly 10 per cent. that is more than twice as much as the white.

The Supreme Court of Georgia has decided, under the law forbidding liquor-selling on First day, that a club stands on the same ground as a saloon, and, therefore, may not sell, or furnish, under any pretence, drinks to its members from Seventh-day midnight until First-day midnight.

The American Forces have taken possession of Sancti Spiritus and Trinidad, in Santa Clara Province, Cuba.

The opening of the recently organized Supreme Court in Santiago de Cuba, on the 2nd inst., was an impressive ceremony. General Wood, in a few tactful and forceful words, opened the proceedings, delivering the court in the name of the United States Government to the Chief Justice and his associates, and demanding from the public implicit obedience to the Court's decisions and decrees. His pronouncement was translated by Captain Mendez into Spanish. The Chief Justice, in response, according to the judicial offices in the name of Justice, formerly re-guizing the United States as the supreme power, and declaring that the Bench would render justice to rich and poor alike.

During the year ended Sixth Month 30, 1898, Michigan produced 2,838,192 tons of coal, an increase over the preceding year of seventeen per cent. During the same time it produced 139,668 tons of zinc and 73,687 tons of lead.

The assessed valuation of Texas this year is \$11,000,000 more than last year.

The Sinking Fund Commission of New York on the 29th of last month, opened bids for \$1,225,000 thirty year 3 1/2 per cent. bonds, and \$500,000 ten year 3 1/2 per cent. bonds of the city of New York, principal and interest payable in gold. The bids ranged from 106 1/2 to 108 1/2. The issue was substantially fifteen times over.

The steamer *Portland* of the Boston and Portland Steamship Company was totally wrecked on the morning of the 27th ult., off Cape Cod, and the crew and passengers all perished. The number is variously given as 99 and 126. Bodies have been washed ashore, besides a large quantity of wreckage. During the storm on the New England coast, no fewer than 170 lives were wrecked or blown ashore. The loss of life is difficult to estimate, but will exceed 200, this number including those who perished in the wreck of the steamer *Portland*, off Highland Light, Mass.

An unknown of four mast vessels was wrecked at the entrance to Hales Harbor. All on board perished. Dead lies in this city have been reported to number 399, which is 50 less than the previous week and 8 more than the corresponding week of last year. Of the foregoing 139 were males and 206 females; 41 died of pneumonia; 38 of consumption; 35 of diphtheria; 29 of heart disease; 30 of apoplexy; 20 of old age; 16 of marasmus; 15 of convulsions; 14 of nephritis; 12 of cancer; 11 of inflammation of the brain; 11 of inanition; 10 of bronchitis; 10 from casualties; 10 of peritonitis, and 9 of membranous croup.

Markets.—C—U. S. 2s, 98 1/4; 100; 4s, reg, 111 1/4; coupon, 112 1/4; 113; new 4s, 127 1/4; 128; 5s, 111 1/4; 113; 7s, 106 1/4; currency 9, 102 1/4; 103.

Cotton was steady on a basis of 5 1/2c per pound for middling uplands, but demand from spinners was light.

FEED.—Winter barn, in bulk, quoted at \$13.75 a \$14.50, and spring, in sacks, \$13.50 a \$14 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras,

\$2.65 a \$2.90; Pennsylvania roller, clear, \$3.15 a \$3.35; do. do., straight, \$3.35 a \$3.50; Western winter, clear, \$2.15 a \$3.40; do., straight, \$3.40 a \$3.65; do., patent, \$3.60 a \$3.85; spring, clear, \$3.10 a \$3.35; do., straight, \$3.50 a \$3.70; do., patent, \$3.65 a \$3.85; city mills, extra, \$2.65 a \$2.90; do., clear, \$3.25 a \$3.50; B. Y. straight, \$3.50 a \$3.70; do., patent, \$3.75 a \$4.10. B. Y. straight, \$3.10 per bushel, for choice Pennsylvania. BUCK-WHEAT FLOUR—\$2.00 a \$2.10 per 100 pounds as to quality, for new.

GRAIN.—No. 2 red wheat, 72 a 72 1/2c.

No. 2 mixed corn, 35 1/2 a 35c.

No. 2 white oats, clipped, 33c.

BEEF CATTLE.—Extra, 5 1/4 a 5 1/2c; good, 5 1/4 a 5 1/2c; medium, 4 1/4 a 5c; common, 4 1/4 a 4 1/2c.

SHEEP AND LAMBS.—Extra, 4 1/4 a 5c; good, 4 1/4 a 4 1/2c; medium, 3 1/4 a 4c; common, 2 1/4 a 3 1/2c; lambs, 4 a 6c.

HOGS.—Best Western, 5 1/2c; other grades, 4 1/2 a 5c.

FOREIGN.—The population of the earth at the time of the Roman Empire Augustus, is estimated at 54,000,000. It is now thought to be about 1,400,000,000.

According to a writer in *Blackwood's Magazine* there are 9,000,000 Jews in the world, of whom 5,000,000 are found in Russia, 2,500,000 in Eastern and Western Europe, 1,000,000 in America, 200,000 in North Africa and 700,000 in Palestine.

The British Royal Commission, which has been investigating the liquor laws of the country for three years, has finished its report and will submit it to Parliament this winter. The Commission is described as being composed of eight liquor men, eight temperance men, and eight neutral men, while no drastic legislation is suggested the recommendations are in the direction of increased restrictions.

The final volume of the British Museum catalogue of birds has just been completed. This undertaking, by far the most important of its kind ever attempted, was commenced a quarter of a century ago. The catalogue, in its complete list of every bird known at the time of publication. It contains an account of 11,614 species of this class of vertebrates, divided into 2,255 genera and 124 families. The number of specimens referred to in the work cannot fall short of 400,000, about 350,000 of which are in the collection of the British Museum. The catalogue, which is illustrated by innumerable woodcuts, consists altogether of twenty-seven bulky volumes, and for eleven of these Dr. Bowdler Sharpe himself is entirely responsible.

In the French Chamber of Deputies on the 2nd inst., Gaston introduced a measure providing for the election of Senators by universal suffrage, and demanded urgency. Premier Dupuy opposed the granting of urgency, but it was adopted by a vote of 243 to 228.

After the signing of the treaty of peace Senor Sagasta will submit to the Queen Regent of Spain a question of confidence. If he is asked to remain in power the Cortes will be convoked for First Month 7th.

It is asserted that a marriage has been arranged between Don Jaime, son of the Spanish Pretender, Don Carlos, and a Bavarian princess.

At Weil-ek, in Germany, a decree has been proclaimed that a license to marry will not be granted to any individual who has been in the habit of getting drunk.

Eight thousand carrier pigeons are kept for use in the German army.

The most northern post-office in the world has recently been established at Spitzbergen.

The timber of two hundred acres of cedars are cut down every year on the Continent in order to make wood cases for lead pencils. There are twenty-six pencil works in Bavaria, of which twenty three are in Nuremberg, the great centre of the lead pencil trade.

Twelve million acres of land have been made fertile in the Philippine Islands, demands a million and a half dollars for the release of the imprisoned friars.

To relieve the distress in the West Indies, the British Government will grant Barbados \$200,000 and St. Vincent \$125,000 and lend to each the sum of \$250,000.

The attempted coalition between the States of Nicaragua, Honduras and Salvador, has failed.

The United States of Central America, has failed. The federal organizers have formally declared the Union dissolved. Salvadorans opposed the coalition and could not be forced into the union.

Only one-third of the world's population was bread as a daily food. One-half subsist chiefly on rice.

NOTICES.

Seven rooms to let in exchange for board of one person.
Address, Box 75,
Malvern, Penna.

A Friend would like a situation in a Friend's family as housekeeper, or companion in care of children.

Address "M"
Office of THE FRIEND.

RACHEL G. HALL, Plain Milliner, 2113 N. Seventh Street, Phila., will resume business Twelfth Mo. 12th 1898.

WANTED.—Separate homes in same neighborhood (among Friends) in Pennsylvania or New Jersey, if twin girls, aged nine years. Address H,
Office of THE FRIEND.

WANTED.—A young woman Friend, who has experience as a housekeeper and a companion, wish a position in a Friends' family. Address "P"
Office of THE FRIEND.

WANTED.—By a Friend, a position as companion and to help with light housekeeping.
Address with full particulars.
"G," office of THE FRIEND.

WESTWON BOARDING SCHOOL.—The winter term will commence on Second-day, Twelfth Month 12th 1898. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, Principal,
Westtown, Pa.

HADDONFIELD QUARTERLY MEETING is held Moore's van, on Fifth-day, the 15th inst., at 10 o'clock in the new meeting-house. Friends from Philadelphia will take the train leaving South Side of Market Street, Philadelphia, at 5.30, arriving at East Moon town at 9.06.

Public Meetings.—Lansdowne, Pa.
Meetings for worship are appointed, under the authority of Chester Monthly Meeting, Pa., to be held the meeting-house at Lansdowne, on First-day evenings, the 8th and the 22d days of the present month commencing at eight o'clock.

Receipts for Dukhoborts Fund for the year ending Twelfth Month 6th, 1898.

Mennonites at Skippack, Pa., \$12; H. S. Y. 4 Friends at North Dartmouth, Mass., \$50; Friends Winoona, Okla., \$62.75; K. W. 55; A Friend, \$3; W. C. G., \$5.

M. W. EVANS, Treas.,
252 S. Front St., Phila.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage wret trains leaving Philadelphia 7.17 and 8.40 A. M. and 2.53 and 4.32 P. M. On these trains are met with requested. Stage fare fifteen cents; and 7.40 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. 16th St., Phila.
Books are free to all Friends living in Philadelphia and vicinity, and to others who are properly recommended. The Library is open every week-day from 11.30 to 2 A. M., and from 3 to 6 P. M.

Some of the recent additions are:

CHAMBERLAIN—John Adams, with other essays.
HEPWORTH—Through Armenia, a horseback.

RUSSELL—History of the Empire of Japan.

KOOPMAN—History of books.

LANGE—Handbook of nature study.

LAWTON—The New England poets.

MILLER—Joy of service.

PARLOA—Home Economics, he known as the

RUSSELL—History of North America.

STANLEY and others—Africa, its partition and

future.

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No. 42 Walnut Street

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Clock-work Ministry.

Our attention has been arrested by a statement lately in print, that "Spurgeon characterizes as 'mere clock-work ministers those who are not alive by abiding grace, but are wound up under temporary influences and under the stress of the hour of ministering.' These cease to be ministers on leaving the pulpit. But true ministers are always ministers, wherever you find them. They are never 'off duty.' They never lay aside the character of 'Servants of Christ.'"

We find a parallel to the writer's ideal of a continual ministry in Paul's injunction for prayer: "pray without ceasing," and "watching therewithal with all perseverance." Again in the Psalmist's aspiration for the service of praise; "I will bless the Lord at all times. His praise will be continually in my mouth." And again, of all kinds of ministry, where the apostle exhorts Christians to be "always abounding in the work of the Lord."

To be in a state for all these unceasing ministries, would be a state of always abiding in the Vine, or being "alive by abiding grace," a times of diversion from Him, or apart from His Power, we "can do nothing."

Ministry as thus understood, and as spoken of in the Scriptures, is far more extensive than what is called *preaching*. It means *service*; and minister is a servant of Christ, and to minister is to serve. Vocal ministry or service before an audience is but one form of ministering. Preaching is ministry, but ministry is far more than preaching. It includes all silent exercises as to the Lord, and every form of Christian work. Who is sufficient for these things, except the Source of all sufficiency enabling us? "If we abide in Me ye shall bring forth much fruit." The ministry can be no more continual than we are abiding. And the true servant watchfully waits for his orders, and acts upon them when they are given. He cannot determine at what

o'clock an active or a vocal service shall be required. To assume to do this would make him a "clock-work minister."

One of the incidents in the all-the-week ministry is congregational worship. Christ, the Head over all things to his Church and servants, is director of this worship in all its exercises, dividing to every man or woman severally as He will. Christ-work ministry differs from clock-work ministry as much as freedom differs from bondage. Worship in spirit and in truth says, "My times are in thy hand, oh Lord!" While program-worship says: "My times are in the hands of a clock. This shall be the stated time for a service of praise, this the stage for prayer, this the period for the ministry of the word." And so the times may be uniformly bound, and the Holy Spirit limited, year after year. The conduct and order of worship is taken out of Christ's immediate headship, out of the freedom of the Spirit, and bound under a human routine.

Naturally, if Christ's immediate headship for all things in worship is not believed in, Divine service would degenerate into human religious service, inspiration be replaced by exhilaration or by intellectuality, the spiritual by the artistic.

Do we say the Spirit does not visit, or men are not spiritually blessed, in the midst of human arrangements? We do not say they are not, whenever He will break in of his Spirit upon them. For if by his mercy or overruling for good even the wrath of men shall praise him, may not more orderly disorders be passed by or passed through to reach and save souls? Do we reflect on those who submit to hard-and-fast systems for an hour of worship? We judge not them, but the systems. The subjects do as they have been instructed, many in various systems are spiritually devout, and it were well if members of our own religious Society kept to its principles as loyally. The erring must sin against light and knowledge, to be subjects of censure. What we wish is that Christ's "servants shall serve Him," and not predetermine his directions. Then He would be found greater than the temple, and the controller of its appointments.

Public opinion seems of late disposed to regard some peoples as yet unfitted for freedom. And if our religious Society inclines anywhere to go back from a free to a stated worship and ministry, it is confessing a degeneracy in spirituality, and turning again to the elements from which it once came out, whereunto it desires again to be in bondage. Such desire will increase in proportion as spirituality decreases.

The vocal ministry will be suppressed except for one man in a meeting; and then, when that preaching is under contract open or implied, what shall prevent the regular production of a sermon from being a lectureship?

But whatever Spurgeon may have meant, that preacher is not a "mere clock-work minister," and may be "alive by abiding grace within," who is, so to speak, "wound up under temporary influences," when these are fresh influences of the Holy Spirit for the time and message at hand; and "under the stress of the hour of ministering," when that stress is the authority of a fresh baptism for a fresh service. Such anointed ministers will, if obedient, cease to be preachers vocally, as the authority for the time ceases. But they will not, as they abide in Christ, for daily living, "close to be ministers on leaving the pulpit" or stand.

ESSENTIAL PREPARATION FOR THE MINISTRY.—Dr. Scofield, in his concluding paper of Plain Papers on the Holy Spirit, in the *Record of Christian Work*, calls attention to the need of the Holy Spirit for effective service in the Christian ministry, he asks:—

What is the attempted service of an unfilled Christian but an insolent attempt to override the order of God? It is no uncharity to say that the inevitable result of such service is the attempt to substitute fleshly expedients for the lacking spiritual power.

Look over the church notices of any city newspaper, and see how feverish and frantic are the attempts to substitute "attractions" for power. It is the sin of Nadab and Abihu; and, as their sin was punished by physical death, so in modern religious life the anti-typical sin of substitution of strange fire is punished by awful spiritual deadness.

Not less urgent is it to note that, blessed and significant as must ever be the memory of the first definite filling with the Spirit, it is most perilous to assume the permanency of that state. This is illustrated in the apostolic experience.

Even the astonishing event of Pentecost did not seem to those men sufficient for a life-long ministry. Conscious of loss of courage under the threatenings of the Sanhedrin, we find them carrying their fear to God in Acts iv: 29, with the blessed result that again they were filled with the Spirit before renewing their ministry. No more pernicious notion can be held upon this vital subject than that one filling suffices for a life-long ministry. The filling with the Spirit indeed begins in a definite, conscious, and ever memorable experience; but a fruitful Christian service is the result of a perpetual drinking at the fountain of "living waters."

THE reports of asphalt taken from the great natural asphalt lake on the island of Trinidad were greater in 1897 than in any previous year since the deposit has been worked.

Philip Schaff and his Work—1819-'93.

(Continued from page 165.)

The making of liturgies has little interest for those who know the privilege of worshipping in spirit without the limitations of any formula. But for those who have always been accustomed to such helps there was thought to be a service in compiling the best devotional expression of the ages, and Dr. Schaff was better fitted than most to make such selection.

He saves under date of Tenth Month 21st, 1857: "The MSS. are now all finished. Thus by the infinite mercy of God has been brought to a close a work of six years' labor of more than ordinary difficulty and responsibility. May it prove a work of peace and union for the whole German R-form Church, and to God shall be all the praise."

Thus "The German Hymn-book" (1859) was published by Dr. Schaff at his own expense, and about the same time his *History of the Christian Church*, with "Germany, its Universities, Theology and Religion," together with a second edition of a sketch of "the political, social and religious character of the United States," entitled "America."

From this congenial work he was suddenly surrounded by and plunged into the horrors of the Civil War: for Merceburg was within a few miles of Gettysburg and Anietam.

In the Ninth Month of 1861 he wrote, viz: "You are quite right in pronouncing the slavery question the core and pivot of the American Civil War."

"Perhaps the extermination of slavery is one of the secret purposes which Providence has in view, but this is not one of the declared purposes of the government. On the contrary, the glove thrown down by the South it has taken up only in the interest of the maintenance of the Union. The conflict involves the entire destiny of the American form of government, and the ultimate issue God alone knows. For the present He is using the South to chastise the North, and the North to chastise the South. He has blessed us with his goodness as well as by his wrath. In spite of the commotion I have, during the summer holidays, been working upon a catechism for children, and on occasion been preaching to the soldiers in Hagerstown and Williamsport."

The Seminary soon became vacant. The Southern army made repeated raids through that section of Pennsylvania. So the professor could well record, after all the booty the town afforded had been carried off with its councilmen, "This makes Merceburg a very bad place for study." "The rumors of war are worse than war itself. I now understand as I did not before the difference between these two expressions as used in Matthew xxiv: 6. . . Ferguson, the rebel colonel told me from the saddle to-day (Sixth Month 16th, 1863), 'You will have to fight till you acknowledge the confederacy, or until nobody is left to fight. We will never yield.' My family is kept in constant danger on account of poor old Eliza, our cook and her little boy, who hide in the grain-fields during the day and return under cover of the night to get something to eat."

A little later, immediately after the battle of Gettysburg, the school buildings were turned into a hospital to nurse the Confederate wounded, one of whom said, "Your kindness makes it almost a luxury to be a prisoner here."

Returning to his chosen calling after this sad conflict was ended "his immediate influence was strongly on the side of a reverential regard

for church institutions, a tolerant respect for all Christian communions and schools of thought and the devotional spirit in private life. . . .

His literary labors and official services in various fields called for the exercise of catholic sympathies and developed them. The result was that during the latter years of his life probably no single theologian on the continent was regarded with more personal confidence by so many branches of the church."

In 1864 Dr. Schaff accepted the post of secretary to the New York Sabbath Committee, organized in 1857, to preserve the "American Sabbath" from desecration, which seemed imminent at that time of terrible moral relaxation, especially in the city of New York, where he removed and remained the following thirty years of his life, when not abroad.

"The American Sabbath is in danger of being crucified between two thieves—Irish whiskey and German beer," was one of his trenchant statements at a mass meeting in the Cooper Institute, and his effort to extend throughout Germany and Switzerland the right observance of that day which we prefer to call the First of the week, was attended with considerable success; for he believed "the disregard for it was and is one of the most fruitful causes of infidelity and immorality in Europe."

Our author was meanwhile hard at work preparing for the American press a voluminous commentary edited by John Peter Lange, "one of the ablest and purest divines that Germany ever produced."

This work of twenty-five volumes and twenty years was the "first attempt on this side the Atlantic to enlist on an exegetical enterprise, in joint and friendly authorship, the pens of a guild of theological writers belonging to different denominations."

To this "colossal work" Dr. Schaff contributed original portions on the Gospels of Matthew and John, and on the Epistle to the Romans.

He also edited two similar treatises, the "International Illustrated Commentary" on the New Testament, in four volumes, and the "International Revision Commentary" on the Revised Version.

His "reputation in the department of biblical scholarship will rest more upon the wide extent of his biblical erudition than upon his mastery and skill in textual exegesis. For while his critical notes on Lange's Matthew, for example, show thorough study, he did not possess the keen, critical and philosophical sense" of some such noted biblical scholars as Meyer and Lightfoot. His strong point was "profound sympathy with the character and purpose of revelation."

In 1865 he visited Europe a second time, in the interest of providing means for giving the rising generation appropriate work for the First day of the week. The two most fruitful sources of evil in Europe were "the union of church and state, which prevents the development of free, self-supporting and self-governing Christianity, and nurses hypocrisy and infidelity; and the awful desecration of the Lord's day which paralyzes the ministry, undermining the happiness of the family, and turns the day of blessing into a day of curse."

Meeting with his life-long friend Meta Heuser, he afterward appealed to her "who had received from the Lord the gift of transferring the deepest experiences of the inner soul-world to the classic form of poetry, to sing on some quiet winter evening the wonders of the Divine power and Almighty wisdom as they were revealed to them while looking upon the Alps"

together that summer. He considered that "the high places" of his tour, offering "precious outlooks" into the past and future.

We would not pass by a work on the "Perils of Christ," which attracted considerable attention when first published by Philip Schaff abt 1870. In the preface he explains the object had in writing it was to refute the rationalistic views of such writers as Strauss and Renan, and "to show in a popular style that the person Christ is the central miracle of history, and strongest evidence of Christianity, and that dwelling of God in Him is the only satisfactory solution of the problem of his amazing character."

The conception of uniting the various denominations of Christendom into a more efficient body first found practical expression in London in 1846, through the organization of the Evangelical Alliance. Dr. Schaff was a warm advocate of this movement from its inception, and prepared a paper to be read at its Third General Conference held in Berlin in 1857, but until 1869 could not give his strength and unequal talents completely to its promotion. Visiting the principal cities of Europe that year, again in 1871 as a deputy from the American branch, he labored indefatigably and with considerable success to persuade the most influential men in church and state circles to coöperate with the objects of the Alliance.

The Franco-Prussian war was a great setback to this worthy effort, but it was eventually triumphant when in 1873 the Sixth Conference was held in New York—a most notable occasion. "The deep solemnity, the cordial enthusiasm, the intellectual excellence of the addresses went beyond all expectation and attracted to the meetings the interest of churches throughout the land."

In connection with the Alliance he was trusted (1871), as one of a deputation to present a memorial to the Czar of Russia in behalf of the Protestants of the Baltic Provinces, which he subsequently writes after an interview with the Russian Prime Minister, "was declared objectionable and presentable, but we withdrew it on account of the refusal to accept the English document. The Quaker Memorial is likewise withdrawn."

"The prince in a private talk assured me, imparting the Emperor, as well as himself, fully in favor of religious liberty."

In 1870 Union Theological Seminary of New York secured the services of Dr. Schaff, and thereafter identified himself with that Institution, transferring his membership to the Presbyterians. This did not involve a change of theological views, however.

Brought up in the atmosphere of the reformed faith, a native of the land where Zwingle was born and Calvin labored and both buried, he represented a mild type of Calvinism.

His first course of lectures was on the introduction to the Old Testament. He subsequently occupied professorships in the chair of theological encyclopedia, Hebrew, biblical literature and church history.

His students were fondly attached to him, for "no one was more willing to take ten minutes from a busy life for the giving of private advice and imparting information" and manifesting a real personal interest in their welfare. Of these says, "I shall never forget the kindly tone in which he spoke to me of the perilous young men who might be borne away in the intellectual struggle for the spiritual realities that were involved."

"The charm of his lecture was not more in his ast erudition, his philosophical tracing of cause and effect, his superb English style and his road Christian charity than in his simple and eautiful personality. Very often have I dropped y pencil, and sat feasting my eyes and heart n his face, so handsome, pure, strong, spiritual."

The use he would have all make of their arning is fairly represented in his address to e graduating class of the Seminary in 1871. Remember first of all, the true hearing of eological study on *your personal character*. Scholarship is good, virtue is better, holiness is est of all. You have studied to little purpose your studies have not made you more humble, evout and charitable. Your learning and loquence will do little good in the world unss they are quickened by *spiritual power*.

"Throw yourself into your public calling with enthusiasm—I mean with intense energy a spirit indled at the altar in heaven. Nothing great and good can be accomplished without it. Truth ropelled by the spirit of fire is the pioneer of very great work. . . . Finally, let the *love of Christ* be the all absorbing passion. Love is the greatest conqueror, mightier than armies and navies. Cultivate a cheerful and hopeful emper, knowing that God rules the world and ruth and righteousness prevaileth in the end."

(To be continued.)

A TRAIN OF CARES.—An ordinary passenger ar on a steam railroad costs from four thousand o five thousand dollars, and weighs thirty-eight thousand pounds, or nineteen tons. A mail car hich costs from two thousand to twenty-five undred dollars, and is shorter by about one- uarter than the ordinary passenger coach, and eighs thirty-two thousand pounds, or sixteen ons. A baggage car, without the baggage in t, weighs twenty-eight thousand pounds, four- een tons, and costs about as much as a mail car. A sleeping car, with observatory attachments, literary annex and culinary department, costs nywhere from ten thousand to twenty thousand dollars. The average weight of a sleeping car s from twenty to twenty-two tons.

A full train in motion, as a little figuring will ow, is no light affair. The ordinary weight of the railroad locomotive, for passenger service, inclusive of tender, but not of fuel in the tender, s forty tons. One baggage car weighs fourteen ons and one mail car sixteen tons, bringing up he weight of the locomotive and the baggage and mail cars to seventy tons. Six passenger ars at an average of nineteen tons, weight of baggage, of fuel carried, weight of a train made up of a locomotive and eight cars would e one hundred and eighty-four tons, or three hun- dred and sixty-eight thousand pounds, exclusive of the passengers and mail matter.—*Indianapolis Journal*.

A REPORT from Perry, Okla., says that two hildren of a family of the name of Henderson ere killed by falling meteors there about mid- ight Eleventh Month 12 h. Six meteors fell, it is said, in and around the house, one crushing through the roof. Other members of the family ere injured by the roof falling in upon them. Each of the meteors weighed not less than five hundred pounds. They were very hot. Several fell in the high grass and set it on fire. The two children were crushed to death. It was ome time before aid came to other members of the family, as they lived a mile away from neighbors. The windows were broken in many houses in Perry. The meteors made a great noise flying through the air, and the sky was illuminated.

UPON KNOLL, Gloucester,
Eleventh Month 24th, 1898.

Dear Friend:—A little while ago I received a card from Jonathan E. Rhoads, in which he mentioned that he was leaving home, and he asked me to write to thee if anything occurred in connection with the Dukhoborist migrations, during his absence.

For many weeks, however, the illness among the immigrants in Cyprus was so severe that I wanted to be able to give a more hopeful report. Coming as they did from the Caucasus, after two years of such suffering and privation, and being crowded on board the steamer that brought them from Batoum, without proper accommodation, it can hardly be wondered at that a fresh outbreak of the fever, etc., from which they suffered so long, occurred soon after their landing, and a great mortality. They have lost fifty out of eleven hundred and twenty-six since their arrival three months ago; but I am very glad to say that Wilson Sturge reports a distinct improvement, and we have much hope that the winter, which is a very healthy and pleasant sea in the island, will bring them to a normal condition of health.

Dr. Beshara Manasseh, son-in-law of Theophilus Waldmeir, of Brumana, lately very kindly offered to go over from Beyrout and see the patients. His visit is just completed, and thou wilt see from the letter I enclose that it has been one of practical value.

The difficulty in getting milk and butter for the invalids seems insuperable, for the local law in Cyprus, it seems, forbids the importation of cattle; probably from some fear of disease being brought from the main land. There have been no milch cows in the island from before the Christian era. Hepworth Dixon, I think, gives as the reason for this the superstitious veneration of the Egyptians for the bovine race, which he considers has left their trace as a result of the island having been under Egyptian rule since centuries before Christ.

It is natural that the Dukhobors should be alarmed at the mortality among their number since their landing in Cyprus, which they mistakenly suppose to be from the climate there; and they began to send them to Canada, where a considerable colony will be formed of their people next summer, northwest of Winnipeg. Two thousand are to sail by the *Lake Huron* steamship from Batoum about four weeks hence; but as winter shuts up the land for six months, they will have to be housed by the dominion government in emigrant shelters at Winnipeg till Fifth Month of next year.

Count Tolstol and his friends have taken the initiative in this second migration, but our committee are helping it as far as lies in our power.

The *Lake Huron* is in Liverpool to-day, and Edmund Burke has gone there to buy and put on board some small stores, which we are advised can be had on better terms in England than at Batoum.

It would be manifestly impossible for us to organize a re-emigration now from Cyprus, even if it should prove eventually to be needful. A clean bill of health must in every case be arrived at before a vessel could take a number of emigrants. Meantime we are doing all in our power to help the condition of the patients, and we trust to be rightly guided in dealing with the difficulties that must be solved before the work is complete.

Believe me thy friend,

JOHN BELLOWES.

To WILLIAM EVANS, Philadelphia.

LARNACA, Eleventh Month 10th, 1898.

Dear Friend John Bellowes:—I hope my telegram and letter in answer to thine reached thee duly. I think thou wilt be interested in hearing of our visit to Cyprus. We arrived here on the 2nd instant, Maria Felthan, E. Clayton and myself. W. Sturge was then at Nicosia, but arrived at Larnaca the next evening. In going round the town, I found the general talk was about the Dukhobors. On W. Sturge's arrival, I went with him the same evening to see Ivan Prokonoff, who was suffering from dysentery, and his case was serious; but I am glad to say he is quite well now, and was able to-day to leave his room. On 4th instant we went to Pergamo and Kyklia, with W. St. Pergamo is about three hundred and fifty feet above sea level. There I saw many cases (about twenty), of ayanamic, remittent fever, dysentery and eye cases, but we did not stay long at this colony, as they had been visited by Dr. Williamson, a day or two before. I noticed here the crowded state of the rooms, with a temperature of eighty-five degrees. There was little or no proper ventilation for such climate as Cyprus; also the vessel for drinking water is used in common—each dipping a wooden spoon, as needed, thus increasing the danger of infection. Also, the surroundings are somewhat unhealthy, owing to the want of proper sanitary arrangements, so I was glad to learn afterwards that the committee has drawn attention to some of these points and pressed the importance of attending to them on Capt. St. John, with whom I had some talks as to the best way of carrying out your suggestions.

Their mode of dressing, too, with their dark hats and coats was no doubt adapted to the cold of Russia, but is not so suitable for a hot climate. With the help of W. Sturge's Russian, and my slight knowledge of Turkish, I did my best to explain these things to them. I could see that their naturally strong constitutions have been undermined by the troubles they have passed through, and by their crowding on board ship, by their change of climate, and also by their being unable at present to get milk and butter, to which they have been accustomed. It was interesting to see how they looked to W. Sturge as a father, and how kind and good he is to them.

We went from Pergamo to Kyklia. Here were only one hundred and twenty persons, and they have a good supply of well water. I attended here more carefully to the sick, no doctor having seen them recently. My general remarks concerning Pergamo apply here also, so I need not repeat them. Vasil Potakoff, a very intelligent man, was very ill, but I am glad to say he was here to-day, feeling very well. He came down to see us and report himself.

We found the roads very dusty, for they have been seven months without rain. We hear that the average rainfall is only eighteen inches per annum. Next day we went to Nicosia, and on Second day went on to Athlassa. The place looks very pretty in the distance, with its palm trees, and they have a good supply of water. There are here about five hundred Dukhobors.

The houses here that have been built by them I thought worse than those at the other places. I tried to explain to them the different requirements of a hot climate to their own, and they accepted what I said very nicely, but of course they cannot change what they have already done.

I went also round with the doctor from Nicosia, and Capt. St. John and Birnkoff, and saw about forty cases also of remittent fever, dysen-

tery and other bowel complaints. I was told that there had been more fatal cases here than at Pergamo and Kyklia.

Atthalassa is about five hundred and sixty feet above the sea. It would seem that the causes alluded to before, the sudden variations of temperature between day and night, fatigue and insufficient nourishment, account for a good deal of the sickness. I also drew the attention of our friends to the graveyard, and the importance of digging the graves deep enough, and the free use of lime.

On my second visit here I gave Captain St. John some written medical instructions, and some prepared medicines, and did what I could to put him in the way of helping them, and I did the same with Ivan Prokhanoff, who I understand is going to stay at Pergamo. I also did the same with Basil Potakoff at Kyklia. I told them to continue using quinine and arsenic as prophylactic agents against malaria. On the whole I can say that I think these people can very well be acclimatized if suitable medical and hygienic care is exercised, but I suppose we must expect that they will have to learn by further loss of their numbers what is good for them and what is not. Fifty in one thousand died during the last three months. I wish they were nearer to us, that we could be of more help to them.

But I understand from Birkhoff, who is soon going to leave here, that they do not wish to remain, but to join the others in Canada.

Before leaving I am glad to report after visiting the three stations a second time, I found much improvement at Pergamo and Kyklia and hope to be able to send over from Beyrout at W. S.'s request, some milch cows, which I am sure will be most helpful. We are leaving our dear friend W. S. with much regret, for we feel that he stands much alone, and his work and responsibility is heavy.

BEYROUT, Eleventh Month 12th, 1898.

I have made enquiry about shipping costs from here. The boats are willing to take them if they can be assured that they will be allowed to land at Cyprus, so I have written to W. S. to send me a signed paper from the commissioner or doctor to say the cows will be admitted, and then I will send them.

With kind regards and best wishes,
Thine very sincerely,
B. F. MANASSEH.

A SPECIALIST of Chicago says:—"Lockjaw is caused by germs which generate in the ground, and, in order to breed the disease, the germs must come in contact with an open wound or abrasion. The disease may be contracted from dust, or from contact with the soil. The source of contagion is a virulent case of lockjaw in its first stages. If proper precautions are not used the contagion may pass through several persons, when the germ loses its virility and the disease dies out. This precludes lockjaw becoming epidemic. Since the introduction of antiseptic methods in surgery lockjaw cases have become rare; and the serum treatment, which often effects a cure, has also been developed.

KNOWLEDGE OF HOLINESS.—While an unconsciousness of sin may not be proof of absolute freedom from its inbeing, yet it is a blessed evidence of some gracious fact, when one who has long and oft been conscious of uprising, disturbances, inward friction and division in the realm of the tempers, the affections, the desires of the will, is no longer conscious of such facts,

even under circumstances of dreadful occasion and temptation, but is, on the other hand conscious of a deep, all pervading peace, purity, patience and a forgiving, tender spirit. We say the unconsciousness of sin and the consciousness of something very different from sin and from ourselves in times of trial and at all times certainly evidences, at least, "the explosive power of a new affection."—*Christian Standard*.

WHATEVER else you do, for a child (or another) that is ablaze, throw it down, and thereby give it ten chances for its life where it will have one, if you leave it standing with its head and face in a funnel of flame, while you are trying to tear off its clothing.—*Harper's Bazar*.

SELECTED FOR THE FRIEND. WHAT SICKNESS MEANS TO THE BELIEVER.

Loved ones, ye whose tender pity,
Soothes and comforts all my pain,
Ye are wondering why your praying
Seems an asking all in vain;
Ye are wondering why I suffer
In the springtime of the year,
When even to the plants and flowers
Blessed springtime brings good cheer.

Loved ones I am with our Father
With a loving, trusting heart;
He has called me from the great world
To a little room apart;
And with looks of love so tender
That my soul can ask no more,
'Twixt the world, with all its gladness,
And myself, He's shut the door.

For He has such words to whisper
As none-I be in grief best
For His sweet voice is so gentle,
Noise might make me lose a word.
Sickness means, so close to Jesus
In a little room apart,
With a shut door, that each whisper,
Through the ear glides to the heart.

Loved ones, the shut door will open
When the whispering is done,
And I leave the darkest chamber,
Not a sad and weary one;
Not a soul that has been smitten
By a cruel, stinging rod,
But a mortal blessed and strengthened
By an interview with God.

M. S. F.

California's Olive Crop.

A Pomona, Cal., press correspondent writes that the olive groves of California will probably gather next winter the largest crop ever grown in the Union. For the first time the production of that fruit will be in excess of the demands for consumption in California alone. An enormous planting of olive groves has been made in California in the last few years. It has been reckoned that six hundred thousand olive trees were set out in that state in the last spring alone. Pomona has been the largest market for olive nursery trees for nearly a decade, and sales of three hundred thousand trees have been common there. Rough estimates put the area of bearing olive trees in California at about six thousand acres, while the total orchard area is about twenty-four thousand acres.

The reason for the slow development of this industry has been the slow process of propagating olive trees. The present method of growing olive trees for orchard planting was not known until 1883. The method of producing olive trees now in vogue among European growers is to cut limbs as large as a man's arm from trees and from each of these start a new tree. An olive tree will not furnish more than three or four such limbs for propagating purposes. Another method is the old fashioned one of

planting seeds. This is the slowest method making an orchard and takes eighteen or twenty years. In California the plan is to use small cuttings. Olive trees for orchard planting are to cost seven and eight dollars each. They are now had by the thousand for ten and fifteen cents each. There are in Pomona, nursery owners that grow each half a million young olive trees for orchard purposes each year. The cuttings which come by hundreds from a full sized tree, are about the size of toothpicks. They are propagated and rooted in sand in conservatories, in the same way that rose cuttings are grown into rose bushes and rose trees. The new method requires the most constant attention and much experience, but the plants grown on so enormous a scale that the cost each is very low. When the cuttings are rooted they are transferred in the warmer months to the out-of-door nursery, where they become trees three or four feet high in a year or a year and a half.

FOR "THE FRIEND,"

A Thrilling Scene.

A Man's Life Provisionally Saved through the Promptness of a Lad and other Rescuers.

The following incident is a striking illustration of the value of prompt and intelligent action in time of peril. How important it is, that parents should train their children to avoid slothfulness and inertness as a sin, in order that throughout life, they may be efficient in emergencies, will and capable workers of their own volition, an in the Divine hand; and how important it is that the habit of carefulness, in positions of danger and for the avoidance of unnecessary risk should be enjoined upon children, and upon a of every age, because none can foresee what day may bring forth, or whether, when leaving home, they may return uninjured or alive. The following is reported to the writer by an eye witness:

"As a team was passing along one of our streets recently, a man who was seated beside the driver, fell from the seat to the double track platform below, in such a position that his body, being too far over to be supported or recovered in balance, his head nearly touched the ground immediately in front of the wheel.

"The scene was fearful. A woman coming out of an alley with a pan of ashes, dropped it to the ground in terror, and screamed, 'God save that man.—God save that man.' Another woman stood by with clenched hands and blanched face temporarily paralyzed with fright. The free use of the Supreme name is oftentimes painful, but there is a touch of pathos in the acknowledgment that there are seasons when only help from above seems of avail, and on this occasion, it was not withheld from the human instruments at hand; for at this critical moment, a lad of apparently fourteen, who was carrying a bundle, laid it out on the sidewalk, and rushing to the wagon, seized the unfortunate man by the legs, bore down upon them with all his might, and thus kept his head from being caught by the wheel; while the driver so frantically pulled on the horses that they reared in front.

Just at this juncture, a policeman opportunely came to the rescue, and at peril to himself caught the horses by the head, and stayed their progress,—when the driver, leaping to the ground, got his hands under the fallen man's head and with the aid of others, released him from his danger unhurt.

"You are a brave little boy," said the policeman to the lad, as he picked up his package, and, with a proud air walked off down the street; a pride justifiable, in that his alertness and aptness had been used as a means of saving a fellow being from destruction.

"You had better wait a while," said the policeman to the driver as he resumed his seat. "You must sit sick." "Oh, I'll get over it," said the pale man as he drove off. T. E.

Not Commonplace.

BY EDGAR K. SELLEW.

The Holy Spirit said to me, "Write."

"Yes," I replied, "What shall I write?"

"Of the experiences of these passing days." "But there is nothing worthy of writing. The days are alike, all commonplace. The daily duties and duties, each so small, what can I say of them, dear Spirit of my God?"

"Dost thou hold it a small thing, a commonplace experience to awaken in the morning rapped in my arms with my breath fanning thy heart?"

"Nay, my Lord, forgive me for saying this is a small thing, but surely this is not what thou wouldst have me write?"

"Yes, speak of the consciousness of my presence as thou drestest and goest to the barn. Speak of the communion we have and the knowledge of my brooding presence as thou restest about the work of feeding, milking and the care of the animals. Is it a small thing to be able over with joy all the day long because thou feelest my presence and hearest my voice?"

"Oh! no, Lord, it is better than a pillar of cloud by day or a pillar of fire by night."

"Is it a commonplace life to know constantly to be upspringing life of God in thy body, holding at bay Satan and his diseases? To walk and work in a vigor not thy own? To be so clothed upon by me that thou walkest in power? Of weakness art made strong to perform the labor I plan for thee?"

"No, Lord, this is wonderful."

"Is it commonplace to dwell in the secret place of the Most High? To abide under the shadow of the Almighty? Commonplace to be in love and communion with me, so that I John 2: 29 is wrought out in thy life? Is it a little thing to be the Temple of God and let him bring forth the fruit of the Spirit? To be open before him known and read of all men? Is it a small thing to stand among the meek, and the lowly of the earth? Is it small to be continually in the second chapter of 1st Corinthians, the spirit of revelation? Thy commonplace life is all this; with thou say again it is little all commonplace?"

"No, Lord Jesus, forgive the thought that anything thy love hast touched can be small or commonplace."

"Beloved thou hast measured the days by thy desires to do for me; to work, to see results, and seeing how small they seem thou calls the days commonplace, and being hedged in by my loving circumstances and hidden in my tender love from the strife of tongues, thou hast noted that others were called and fitted to do and measured thy doings by theirs, and so made a mistake. Look no more at them. Look at what I desire to do for thee and in thee. Look at me, and as thou lookest be changed into my image. Thy strength is to sit still."

"But, Lord, I heard thy command, 'Go ye into all the world and preach the gospel,' and I have tried to do good and save souls."

"How fared the work, dear one? Didst thou save souls?"

"No, Lord, that was thy work."

"Didst thou succeed in doing good?"

"No, Lord, that, too, was thy work."

"My beloved, cannot thou see that hadst thou been quiet and emptied, I could have used thee more effectively? All thy running, all thy trying hindered my doing. When thou wast still I could speak and thou wouldst hear and answer, and we could commune, and when thou wast empty I could use thee to convey the blessing to another. Beloved one, I know thy strong desire to please me; rest, then, in me. Let me have one child quiet, empty-handed, with ear attuned to my voice, and I will do all the rest."

"Yes, Lord, let thy work go on in me unhindered. Fulfill thy desire in me at any cost to self. Never more shall I think any life, any day commonplace, nor any work small, because I know thou art in its minutest detail."—*Words of Life.*

FOR "THE FRIEND."

Friends in Holland and The Warder School.

Between 1656 and the close of the Seventeenth Century fourteen meetings for worship, six Monthly Meetings and one Quarterly Meeting are said to have been established in Holland though it is probable some of these may have been in Germany. The meetings for worship were mostly held both on First-days and in the middle of the week. It is said that many of the members ultimately became Mennonites and in 1770 the Society was reduced so low in those parts that only one meeting remained which was held in Amsterdam. A member of this meeting named Paulus Kripper who at one time resided at the Cape of Good Hope and was then convinced of Friends' principles without any outward intervention, after being clerk of the meeting and occupying other prominent positions, emigrated to Philadelphia and was married here. His grave stone can be seen at Arch and Fourth Streets Burial Grounds.

From a very early period, with occasional intermissions London Yearly Meeting corresponded with Friends in Holland. The last communication from them appears to have been read in the Yearly Meeting in 1787.

London Friends for many years conducted a school in Amsterdam with funds which came into their hands under rather remarkable circumstances. During the period of the American Revolution a certain John Warder a member of Devonshire House Monthly Meeting, a Philadelphian by birth but living in London in consequence of his sympathy with the royalist cause was part owner of a vessel called the *Nancy* which sailed from London for New York in 1781, the latter city being then in the hands of the British. The other owners unknown to Warder as he alleged, took out Letters of Marque and fitted out the *Nancy* with twelve guns as a privateer. In connection with another British vessel the *Nancy* on her voyage captured a Dutch East Indiaman. The latter vessel sailing under the flag of a nation which was an ally of the Americans was a lawful prize and proved to be a capture of great value. Upon hearing of the occurrence Warder insured his interest in the prize for £2,000 sterling. On her voyage to London she was totally lost and he received from the underwriters nearly that sum in cash. London Friends represented to Warder that it was not honest for him to keep the money and that he was bound to pay it over to the persons who had owned the captured property. Various

phases of the case were presented which are not of sufficient interest to mention during a period of nearly twenty years, till finally Warder placed the proceeds of his insurance amounting to about £1,800 sterling in the hands of Trustees in London to be appropriated to reimbursing the owners of the prize goods so far as they could be found. This was a work of much difficulty extending over a period of almost twenty additional years, during which time the trustees paid to claimants out of the fund (which had greatly accumulated in their hands) in principal and interest nearly double the original sum, and there still remained unappropriated a larger amount than the original fund. Seven years more elapsed and no other claimants appearing it was deemed proper to appropriate the assets in hand to some charity in Holland.

Accordingly in 1824 an Infant School was established in Amsterdam under charge of John Stephen Mollet of that place which was successfully conducted for many years and the present writer supposes it still is. At first the school was carried on in a rented building which was subsequently purchased in 1829. For about thirty years the school was conducted in the same building. Afterwards a new school-house was built on the estate, a handsome structure which is known as the Warder School-house. A photograph of this building lies before me as I write. G. V.

Drawing on the Bank.

A little girl who had a rich papa, had also an iron savings bank, out of which, it is to be feared, she drew more than she deposited. Any way, here is the way she became insolvent at her bank:

He was a bouncing big turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there and watching it. You could see that she was a hungry little girl; and worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand, and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all around the edges; and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl, timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Poo!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving to-morrow."

"Could I have a leg, if I came for it to-morrow?" asked the poor little girl, softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little girl with the muff. "Mr. Martin, I've got some money in my savings-bank at home, and my papa said I could do just as I wanted to with it; and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always, so very, very much: and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it; but the poor little girl got her turkey, and papa his bill.

"What's this," said he, "another turkey, eighteen pounds, three dollars and sixty cents?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one; and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it—*Zion's Watchman*.

FOR "THE FRIEND,"

Christmas.

[The following article having appeared in THE FRIEND nearly a year ago, but with some of its lines misplaced, and its full meaning consequently lost, is for that reason now reprinted.]

The near approach of the day commonly designated as Christmas and so nearly commanding universal observance by the Christian world, raises the thought that those who observe the day should know upon what its claims for recognition are based; while the few who can not conscientiously follow the multitude in this matter should be able to give the reasons upon which their objections are founded. The word Christmas is a compound of the two words, Christ and mass. The first of these needs no defining. Webster defines mass as: "The communion service, or the consecration and oblation of the host, in the Roman Catholic churches. The derivation of the word itself would seem to be sufficient for its rejection by all sincere Protestants. But if it can be shown that the origin of the day as a religious feast-day is not strictly Romish, but heathen; and that the particular rites and observances with which this so-called Christian feast are celebrated were adopted from the heathen religions, by the paganized church of Rome, the ground for the entire rejection of the day and all of its observances would seem to be fully established. McClintock and Strong's Biblical, Theological and Ecclesiastical Cyclopædia says: "Christmas, the day (December 25th), which is celebrated throughout nearly the whole of Christendom as the birthday of our Saviour. . . . The observance of Christmas is not of Divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. . . . The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour's history which had already been marked by a distinct celebration, may naturally have pointed out the propriety of marking his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments. At the same time, the heathen winter holidays (Saturnalia, Juvenalia, Brumalia), were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs so far as they were harmless (e. g., the giving of presents, lighting of tapers, etc.), were brought

over into Christian use. In later ages many observances, some pleasant, others absurd, grew up around the Christmas festival. Among them are the following. It was customary to light candles of large size, and to lay upon the fire a huge log, called a *yule clog* or *Christmas block*, a custom not yet extinct in some parts of England. Yule (from *huel* a wheel), was a sun-fest, commemorative of the turn of the sun and the lengthening of the day, and seems to have been a period of pagan festival in Europe from ancient times."

The same cyclopædia, article "Nativity of Christ," says: "The exact year of his birth is not agreed on by chronologists, but it was about the four thousandth year of the world; nor can the precise season of the year, the month, and the day in which He was born be ascertained. The Egyptians placed it in January; Wagenseil, in February; Bochart in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot on the 15th of September; Scaliger, Casaubon and Clauvsius in October; others in November; and the Latin church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the Shepherds watching their flocks by night agrees not with the winter season."

The Encyclopædia Britannica says: "Christmas day, a festival of the Christian church, observed on the twenty-fifth of December, in memory of the birth of Jesus Christ. There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. . . . Although as regards Christmas an ingenious case on behalf of the month of October has been made out from what is known concerning the course of Abia (Luke i: 5), it does not seem possible to arrive at any certain conclusion. By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the twenty-fifth of December had been generally agreed upon. . . . In that country (England), it was the custom on Christmas eve, after the usual devotions were over, to light large candles and throw on the hearth a huge log, called the Yule Log or Christmas block. At court, and in the houses of the wealthy, an officer, named the Lord of Misrule, was appointed to superintend the revels. . . . The reign of the Lord of Misrule began on All-Hallow eve, and lasted till Candlemas day. The favorite pastimes over which he presided were gaming, music, conjuring, dipping for nuts and apples, dancing, fool plough, hot cockles, blind man's buff, etc."

The propensity of many Christians to partake in the celebration of heathen festivals and in Jewish observances had become a serious evil in the church during the third and fourth centuries. In homilies and decrees of councils of that date, we find earnest protests against the amalgamation of Christian worship with Jewish and heathen rites, and a description of the dangers which threatened Christianity from this practice, which had begun to gain ground. This perverse attachment to forms and ceremonies, altogether foreign to the Christian religion, appears to have been a leading cause of the multiplication of festivals within the church. The original simplicity of Christian worship had become unsat-

isfactory to the multitude, and it was deemed necessary to give splendor and external attraction to the religion of the Gospel by the establishment of new festivals, or by converting Jewish or heathen ceremonies into Christian solemnities.

The calendar of the Church of England in twenty-four "immovable feasts and holy days besides about twenty or more movable one" the Roman Catholic Church has several times that number. How applicable to these is the language of the apostle: "Ye observe days, months, and times, and years. I am afraid of you, lest I have bestowed upon you labor vain" (Galatians, iv, 10, 11).

The objections urged against the observance of all of the so-called Holy Days, are applicable to the observance of Christmas. The testimony of the religious Society of Friends regarding the observance of such days has always been clear and positive, and the ground upon which it testimony rests has been frequently and fully stated; yet it is apparent that by many members of that society at this time, this testimony is being overlooked or rejected. This is a cause of sorrow to some who see the tendency, not only of all the Protestant churches, but also of our own Society, to drift back toward Rome, in superstition and ceremonialism. Let those who by their observance of Christmas, Easter, and such days, are exhibiting this tendency, seriously consider what they are doing.

The following are some of the particular objections to the observance of the day commonly designated as Christmas:

First—Its observance is a virtual endorsement of a falsehood, which it helps to perpetuate. The best authorities acknowledge that we can not ascertain the exact time of the birth of Christ, and that it certainly was not on the twenty-fifth day of the Twelfth Month, the day on which it is commonly said to have occurred. The greater number of Protestants as well as Roman Catholic Christians believe that the date of Christ's birth is as certainly fixed as any other historical date; and all, who in any way observe the day as such, help to perpetuate a spread this absolutely false pretension. The Scriptures do not intimate that there was an intention that there should be an annual celebration of the event of Christ's birth; the day of his death and the day of his resurrection are clearly set forth; was there not a Divine purpose in *hiding from us* the day of his birth? May not that purpose have been our preservation from idolatry?

Second—Its observance is a virtual acknowledgment of the authority of the Church of Rome and a recognition of the service of the mass.

The day was originally a heathen festival connected with some of the forms of sun-worship, observed with obscene and immoral rituals, in the fourth century, it was baptized in a Romish mass for the birth of Christ. The masses are said in every Romish house of worship. It will not do to say that it is the eve and not the day which is celebrated. The cognition of the day acknowledges the authority of the Church of Rome to fix the date.

Third—Its observance in any form, gives some encouragement to the evils now almost universally connected with its celebration.

This so-called "Holy Day" is celebrated in a very unholy and irreligious manner by many professing Christians, and many irreligious people make it a day of revelry and debauchery. Dancing and merry-making are the chief occupations. Meeting-houses and other places

ship are turned into theatres and places for stinging and frolic. The motto for the day is to be, "Eat, drink and be merry." The Santa Claus myth is one of the evils conduced with the observance of the day. Many *ist*ian parents tell their children that their parents are brought to them by this "old man," in his sleigh drawn by reindeer, and they think that an injury has been done to them and their children when the children's minds are abused of this false notion. Children who allowed to grow up, as many are, with a belief in this fiction, when they come to learn the truth, lose in some measure their confidence in veracity of their parents.

Under some circumstances the giving of presents is a commendable thing, but the appropriation of this particular day to this purpose, helps to perpetuate one of the superstitions which hinder men from coming to the true knowledge of God.

E. P. S.

FOR "THE FRIEND."

The Service of Sons.

Christians speak with deep feeling of the verities of God, and yet I question whether we of us accept it fully. What is the basis of obedience and service of the child to his father? Perhaps when he is young he may be influenced in doing his duty by fear of punishment. So the beginning of the Christian life may be entered upon through fear of an eternity of misery. But what a dwarfed and stunted spirit is that in which, after one has reached years of discretion, fear is the motive for the performance of filial duties! Sometimes the father is anxious to please his father in order that share of the inheritance may be secured. We do not look with just displeasure on such a life? Why then do we allow ourselves to be held in obedience to God merely by the hope of eternity of happiness? We all admit that alone to be on the right ground whose service to his father is dictated first by love, and whom the matter of reward or punishment is a slight moment. The allegiance of such a son to his parent is not less perfect even though the father be absent for a time, however unexpectedly and however uncertain may be the time of his return; nor is he the less ready to obey on the work to which he is called is difficult without present or even prospective reward.

Why do we love our earthly parents? All reasons we cannot tell, but we love them for the care over us, their sacrifices for us and their efforts to make us happy. If, while doing all these things which we see and feel, our parents remain unknown to us, we might except the care and kindness as matters of course and feel no love or gratitude toward unknown source. When we have accepted of our father, and realize fully, as we must, of all the good and beautiful things in our lives, that our lives themselves, are from Him, we can we withhold the tribute of love and gratitude! Even the element of sacrifice is not lacking. For whom did Christ suffer? And are truly love God, nothing can separate us from Him; "Though I make my bed in hell, old thou art there." How then shall we rate in ourselves any other motive for service than that which the persecuted Quakers of the seventeenth century called pure love? the sanctified soul the thought of that time come, "forever with the Lord," must be unshakably precious, but Heaven is to him not

so much an eternity of rest and peace as an eternity of nearness to God. L. B., Jr.

SEEING THE POINT.—A boy returned from school one day with the report that his scholarship had fallen below the usual average.

"Son," said his father, "you have fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

The father knew if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said: "Empty out these apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the boy obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were placed, the boy said: "Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "I see the point."

Not a dime novel has been seen in the house from that day to this.—*Exchange.*

ALWAYS READY.—There is no time to stop and prepare for the journey of death, even if we could. God demands the last day's labor as well as the first. He seems to say, "Never mind death; I will take care of that. It is for you to take care of life."

Just at the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the house unswept, the plow in the furrow, the story untold, the picture unfinished, the song unsung. We may not, perchance, even kiss our loved ones good-bye.

Let us, then, so strive to live that we may say, "Yea, Lord, I am ready, always ready. My hand is in the till, like a trusting child. I am glad to be nearer to thee, Father, to feel more closely the warmth of thy love. What I have missed and failed in thou knowest; my poor, feeble, futile efforts to serve thee thou knowest also. There is no prop nor stay but in perfect trust; it is all the cloak or covering I need. I have lived on the river's brink all my life; now I am to cross with the Great Pilot. I thought I knew life here. O no! henceforth I am to live indeed in thy presence, wherein is fullness of joy forever!"—*Selected.*

CONSECRATED PURPOSE.—It is lamentable how many young men there are without purpose. They lounge at the depot or grocery. They form idle squads on the street. They let the best years of life slip by without making a bold and strong stride. And this is true often of the product of our best Christian homes. The young men with nothing to do are legion.

Young men, if anything is made out of your life you are the only man that must make it. No other man will fight your battles. Every lost day is unredeemable. Each refusal to act

gives you a push toward perpetual impotency. The will weakens fearfully under indulgence. Vigor is sapped by inaction. The world calls you. It needs you. You cheat society and rob God when you sit down and wait on anything less worthy than Him. And when you get from Him some devout purpose, give your life to its accomplishment. Try. Try with faith. Try with zeal. All the gates open to the man of will. Look over the list of men who have at the close of life swung the banner of victory to the breeze. In what spirit have they wrought? Always and eternally in the spirit of consecrated purpose. Do you know anyone who has won by being a camp follower? No! Out of their struggles and efforts have arisen their successes. So it must be with you. Arise from your indifference and buckle on your sword. You have not a day to lose. Join God's purpose for you to do something. Then do it. Stand by that purpose. Follow after, that you may apprehend that for which you are apprehended—the mark of the prize of your high calling.

"HOLINESS makes heaven, and without holiness there can be no heaven for any one."

Items Concerning the Society.

Australian Friends' Meetings, 1897.—

Melbourne,	194 members	18 attenders
South Australia,	91 "	5 "
Tasmania,	134 "	32 "
Sydney,	76 "	13 "
Total,	495 "	68 "

Henry T. Outland, in pursuance of a religious concern for these parts, having a certificate from Eastern Quarterly Meeting, N. C., attended the Monthly Meeting at Medford last Seventh-day, the meeting at Crowell on First-day morning, and an appointed public meeting at Medford on First-day afternoon. Arrangement was made for holding another appointed meeting in Mount Holly on Fifth-day evening, the 15th inst.

Persis Halleck and Elizabeth Meekel, from Poplar Ridge, New York, being on a visit in Philadelphia, have been attending some of the meetings in religious service.

Notes from Others.

All Christendom collects \$10,000,000 a year for missions, and over against that the American nation alone expends \$20,000,000 for artificial flowers to put on the headgear of their women in—*The Day We Live in.*

In one of the literary classes of Harvard College, the young men are requested, for the cultivation of literary style, to read the Bible in King James's translation ten minutes every day. They also are required from time to time to present papers showing that they have read it.

It was reported that in one of our cities in a single week, the following themes were advertised for the pulpit: "Is the Trilby Craze Dying Out?" "Bicycles;" "Fitzsimmons and Corbett;" "How the Pastor Spends his Vacation;" "Should Our Daughters Marry Foreign Noblemen?" "High Sleeves and Theatre Hats;" "The Gold Brick Saloon;" "Canal St. on Saturday Night;" "Wordsworth and the Lake School of Poets;" "The Fifty-third Congress;" "Rights of the Motormen."

Seriously, were you made a preacher by the Lord or by a minister factory? If by the Lord, hear a solemn charge from your Master, in view of a rapidly approaching judgment: "I charge thee, therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be in-

stant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. i. 1, 2).—*E. P. Marlin.*

Religion is now, as it ever has been, and ever will be, the heart of fallen man returning to God through the Mediator, Christ Jesus. This is its principal and essential element. Without this, there is nothing; with this, it is everything. Hence, religion consists not in forms, but exists under various forms. The man is within the raiment. Life is within the body. The features may vary; the language may be Greek, or Latin, or French, or English, or Spanish, or Chinese; the manners may be different; the food may be animal or vegetable; the habits may be diverse; the color may be the white, black or red; yet life is the same in all men. We know our species wherever found. We discover a brotherhood of race in Asia, Rome, Germany, France, England, Spain, Russia, Africa and America. All over the world, humanity attests its oneness of origin. So spiritual life is the same principle in all Christians of every land. They may be Methodists, Presbyterians, Catholics, or of any sect, yet they enjoy a common life in Christ, evincing his image and showing his Spirit's operations.—*Presbyterian.*

SUMMARY OF EVENTS.

UNITED STATES.—In the first six months of this year, 1,200 miles of railroad have been built in the United States. The merchandise carried by rail in the United States, is double the amount of land carriage in all the other rail roads of the earth combined. The Spanish-American treaty of peace was signed in Paris on the 10th inst. The treaty provides that Cuba is to be relinquished, and that Porto Rico and the Philippines are to be ceded. The Americans are to pay for the reparation of the Spanish troops from all the colonies. The Spaniards are to return all prisoners held by them. They are to retain possession of all military stores and munitions of war in the Philippines, and of such ships as have not been captured. The commercial treaties are to be renewed at the convenience of the two nations. The protocol makes nearly 600 type-written pages.

The treaty of executive session has ratified the treaty for the extension of the time for the completion of the Mexican boundary for one year. There was no opposition and no debate.

Naval Constructor Hobson has been detached from the New York and ordered to the Asiatic station for duty on connecting and repairing vessels coming from the Spanish Islands.

An active volcano has been discovered in Alaska, near Atlin City. It is one of three peaks, at least 14,000 feet in altitude. The volcano's glare is said to be such that miners work by the mellow light. It is yet to be named.

About 300 brewers from all parts of the country met in New York City to protest against the continuance of the war tax of a dollar a barrel on beer and to formulate measures to secure its abatement.

The last session was voted out of Isanti County, Minn., in 1888. During the last year of license, the criminal court expended for the year, and it was estimated to \$955,710; for the next year the entire expenses dropped to \$477,776, or less than half; in 1891 to \$347,990. In 1895 the liquor was cost but \$14.82; and in 1896, when many other counties were indicting their officials for malfeasance in office, \$10 represents the entire criminal court expenses for the year, and it was unnecessary to even call the grand jury together.

The steamer *Venamore* arrived at Baltimore on the 8th inst., with forty-five shipwrecked mariners, rescued from the steamer *Lusitania*, which foundered in a storm at sea. The captain and twenty-four others are believed to have gone down with the ship.

As the civil courts in Porto Rico cannot or will not act with sufficient promptness against landlards, firebrands and murderers, General Henry has appointed a Military Commission to try cases of that character.

The Americans in the Philippines hold nearly 15,000 Spanish soldiers, and are holding them at the full of Manila. They are on parole about the city. The manner of their return to Spain must be settled by the Peace Commissioners in Paris. The Philippine insurgents had 40 or 50 clerical priests.

General Calixto Garcia, the distinguished Cuban leader and head of the Committee of the Republic, was by the Cuban Military Assembly, died in Washington on the morning of the 11th inst. of pneumonia.

Seven of the Dupont powder mills, near Wilmington, Del., were blown up on the morning of the 9th instant. Three men were killed and eight injured. Houses in the vicinity, including the Dupont mansion and the residence of Judge Bradford, were wrecked.

Deaths in this city last week were reported to number 439, which is 27 more than the previous week and 35 more than the corresponding week of last year. Of the foregoing 221 were males and 218 females; 68 died of pneumonia; 60 of consumption; 35 of heart disease; 19 of a dog; 17 of diphtheria; 15 of inflammation of the stomach and bowels; 15 of paralysis; 14 of nephritis; 14 of apoplexy; 12 of convulsion; 12 of insanity; 11 of cancer; 11 from casualties; 9 of inflammation of the brain and 9 of marasmus.

Markets.—U. S. 2's, 99; 100, 4's, reg., 111 1/2; 112; coupon, 121 1/2; 113; new 4's, 127 1/2; 128 1/2; 129 1/2; 113; 8's, 105 1/2; 106; currency, 6's, 102 1/2; 103.

Cotton—Cotton was sold on a basis of 6 1/2 cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, spot, at \$13.75 a \$14.50, and spring, in sacks, \$13.50 a \$14 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extras, \$2.50 a \$2.75; Pennsylvania roller, clear, \$3.10 a \$3.25; do, do, straight, \$3.15 a \$3.45; Western, roller, \$3.10 a \$3.30; do, straight, \$3.15 a \$3.50; do, patent, \$3.50 a \$3.70; spring, clear, \$2.90 a \$3.10; do, straight, \$3.35 a \$3.55; do, patent, \$3.55 a \$3.75; do, favorite \$3.80 a \$4.00; city mills, clear, \$3.15 a \$3.40; do, wheat, \$3.40 a \$3.60; do, patent, \$3.70 a \$4.00. RYE FLOUR, \$3.10 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR, \$2.00 a \$2.10 per 100 pounds as to quality, for new.

GRAIN.—No. 2 red wheat, 71 a 71 1/2. No. 2 white, 69 a 69 1/2.

No. 2 mixed corn, 31 3/4 a 32 1/4.

FOREIGN.—At the silver jubilee banquet of the British Chamber of Commerce, held in Paris on the 6th inst., Sir Edmund J. Monson, British Ambassador, appealed to France to disabuse herself of all suspicion of unfair intention upon the part of Great Britain; to try to believe there was no general animosity in England toward France and to meet England on every question at issue with an honest desire for an equitable arrangement.

Sir Edmund J. Monson concluded as follows: "I would earnestly ask officials in power and unofficial exponents of public opinion to discount faces and abstain from a continuance of the policy of pin pricks, which, while they do not produce substantial satisfaction to a short-lived Ministry, must inevitably perpetuate across the channel an intolerable irritation."

"I would entreat them to resist the temptation to thwart British enterprise by petty manoeuvres such as the proposal to start colleges as the rivals of General Krupp's projected institution in the reconquered Sudan. Such ill-considered provocation might have the effect of converting Great Britain's present policy of forbearance in Egypt into the adoption of measures at which I presume French sentiment is not aiming."

These remarks have caused intense excitement throughout France, being regarded by many as an insolent attempt to humiliate the Empire.

An explanation, said to have emanated from the British Embassy in Paris, has been published, declaring that the speech recently delivered by Sir Edmund J. Monson has been misunderstood, and repudiating his desire to interfere in the internal affairs of France or criticize her policy.

On the 6th inst., Emperor William opened the Reichstag in the White Hall of the Royal Castle in Berlin. He said that Germany's relations with all the foreign Powers continued to be friendly, and that the principal object of his policy was to be contribute to the maintenance of peace. Therefore, he held with great approval the Czar's magnanimous proposal for the furtherance of that object.

The River Neva suddenly rose nine feet on the night of the 8th instant, inundating the lower portion of St. Petersburg. The loss to property was now carried on by boats.

Japan has a population of 45,000,000, has 220 towns that have more than 100,000 inhabitants. In 1886 the number of such towns was 117. Osaka has increased from 300,000 to 510,000 inhabitants in ten years. Yokohama has increased from 100,000 to 180,000. Kobe from 80,000 to 185,000. Tokyo has now a population of 300,000.

The native press of the Philippines continues to advocate independence and a reimbursement to the United States Government of the amount to be paid Spain for the Philippines.

Aguinaleto's principal advisers assert that if the Philippines were granted independence in accord-

ance with the demands of the leaders, the United States would be immediately asked to establish a protectorate, as otherwise the Philippines must sooner or later become the prey of a less liberal minded country.

NOTICES.

RACHEL G. HALL, Plain Milliner, 2113 N. Seventh Street, Phila., will resume business Twelfth Mo. 12th, 1898.

WESTTOWN BOARDING SCHOOL.—The winter term will commence on Second-day, Twelfth Month 12th, 1898. Application for admission of pupils should be made to WILLIAM F. WICKERSHAM, Principal, Westtown, Pa.

Public Meetings—Lansdowne, Pa.

Meetings for worship are appointed, under the authority of the Chester Monthly Meeting, Pa., to be held in the meeting-house at Lansdowne, on Fifth-day evenings, the 8th and the 22d days of the present month, commencing at eight o'clock.

Friends' Religious and Moral Almanac and Friends' Calendar for 1899 are for sale at Friends' Book Store, 304 Arch Street, Philadelphia, Pa. Almanac without cover, four cents; with cover, five cents postage extra. Calendars, five cents; if mailed, ten cents each.

Receipts for Dukhoborts Fund for the week ending Twelfth Month 13th, 1898.

Western District Monthly Meeting, Phila., \$1,112 J. S. and M. N. R., \$5; Iowa Friends, per A. Croble \$3.60; A. W. H., \$5; Three Friends, per J. G. H., \$5 F. B. McC., \$5; S. J., \$1; Mennoite Brethren, Pa., \$1 E. H. Hershey, \$668.36; Amish Brethren, per I. E. H., \$12. WM. EVANS, Treas., 252 S. Front St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Patients on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, WESTTOWN P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school by telegraph, wire West Chester, Ohio 85.

EDWARD G. SMEDLEY, Sup't.

DIED, at her home in Amarillo, Texas, Tenth Mo. 10th, 1898, MARY P. VENABLE, wife of Joseph Venable and daughter of Ira and Martha Chittenden, in the thirty-ninth year of her age; a member of the Monthly Meeting of Westfield, N. C., near which was her birth-place. At an early age being turned to a Christian life, she joined the religious Society of Friends, and continued a consistent example of its precepts. Her surviving husband and five children have the memory of her kind and tender affection to cherish as a blessing.

At the residence of his son-in-law, John E. Hodgins, on the twenty-seventh of Tenth Month, 1898, ELIA VERNON, in the eighty-sixth year of his age; a member of Springfield Monthly and Particular Meeting of Friends.

In Camden, N. J., on the eleventh of Twelfth Month, 1898, ANNA WARING, wife of Thomas Waring in the sixtieth year of her age. A devoted wife and mother, she neglected no opportunity and spared no herself in the effort to contribute to the welfare and happiness of others. Her words were especially applicable the words of the Saviour, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Though the nature of her disease (pneumonia), precluded much conversation, she was frequently heard in prayer, and on one occasion said, "I have enjoyed to live near to Thee. Forgive Thou my shortcomings."

At her residence in Salem, N. J., on the thirty first of Seventh Month, 1898, SARAH S. CARPENTER, widow of Samuel P. Carpenter, in the eightieth year of her age; a member of Salem Monthly Meeting.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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A THOUGHTFUL VISITOR.—Another interesting interview with one who had been a stranger to Friends' meetings has been brought to mind by a letter received in the past week. Inquiries were responded to by books given—Fox, Barclay and Penn,—which having been "read carefully," she now observes:—

"I have always thought that the Friends of all sects were the most spiritual, and approached nearest to primitive Christianity. However, it was strange, when we consider the frailties of human nature, that as wealth and power crept into the church, she lost her pristine loveliness, and igniting men soon taught for doctrine their commandments. Thus did sacerdotalism become established, and a line drawn between the laity and clergy. The latter having become as worldly as the former, they are fast losing their influence among intellectual people. And if one looks beneath the surface of the present civilization, they will see that material and intellectual capacity is being encouraged at the cost of moral, even by the theologians."

"George Fox and William Penn were no doubt richly endowed spiritually; and we must have more of such natures born, to have an increase of 'makerism.'"

Prayer by Dictation.

It is so much easier to say prayers, than to pray.

Who knows what we should rightly pray for? We do not," said the apostle. But then there are committees that claim to know, and they set out to others what they should pray for.

A recently published list of designated topics is before us, with precise seasons or times mapped out in advance, when such concerns of the Spirit are to be producible. Also another directory of prayers is present, mainly formulated hundreds of years back, and still followed.

We hope that all these desirable conditions and a multitude of others, as rightly presented, may be prayed for everywhere and at all times. "Hearts are so drawn," "with the spirit and the understanding also;" and not because it is such

a day, but because it is such a Spirit that calls the supplication forth; and not because the topic is assigned by man, but by the Head over all things to his Church, in the newness of his Spirit. As men watch and pray, their watching will be given to discover what they should pray for as they ought.

Public vocal prayer being the minister's report made to the throne of grace of the needs of the congregation or of others,—a report made to One who knows what they have need of before they ask Him, presupposes a living sense of those needs proceeding from the throne of grace, before they can be truthfully represented to Him. To pray conjectures is not praying prayers.

It is a great thing to be authorized in preaching to unfold to people in a meeting for worship their gospel needs. But how much more solemn it is to report to the Almighty Father the needs of souls. To tell him what he knows better, can be authorized only by his own immediate call and anointing for prayer. What presumption, unless He extend his sceptre! No man's call can be valid to lead a meeting in prayer, except it be the revelation of a Divine call.

A heart continually depending on God and uplifting towards Him its secret sense of dependence is praying "without ceasing." But a heart baptized into a sense of the people's call and spreading the revelation before God in prayer, is for the time being the heart of a prophet. The vision for true public prayer is not that of human command. It has to be waited for if it tarry; and it is the prerogative of the Head of the Church to divide it to whom He will. But for individual prayer the depending attitude due from us, is commanded to be without ceasing.

These three different forms of operation—public prayer, praise, and preaching,—are still usually professed throughout our religious Society as standing on the same basis, and rightly being of "the same Spirit." Accordingly when one of them can rightly be done by a book, or by prescription, the other two as consistently may follow the same rule. Beginning with a "Hymnal" (which is in preparation) consistency requires the Prayer Book and the Sermon Book, before the system is complete. It is on the same spiritual basis to pray and to preach, as to praise, by a book or writing. It is as right for the leader of a meeting to give out for others to perform one of these as another. In other words the transition now progressing from spirit-praise, spirit-praying, and spirit-preaching, to book-hymns, book-prayers, and book

or manuscript or memorized preaching, with these moreover under pastorate directorship, is a stride towards ritualism and priestcraft, and a confession of the Society's "mistake" in ever having come out from these at the first.

What can we do better than settle down into the spirit of this injunction of the apostle for prayer? "For we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Thus will the church most fully abound in true prayer accepted in the Beloved.

FOR "THE FRIEND."

The Present Growth of Militarism.

The estimates of expenditures for the fiscal year 1899, made by the Secretary of the United States Treasury are as follows:

For the civil establishment. . .	\$98,000,000 00
For the military establishment. . .	250,000,000 00
For the naval establishment. . .	60,000,000 00
For the Indian service. . .	12,000,000 00
For pensions. . .	141,000,000 00
For interest on the public debt. . .	41,000,000 00
For postal service. . .	92,874,647 87

Total estimated expenditures, \$689,874,647 87

From the above it will be seen that a total of \$492,000,000, or about three-quarters of the national revenue is to be applied to expenditures connected with the army and navy, or to expenses that have grown out of our country's wars. The heavy interest and pension accounts are both results of past conflicts. In other words, assuming that our population is seventy millions of people, here is an annual tax of about seven dollars per head put on every man, woman and child of our country. Or, assuming that about one adult out of every five of the population pays the taxes, there is an average of say thirty-five dollars annually paid directly or indirectly by each tax-payer, for expenditures connected with the horrid system of war.

It is now being proposed to increase the U. S. army to 100,000 men. The navy is also being rapidly increased. We seem to be commencing an era of competition with the older countries of civilization in the matter of military power and its accompanying evils. Many contractors, builders of armaments, politicians, and the official world, gain by these things; but what about the moral effect on the people who pay for them?

The lust of conquest has spread among the people, and men who six months ago cried for war with Spain in the cause of humanity, now only speak about the grandeur of the nation, our place in the world as a military power, "imperialism," and "manifest destiny." Not only is the moral fibre of those who witnessed scenes of carnage impaired, but many of the countless thousands of young men who only went into

camp-life, have been morally, physically and spiritually injured thereby. The details from private sources of transactions at Chickamauga and other camps, are sickening to any Christian who loves his kind or the sacred cause of Jesus.

The various branches of the Society of Friends have not been apathetic under these sorrowful conditions. But now that peace is restored, let it be recollected that this war has only put our beloved country into the position of apparently at any time being obliged to again test its newfound military strength with rival Powers. Let us not close our eyes to the fact that those who stand for Christ's and the apostle's teachings, regarding war and its spirit, are all too sadly few. Let us remember that there is delegated to us as a people and as individuals, a great responsibility growing out of our knowledge that all that leads into war, or all that war leads into, is totally wicked. Let us individually, as we work, or converse, or travel, be watchful for any right openings to spread the propaganda of peace.

Above all, let us not become discouraged as professed followers of the Prince of Peace. His kingdom is an everlasting kingdom, and of the increase of his government there shall never be an end. His people are not only the conservers of the right and the best supporters of civilization, but they are also on the eventually winning side. Let the Society of Friends and its members therefore enter into a renewed struggle with a miserable system, which in time like slavery and other sins shall go down before the triumphant spirit of the Lord.

WM. C. ALLEN.

Twelfth Month 8th, 1898.

THE IMAGE OF THE MASTER.—Bishop Thoburn tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the Bishop returned, and, as he saw the picture in its frame on the wall, he was startled. It seemed as if his child was living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm. In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of his ways with us.

Who from unsightly hulk or slender root

Could guess aright

The story of the flower, the fern, the fruit,

In summer's height?

Through tremulous shadows voices call to me,

"It doth not yet appear what we shall be."

—J. K. Miller.

DOETH RIGHTEOUSNESS.—"He that doeth righteousness is righteous, even as He (Christ) is righteous." Here is the doing, and the character back of the doing. The one is righteous, therefore the other is, also. Not only so, but it is the same kind of righteousness or rightness. We don't see what is gained by contradicting God in this matter, and saying it is not so.—*Zion's Watchman.*

Philip Schaff and his Work—1819-'93.

(Continued from page 171.)

The *Encyclopædia of Religious Knowledge, the Creeds of Christendom, and Through Bible Lands*, the last named being an account of his visit to the Orient in 1877, are standard works which came from the pen of Dr. Schaff when he could best give them the mature judgment of his learning and experience. But we would pass on to the part he took in the revision of the King James' version of the Bible.

While in Europe, during his various visits, he advocated this long delayed effort, and travelled across the American continent at least once to enlist the co-operation of scholars in all our large cities. Dean Stanley's visit to this country in the autumn of 1878 was very timely, and "it was most fitting that he should meet the American Revisers, then sitting in monthly session at New York, as he was himself the first to open official correspondence with Dr. Schaff on American co-operation, and one of its most strenuous advocates at a time when such co-operation was seriously imperilled."

The doctor gave the following tribute to the Society of Friends when introducing his illustrious friend from England to the several members of the Revision Committee—"a denomination whose eloquence is often silence, and whose modesty we might perhaps best honor by a little pause, remembering the time when there was silence in heaven for half an hour."

President Chase then rose, and addressing the distinguished guest said, "I welcome thee as a friend," to which the Dr. instantly replied, "We are all Friends here," and then told how important he regarded the work they had in hand, "not only in its bearing on the improvement of the English Bible, but in its indirect effect upon a closer union of the different denominations of English-speaking Christians."

"Such co-operation of scholars from two countries was a unique phenomenon in church history. It inaugurated a new era in the inter-denominational relations of England and America."

Dr. Schaff's *Companion to the Greek New Testament and the English Version* (1883), is said to be his "best book," and he says of it himself, "this was the best service I could render to the Revision Committee and the cause it has had in hand for the last thirteen years," and which he, as its president, had promoted as much as any among his colleagues. This work discusses "the language and manuscripts of the New Testament, the ancient versions, the printed editions, and the history of the authorized and Revised English translations."

As early as 1828 the need of a revision was recommended by Bishop Herbert Marsh. In 1856 motions were made in the Convocation of Canterbury, and in Parliament praying the Queen to appoint a commission to make amendments to the authorized version, and a year later the *Gospel of John* was revised by five English clergymen. Archbishop Trench said (1858), "However we may be disposed to let the question of Revision alone, it will not let us alone," and in the course of the following twelve years the momentous undertaking was fairly begun; the first meeting of the New Testament Company being held Sixth Month 17th, 1870. "No new translation of the Bible nor any alteration of the language except where, in the judgment of the most competent scholars such change is necessary," was the avowed purpose of the eminent scholars, who bound themselves so closely to the text of the accepted version as to

preclude the making of all such changes as time will inevitably demand.

From the first it was proposed to "invite the co-operation of some American divines," and Dr. Schaff took the initiative and leading part in selecting or suggesting suitable individuals from the different Protestant sects "to co-operate on terms of fraternal equality with the British Committee."

With a staff of thirty-three helpers Dr. Schaff launched upon this difficult task. In an open address, Twelfth Month 7th, 1871, he said, "I have very respect for the English version of the Scriptures demands that we should free it from defects, and our respect for the Christian church demands that we should give it the benefit of all that accumulation of Scriptural learning which has come to pass since the authorized version was prepared. There is at present combined upon this work a larger amount of biblical scholarship than there has ever been seen before on any version of the English Scriptures."

It may take a long time before the churches reach the final decision. It took two hundred years for the Latin Vulgate of Jerom to supplant the older Itala (and he might have added fifty years before the "authorized" translation was accepted), and it may take a generation until this new version shall supplant the old.

The translators of King James' Version so forth very clearly their motives and what he encountered in preparing that classic version which far exceeds any other in its universal acceptance and beautiful diction, in their *Preface* of 1611. They say, "Things of this quality have ever been subject to the censures of ill meaning and discontented persons. Whosoever attempteth anything for the public (specially) it pertain to religion and to the opening a clearing of the Word of God), the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddeth with men's religion i any part meddeth with their custom, nay, wit their frehold. . . . Happy is the man that delighteth in the Scripture, and thrice happy he that meditateth in it day and night."

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? Translation it is that openeth the window to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water. In deed, without translation into the vulgar tongue the unlearned are but like children at Jacob well (which was deep), without a bucket of something to draw with; or as that person mentioned by Isaiah to whom when a sealed book was delivered with this motion, *Read this, I pray thee, he was fain to make answer, I cannot, for it is sealed.*

"Many men's mouths have been open a good while (and yet are not stopped), with speech about the translation so long in hand, and as what may be the reason, what the necessity of the employment. Hath the church been deceived, say they, all this while? We hope that we had been in the right way that we had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Was their translation good before; why do we now mend it? Was it not good; why then was

obtruded to the people? We will answer me briefly with Saint Hierome: *Do we condemn a ancient? In no case; but after the endeavors them that were before us, we take the best pains we can in the house of God.*

Perhaps there was less need for a revision in 170 than may have been the case in 1611, but all languages will change in the lapse of two and a half centuries (we can scarcely read the English of Chaucer's day), for the sake of "accuracy, clearness and consistency," to say nothing of the ancient manuscripts now, but not then, available, there still remains a need for an untrammelled revision.*

The British Committee was dominated to me extent by sacerdotal influence, although much less than were the Revisers of 1611. They had given into the hands of the Cambridge and Oxford Presses the exclusive right to print the forthcoming version without consulting with the American Committee, ignoring almost the plain agreement that a joint committee should be selected to settle any differences. If it had not been for Philip Schaff's masterly efforts for coöperation, there would no doubt have been two revisions instead of one in 1881-1885. One was finally approved by suppressing the American preferences, or rather relegating them to the margin or "Appendix" until next year (1899), when a full American text may appear.

Dr. Schaff writes in his diary on the fifteenth of Sixth Month, 1875: "Met Dean Stanley at the deanery at eleven. Have the greatest contest of my life. Summoned to the Jerusalem Chamber at 2:45. I fought the New Testament Company for three hours for the American rights."

"June 7th.—Breakfast with Mr. Gladstone. His broad common sense suggested the same solution of the Revision question which I had arrived at, namely, independent coöperation."

"July 15th.—To-day the New Testament Company unanimously adopted the Old Testament Company's proposal for a settlement of the American question by adopting some members of our committee into theirs, subject to the approval of the University presses. Dr. Scrivener congratulated me for getting so much out of the English companies. He says it is a marvel."

But it was three years after this before all their differences were adjusted, and Dr. Schaff, writing to his son from London on the first day of 1877, says: "This happy issue is alone fully worth a trip to Europe;" and elsewhere he says, "To understand, to translate and to interpret the Bible, we must be in sympathy with its spirit, which is the Holy Spirit." It is this which ensured enduring power for any version.

The size of the American Appendix claimed very careful consideration by the Revisers, as their united preferences would be recorded in it until the standard American edition should ap-

pear in 1899. The secretary, Prof. Thayer, favored a large one "on the ground of intrinsic merit rather than practical effect," while Dr. Schaff thought a small one to accompany the authorized edition would be more acceptable to the general public, with "a separate publication of all our changes which shall perpetuate the results of our ten years' labors for the use of scholars."

A note in his journal reads, viz: "October 22nd (1880). Last meeting of the New Testament Company of the Bible Revision Committee from 9 A. M. to 4 P. M. New Testament finished after eight years of labor—beginning October, 1872. An important chapter in our lives. We parted almost in tears, mingled with feelings of gladness at the completion of the work, and sadness at the breaking up of our monthly meetings, so full of instruction and interest, and ruled by perfect harmony."

Four years later we find a similar entry—"December 15th (1884). On this day the Old Testament Company of Revisers finished their work of fourteen years. *Te Deum laudamus.* We parted thankfully yet sadly after so many years of harmonious coöperation."

The publication of the New Testament in the Fifth Month of 1880 was accompanied with an interest beyond anything recorded in the annals of the printing press, and probably not excelled in the history of English literature in this country."

The *Chicago Times* and *Chicago Tribune* gave the entire text in their columns. One-half of the *Times*' issue was made from a telegraphic report, so the editor could say truthfully, "Such a publication as this is entirely without precedent. It indicates on the one hand the widespread desire to see the Revised Version, and on the other the ability of the *Times* to supply the public with what it wanted. The four Gospels, the Acts of the Apostles, and the Epistles to the Romans, were telegraphed from New York. This portion of the New Testament contains about one hundred and eighteen thousand words, and constitutes by manifold the largest despatch ever sent over the wires."

Dr. Schaff records: "May 20th.—To-day the Revised New Testament is issued. Two hundred thousand copies are sold in New York. The greatest literary sensation. It is a republication of the Gospels to the English speaking world. Who will doubt the New Testament has a stronger hold upon mankind now than ever before, and is beyond all comparison the most popular book among the two most civilized nations on earth?"

His last published words on this subject appeared in the *Sunday School Times*, Second Mo. 28th, 1891, viz: "The Revisers ask only that the work which has cost them fourteen years of earnest and disinterested labor, and in which the scholarship of all the leading Protestant denominations was represented, should have a fair chance. It is for the Christian public and the churches to decide whether the Revision shall be authorized for optional or exclusive use in the place of King James' Version."

"The Committee was commissioned to give the most faithful version of the purest texts obtainable. This they have done, and it is remarkable that the severest critics have as yet not been able to discover any real error of translation. On the contrary, their objections amount to this, that the Revision is too faithful, or in the words of the late Bishop Wordsworth, 'that it is too well done.'"

Beautiful testimonies to the invaluable ser-

vices of their beloved President are found in the *Historical Account of the Work of the American Committee of Revision, and in Papers of the American Society of Church History*, 1885.

One of the revisers, Dr. Talbot W. Chambers, writes: "He (Dr. Schaff), showed himself a man of affairs endowed with no small share of executive wisdom and tact; his industry was unwearied, his tact marvellous."

"The Revised Version is a great boon to all English speaking peoples, as it puts in their possession, in a convenient form, the result of the scholarship of more than two centuries; and for the American share in the work the Christian public is indebted to Philip Schaff more than to all other persons together."

No less appreciative was that of the whole committee in recording its sense of indebtedness to him for "his untiring energy and constant devotion to the interests of the work, from its inception to its close."

(To be concluded.)

Misrepresentation.

Said a white sister for whom old Aunt Hannah was washing:

"Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hear about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and looking up full at the white sister, said:

"De Lord knows I ain't stole nothin', and I knows I ain't, an' life's too short for me to be provin' an' splainin' all de time; so I jes' goes on my way rejoicin'. They knows they ain't tellin' de truif, and they'll feel ashamed and quit after awhile. If I can please de Lord, dat is enough for me."

It is related of a celebrated man, that at one time a fiery fellow came into his office, and poured out his anathemas on his honored head. He never looked up. More and more violent grew the language. Calmly went the pen over the paper. At last having exhausted himself, the infuriated individual walked away.

"Why did you not turn upon him?" inquired a bystander.

"Quietly laying down his pen he replied: 'There was once a little dog who barked at the moon,' and resumed his writing."

"Well, what has that to do with this?" was asked.

"The moon went on!" was the reply.

Reputation is one thing, character is another. A reputation may be very black, but the character may be very white. Reputation is what people say of us, character is what we really are.

Years ago, a person who was a popular writer, was described to me in such a manner by one who was well acquainted with him that I never cared to read his articles, because I had lost all respect for him. Prejudice? Yes, I was wrong. I afterward met him, and heard others speak of his useful life. He was a man worthy of respect and confidence. I am older now and my experience has told me to hear both sides before judging. "Believe not all you hear nor report all you believe," was a copy written in my copy-book in my school-day life, and it was a good one. "If all is true that I hear, I want to have nothing to do with him," is an expression often heard, and it sometimes means, "My opinion is formed. I do not wish to change it." . . .

*The writer has found *Scriptures, Hebrew and Christian*, "arranged and edited as an introduction to the study of the Bible, by Edward T. Bartlett, and John H. Peters," of Philadelphia (in 3 vols., \$5), most nearly to fulfil this in many respects. The Revised Version forms the basis of this work, and Edward T. Bartlett says in the preface to it, "The readings and renderings preferred by the American Committee of Revisers have in most places commended themselves upon close consideration—as deserving a very much better recognition than they have yet received." . . . the editors adopted Westcott and Hort's Greek New Testament as "the purest Greek text," "the last and best edition of the Greek Testament," according to the ripened conviction of that competent authority, Dr. Philip Schaff, with whom probably most English and American scholars will agree."

As we advance in life, we find that many of the slandered ones have borne all patiently, or have been so far absorbed in doing noble deeds, and have lived so far out of the sphere of scandal that they quietly moved on, all unconscious of the reports circulated, and have gone to rest with him who was at one time "despised and rejected of men."

I remember such a one. Unkind remarks never reached her ear. Sarcasm and bitterness were uttered, and she worked in philanthropic deeds. She became aged, and still active. She had reached her fourscore years and ten when a friend visited her, and in the conversation referred to some injustice done to her in former years. She cast an inquiring look at the speaker, who felt at once that she had trodden on the wrong ground. "This is all news to me," she said, "I was not aware of it." Ah, she had lived and worked, had given the warm pressure of the hand, had smiled on all, and knew not that unkind words were being circulated.

David must have experienced some of the bitterness of slander when he wrote the fifteenth psalm.—*Christian Intelligencer.*

FOR "THE FRIEND."

Adoniram Judson.

BY LLOYD BALDERSTON.

The career of Adoniram Judson should interest all Christians whatever their views of missionary undertakings. He was the first to introduce the outward knowledge of the gospel of Christ to the Burmans, and his fidelity in following out the lines of his apprehended duty is a valuable lesson for succeeding generations.

The change of heart consequent upon which his mind was turned to the labors of his life, occurred while he was in membership with the congregationalists of New England.

He was born at Malden, Connecticut, in 1888. His father of the same name was a Congregational preacher. He was an apt scholar and had the example and precepts of his parents in regard to religious duties as they understood them.

But it is remarked by his biographer, "French infidelity was then sweeping over the land and for a time his faith was much unsettled."

He became the companion of young men unprincipled like himself, with whom he travelled over the country as a "strolling player." One night when from home, this time alone, he was put to lodge in a room adjoining that in which another young man lay on his death bed.

He could hear the groans of the sufferer and the movements of his attendants, and the serious reflections such a scene could produce came irresistibly over him. Our Heavenly Father chooses his opportunities to turn the human mind into the pathway of holiness, and this proved the effective one with this young prodigal. He turned from the wild career before him and rode home.

Soon after, he entered a theological school. Here it appears the work of grace kept pace with his learning from books, and soon the prospect of Gospel work among those without the outward knowledge of it, was opened before his mind. The earnestness with which he pursued his good resolution was attended with the Divine blessing. It became a test question for all his conduct, "Is it pleasing to God?"

His attainment in religious experience while still at college may be learned from the following extract from a letter to Ann Hasseltine:

"God is waiting to be gracious and is willing

to make us happy in religion if we would not run away from Him. We refuse to open the window shutters, and complain that it is dark. We grieve the Holy Spirit by little sins and thus lose our daily support. God has promised that He will regard the man that is of a broken and contrite spirit and that trembleth at His word. He has promised that they who wait upon Him shall renew their strength. The Almighty, the immutably faithful has made this promise. He is not a man that He should lie, and his arm is not of flesh. Wait then upon the Lord. Of how much real happiness do we cheat our souls by preferring a trifle to God. We have a general intention of living religion, but we intend to begin to-morrow or next year. The present moment we prefer giving to the world. A little more sleep, a little more slumber. Well! a little more sleep and we shall sleep in the grave. A few days; and our work will be done. And when it is done it is done to all eternity. It will remain to be contemplated through eternity. A life once spent is irrevocable. If it be marked with sins the marks will be indelible. If it has been a useless life it can never be improved. Such it shall stand forever and ever."

He soon met with some other young men like minded with himself, upon the diffusion of Gospel light and knowledge. But at that time none of the religious bodies in America had arrangements for the support of foreign missions. Their concern was laid before the general Association of the Congregational Church for New England. The result was the formation of the first foreign missionary society.

There were in England societies for foreign missions before this time. The case of Judson and his friends was laid before one of these bodies for their co operation. But they advised that the churches in America should act independently.

After his marriage with Ann Hasseltine in 1812 they set sail for India. They had no defined idea of a field of labor. But as there were already some missionaries from England in the government of the East India Company, Judson and his wife landed at or near Calcutta.

A difficulty had arisen during their passage that might interfere with their prospects for material support.

Judson, whose mind had been ever open to the discoveries of Truth, became impressed with the belief that the rite of baptism should be by immersion. Hence he wrote to the missionary board the surprising statement that he had become a Baptist.

He was at once abandoned by the Congregational Board. But the Baptists of the United States hearing of the case, hastened to organize a board of missions and agreed to sustain the laborer already in the field.

The motives to action of the British East India Company were rather mercenary and political than philanthropic. Fearing the labors of Judson might unsettle the minds of the people and stir up trouble, they forbade the American missionaries from preaching within their jurisdiction. They went for a time to the Isle of France.

At length, after some more wandering, they found a ship bound for Rangoon, and thus were landed at the place of their future labors. Here then they commenced the gigantic undertaking of supplanting by the faith of the Gospel of Christ the Buddhism of India, venerable from an age of three thousand years and deeply rooted in the minds and habits of the people.

They considered it providential that Rangoon was made the initial point of their labors, believing that no human planning could have done it so well. Their prospects on arriving here were dreary in the extreme. There was indeed a house that had been occupied by an agent of the English Baptists, named Carey. But beyond this everything was strange and forbidden. There was no friendly hand to bid them welcome, and the language of the people utterly unknown.

To master the language and introduce the tenets of the new faith and especially to recommend that faith by their example, was the task before them.

In process of time, tracts and portions of the New Testament were printed in the Burman language.

The people became interested, were much inclined to inquire and dispute, but it was six years before the first Burman convert was admitted by the rite of baptism to membership in a Christian Church. It appears that he Judson consented to accept a verbal profession he might sooner have counted some among his disciples. He waited to witness heartwork. He waited for fruits. Thus when the foundation of the organized structure was laid, it was laid more firmly. In 1824, after ten years a labor at Rangoon, they had a company of eighteen converts—all apparently men and women of sincerity of purpose and uprightness of conduct.

But believing it best to make an impression at the Capitol of the Empire they left the field at Rangoon in the care of others and repaired to Ava.

(To be continued.)

THE GIRL OF YEARS AGO.—She was a sweet little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curling papers and crimping pins, or banded over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang or used by words. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to words from those older than herself. She did not know as mud, as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose up in the morning, happy and capable of giving happiness. And now if there is an old-fashioned girl in the world to-day, may heaven bless and keep her and raise up other like her.—*Bishop Cosgrove.*

There's many a battle fought daily

The world knows nothing about.

There's many a brave little soldier

Whose strength puts a legion to rout.

And he who fights sin single-handed

Is more of a hero, I say.

Than he who leads the soldiers to battle

And conquers by arms in a fray.

FOR "THE FRIEND,"
"Romanizing Rituals" in the Protestant Episcopal Church.

Under the above title a recent number of the *Harvard Digest* gives some interesting information relative to the rapid progress towards Rome in the Protestant Episcopal Denomination. It states that the English press teems with letters asserting in a large number of the Clergymen of the Protestant Episcopal Church are in secret priests of the Roman Catholic Church.

The editor quotes the following from the *New York Observer*, relative to Cardinal Newman, as throwing further light on the subject: "On Newman's arrival in England, he was secretly at first, a movement in favor of Romanism, within the Church of England, which has continued to the present time. So great has been its success, that two prominent English clergymen have been made Romish cardinals, many hundreds of the clergy and a number of prominent and titled laymen have been over to Rome, and a society has been established to protect from the bishops and from lay any clergyman who is endangered by Romanizing tendencies. This organization, 'the Church Union,' in favor of Rome, led to the establishment of a counter organization called the Church Association, whose objects are to protect the bishops from the Church Union, to protect the true construction of the acts of Parliament by which the Protestant religion had been established by law, and to see to it that the law is obeyed. Tracts exposing the secret work of the ritualists, the purposes of such societies as the Holy Cross, the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Ristric Sisterhoods have been published and freely circulated. At a cost of eighty thousand pounds and years of effort the Church Association has established no less than sixty-one societies, but the Romanizing movement has gone rapidly forward till now there are seventeen hundred clerical members of the Confraternity of the Blessed Sacrament, who are all members of the Church of England, and yet all combine to undermine and overthrow Protestantism." The following is quoted from one of the publications of the Holy Cross Society:

"When you are sick, you go to the doctor to be cured; so when your soul is sick, do not hesitate to go to the priest, who is the doctor of our soul, and who cures it in the name of God. He who will not confess will not be cured. It is a terrible evil and casts souls into hell. You must tell the priest all your sins that you remember to have committed; God absolutely requires this. If through pride or shame you are so unhappy as to hide a sin on purpose, a poor child, you would commit a very grave sin; you would make a bad confession; not only your sins would not be forgiven you, but you would be a hundred times more guilty than before. You had better not confess at all than make such a bad, sacrilegious confession."

The same writer observes this Romanizing tendency in the American church also. He says:

"The Romish practices which have invaded the English church are creeping into some of our American churches. We know members of the Episcopal church who resort regularly to the confessional, who believe in the change of the water into the actual body of Christ, who practice idolatrous worship to the altar and practise genuflections and invocations to the Vir-

gin which a devout Romanist would do, and who are training children to the same performances. Protestants need to be on their guard, not only against Romanism, but against this Romanizing tendency in the Episcopal church. It is a real danger, for those who know best the influence of the confessional, the doctrine of the mass, and the practice of penance, assure us that the first is degrading and demoralizing, the second heathenish, and the last subversive of all manly piety and humble faith."

INCOMPLETENESS.

Not he who first beholds the aloe grow
 May think to gaze upon its perfect flower;
 He tends, he hopes, but ere the blossoms blow,
 There needs a century of sun and shower.

He shall not see the product of his toil;
 Yet were his work neglected or undone,
 Did he not prune the boughs and dig the soil,
 That perfect blossom ne'er might meet the sun.

Perhaps he has no presence of the hue,
 No sight its form and fragrance to foretell;
 Yet in each sun-shaft, in each bead of dew,
 Faith passing knowledge tells him he does well.

Our lines, O fellow-men, pass even so,
 We watch and toil, and with no seeming gain,
 The future, which no mortal may foreknow,
 May prove our labor was not all in vain.

But what we sow we may not hope to reap;
 Perfect fruition may not hope to win;
 Not till work-weary, we have fallen asleep,
 Shall blossom blow or fruit be gathered in.

Let it be so. Upon our darkened eyes
 A light more pure than noontide gleam shall shine.
 If pain of ours have helped our race to rise
 By just one hair's breadth nearer the Divine.

Upward and outward, plant-like life extends,
 Grows fairer as it dith the more aspire;
 Never completed; ever more it sends
 A branch out, striving higher still, and higher.

Because so great, it must be incomplete,
 Have endless possibilities of growth;
 Strength to grow stronger; sweetness still more sweet;
 Yearning toward God, who is the source of both.
 —By an aged man in Detroit, Michigan.

Onesimus—Slave, Criminal, Christian, Preacher.

Philemon was a rich man of Colosse, who was brought to Christ under the ministry of Paul. In addition to the test of the new convert, "behold he prayeth!" another characteristic of the true Christian, "behold, he doeth!" might have been attributed to him, for he seems to have been diligent in his business, so as to be able to give liberally of his means for the carrying on of the good work of the Master he served.

In his household of servants was one young slave, Onesimus by name, who gave him much trouble by his dishonesty. At length, to avoid the punishment due his misdeeds, Onesimus ran away, travelling all the distance to Rome—several hundred miles—on foot. But he was not happy there, among strangers, and, with that homesick longing that seeks associations with one's own countrymen when cast among aliens, he went to hear Paul, his master's friend, tell the story of Christ's love.

Listening, he too, like his master, was brought to the Saviour's feet, and then, happy in the forgiveness of his heavenly Father, he could not rest until he had acknowledged the wrong done his former master, and received his forgiveness. Though willing to undertake the long journey to Colosse, Onesimus was not certain that Philemon would receive him or listen to his confession, and so the mutual friend Paul undertook to

mediate between master and slave, now brothers in Christ.

Paul was confined in a Roman prison at this time, but despite his bonds he was anxious to help others into happiness. He wrote a letter to Philemon assuring him of the reformation of his former slave, and begging him to receive him as a brother in Christ. Competent judges have described this letter as a model of good writing. Indeed, one can scarcely conceive how the case of Onesimus could have been pleaded in a more interesting, prudent, pathetic, tender, and masterly manner. In it Paul, himself a prisoner, says: "I beseech thee for my son, Onesimus, which in time past was unprofitable; but now profitable to thee and to me, whom I have sent again. Thou, therefore receive him; not now as a servant, but above a servant, a brother beloved."

Onesimus carried this letter to his former master at Colosse, and, though we are not told what reception he met with from Philemon, we infer from the latter's Christian character that he was both ready and willing to grant Paul's request.

Though Onesimus (which signifies profitable) had not maintained the dignity of his name in his days of slavery, Paul bears witness of his ability to redeem it now and offers to become his surety, writing: "If he hath wronged thee, or oweth thee ought, put that on mine account. I will repay it, ..."

Once more, in his epistle to the Colossians, Paul speaks of Onesimus as "a faithful and beloved brother, who is one of you," and declares, "he shall make known unto you all things which are done here."

Thus through the transforming power of Jesus' love, the poor, ignorant, dishonest slave was exalted into a herald of the cross, walking in the footsteps of the Master he served.—*B. V. C. in The Sabbath School Visitor.*

WHO IS MY NEIGHBOR?

Thy neighbor? 'tis he whom thou
 Hast power to aid and bless,
 Whose aching heart or burning brow
 Thy soothing hand may press.

Thy neighbor?—'tis the fainting poor
 Whose eye with want is dim,
 Whom hunger sends from door to door;
 Go thou and succor him.

Thy neighbor? 'tis that weary man,
 Whose years are at their brim,
 But low with sickness, cares and pain;
 Go thou and comfort him.

Thy neighbor? 'tis the heart bereft
 Of every earthly gain;
 Widow and orphan, helpless—left
 Go thou and shelter them.

—*Unknown.*

HOW SHE FOUND REST.—Mary Clemmer Hudson, a short time before her death, thus opened to a friend the most sacred experiences of her soul: "Though I am not old, I have sounded the deeps and shallows of all that is called 'society' until I feel through my heart of hearts that all that is of real value is the lowly, contrite spirit, the clear mind, the loving, consecrated heart—all else is emptiness, vanity, vexation of soul.

"I am very happy, solely because I have reached that upper ether of spiritual calm which envy, jealousy and malice cannot reach.

"I do common work, plenty of it, but in a spirit of consecration which ennobles it—at least to me.

"There is no joy but a calm to me. There is no noble life save that which is lived above the uncharitableness, the discontent, which fills human intercourse every day. I would say of such an atmosphere, beware! At the last, there can be no beauty for you or me but the beauty of holiness."

FOR "THE FRIEND."

David, the Tamil Evangelist.

The influence of the gospel of Christ in regulating the life and character of those who yield to its power is strikingly illustrated by the incidents given in a recent letter to the *S.S. Times* by V. D. David, who has for several years been engaged in religious work among the Tamils in Southern India and Northern Ceylon. David is himself a native of Ceylon, having been "converted from Hinduism a decade ago by his wife's courageous efforts and unflinching faith." The latter was educated at a boarding school for girls at Mengranapuram, where she embraced the Christian faith at the age of nine years. David says: "She, with other girls of her own age, were in the habit of going to a field to pray and study the word of God. She made rapid progress in her studies and passed the government examination for teachers. As she grew older, many proposals were made for her marriage, but all were declined, as she was praying for a converted husband. After all, a marriage was arranged by her mother and Mrs. Thomas (her teacher), with a young man who came from Ceylon, whom she had never seen (according to Hindu custom). They never saw each other's faces until they came out of the church married, but when the young man saw her he was fully satisfied. Three hours after the marriage she gave him a tract to read. The young man was very angry, and thought it a great insult for her to be guilty of such a bold act, so he threw the tract away. This broke her heart. She was greatly disappointed, and kept on crying. The young man was sorry for her, but did not care much, as he was not converted. She did not lose courage, but kept on praying for her husband's conversion. Now and then hard thoughts came into her mind. Why had the Lord not answered her prayer? She led a most exemplary life before her husband, and tried to please him with all her heart. She often gave him some books to read, hoping the Lord would speak to him through them. After all, her prayers were not in vain.

One day he came home in great distress of mind, and said he felt very miserable on account of his sinful life. She said, "Praise the Lord," because she knew her prayers were being answered. At last he found peace in Christ, and was truly converted, and became an evangelist, to go anywhere and everywhere for Christ. Do you know who this man is? none other than the writer of this article, Tamil evangelist, V. D. David.

Among others who were converted to the Christian faith was "a Tamil boy named Kathirvale. . . He was intelligent, and was always asking questions about Christianity. One day he came to me in great trouble of mind, saying he felt very sorry for sins he had committed at home and in school—disobedience, anger, stealing pencils, beating boys and lying, and wanted to believe in Jesus for the forgiveness of his sins. In order to test his earnestness, I asked him what, supposing his father did not wish him to become a Christian, he would do. He said he would be a Christian whether his father

liked it or not. I showed him plainly how to accept Christ. He believed in Him and became a very happy boy. . . His parents were angry at his becoming a Christian, but were not able to say anything against him, because they found the change in him made him a better boy than he was before. One day his father asked him to fill up a government schedule which all householders are obliged to fill out, in which was mentioned the taxes on various animals; but told him to omit their dog and her pups in order to escape the tax on them. The boy said he could never write a lie now that he was a Christian. The father thought the boy was only making fun and did not mean what he said. Kathirvale, however, wrote down 'one dog' and 'three pups,' and the paper was returned to the government. To the great surprise of the father the tax-collector claimed a tax for the dog and pups. He was very angry, but the truthfulness of his son won his heart, and was the means of the conversion of both his parents. His mother, who was a 'devil-dancer,' threw away her idols, and openly confessed Christ, and his father with tears confessed the truthfulness of his boy to me."

About a year ago David spent three months at Travancore, South India, among the Syrians, and visited twenty-two of their churches. He says: "They did not believe in present salvation, and some of them were very much opposed to the truth of eternal life beginning now, and even gnashed their teeth with rage because the teaching was contrary to their belief. But in spite of this the spirit of God worked so mightily, that many hundreds were converted. Even some of their priests fell down with tears, and accepted Jesus as their Saviour. Confirmed drunkards and those who were living in open sin were converted, and women stood up in the meetings and testified, which is against their Hindu custom, as it is not considered proper for women to stand up and speak before men. Women kissed each other, confessing their faults one to another, and men, too, kissed and made friends with those with whom they had been on bad terms. This was truly the manifestation of supernatural power, as this was something extraordinary among natives. Many priests shed tears of joy at the great sight."

"One woman said that she had given away her husband's money, without his knowledge, to her own people, and asked me what she should do. I advised her to go and confess it to him. She was afraid, at first, to do so, thinking he would beat her, but at last she went and confessed, and this was the means of her husband's conversion."

"A wealthy man who had a case in court against his neighbor was converted by the power of God. He found that he had summoned his neighbor and claimed more money than was really due him. He came to me at night and said, 'Now that I am converted, and I belong to Christ, this money business is troubling me. Now, I must not take more than is my due. What am I to do? If I tell the truth I lose my case and nine thousand rupees (about \$2,700). If I stick to the lie I gain the case. But this I will not do, for I am a Christian.' I asked him which he loved best, money or Christ. He said 'Christ.' I said, 'If so, put Christ first, and give up the case, for you can find money in Christ, but not Christ in money.' He at once knelt down, gave up his case, and thanked God for the victory."

"His neighbor, hearing of this man's conversion, went to his house, and they made an ami-

cable settlement. The man first showed he was truly converted by being willing to sacrifice nine thousand rupees for the truth."

He continues, "The people wanted to know how we would get our expenses met, as we never made collections or took up subscriptions. I said, 'Don't trouble yourselves. He who sent us will supply all our needs. Only open the door, that we may preach the gospel.' As we were leaving they filled my pockets with money, with so much money that I could hardly walk. One of the priests asked for the key to my box. He took it and put a hundred and forty-seven rupees inside, and I did not find it out till I opened the box on my way. Altogether, about eight hundred rupees were given to us, and this money was used for God's glory—some of it for our expenses, and the rest was used to carry on the Lord's work in Ceylon under my supervision."

Speaking of the many who were converted to Christianity during this visit, David says: "Of this number there came thirty-six evangelists, who went out to preach the gospel freely, without salary or pay, and sometime afterwards I heard very good reports of them." He concludes, "Thus the power of God takes the weak things to glorify his name, as it was in the time of Pentecost. When the servants of God are filled with Holy Ghost power, they will see the same work done as in the time of the apostles. 'Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in Judea and Samaria, and unto the uttermost part of the earth' (Acts i: 8)."

John Yearley and his Travels.

(Continued from page 165.)

"This series of travels was the last in which John and Martha Yearley were to be engaged as joint-laborers in their Lord's work. The health of the latter had been for several years seriously affected; and although she continued to take a deep interest in the spiritual condition of the countries they had visited before, and was enabled to the end to afford her husband the assistance of her strong sympathy and of her religious exercise of mind, the fatigue of constant travelling told more and more upon her enfeebled frame, and she did not long survive the accomplishment of this journey. John Yearley, less advanced in years, and possessing a hardy constitution, had not yet lost the fire of his earlier days. The same spring and impulse was still strong within him which had animated him in former journeys."

"John and Martha Yearley did not accomplish the extensive mission which now lay before them at one stroke, but in three stages, returning to England between each. The most prominent object in the first journey was Belgium; in the second, the Rhine country; in the third, they were called to sow seeds of Christian doctrine in lands lying beyond the limit of any former travel—viz., in Silesia and Bohemia."

"This was the first time that the Roman Catholic country of Belgium had called forth the exercise of their Christian charity. They left London in the Seventh Month, and spent about three weeks in travelling through the country, resting chiefly at Ghent, Brussels, Charleroi and Spa. They were accompanied as far as Brussels by Robert and Christine Alsop, and through the whole journey, by an ingenious young man whom they had engaged to assist them, named Adolphe Rochedieu. The religious

ing which awaited them at Brussels was encouraging."

Seventh Month 19th.—H. Van Maasdyk came to a long visit this morning. He was educated in a convent in Belgium, and becoming a priest, he exercised the functions which devolved upon him with much credit to himself, until the satisfaction of his superiors, until the year 1836. He possessed a Bible in Latin, which he never read. He had the cure of a parish, in which, down to the year above mentioned, there was not a single copy of the Scriptures in the Flemish tongue. About that time the colporteurs introduced the New Testament in Flemish, and some copies of the Bible, which greatly excited the priests, and in particular the bishop, who said the translation was corrupted and falsified, and commanded that members of the Catholic Church who had received copies, should either burn them themselves, or bring them to the curés for that purpose.

Van Maasdyk's parishioners accordingly brought their Bibles and Testaments (five copies) to be burned. He was zealous in the Jewish faith, and had preached violently against the distributors of the wicked books, as they were called; and he was about to fulfil the command to burn them, when suddenly he felt something in his heart which restrained him, he thought, I will at least first examine the edicts of the bishop's charges. He took his Latin Bible, and placing beside it the Bible in Flemish, began with the charge of mutilation. He found it not at all abridged. He went to the charge of falsification, and found two copies to agree with slight variations here and there; in fact, the modern translation proved to have been made from the Vulgate, which was in his possession. He read the denunciation of our Saviour, "Woe unto you Scribes and Pharisees, hypocrites," and it struck him forcibly; he felt that he must say, "Woe is me, one of those who deceive the people." He said again, "There is one Mediator between God and man;" and here again his conscience reproached him; "Woe is me, I teach the people in my confessions that the saints make intercession." His sorrow was so deep, that he thought he could die a thousand deaths rather than continue a Romish priest.

(To be continued.)

the most courageous boys and girls are not those who are ready to rush heedlessly into all danger; for, as Pope says, "Fools rush in where angels fear to tread,"—not because fools are more courageous than angels, but because angels are more sensible than fools. Neither are they always the bravest people who feel and confess the least fear; or else stupid and irrational persons would be the bravest of men. To be courageous is to be thoughtful and prudent.

Items Concerning the Society.

Further public meetings at Lansdowne in the evening are to be held on the 5th and 19th of the 1st Month, and the 2nd and 16th of the Second Month.

Henry T. Outland having attended Haddonfield Quarterly Meeting on the 15th, was at an appointed sitting in Friends Meeting-house at Mount Holly the evening of the same day. A deeply impressive season. The attendance of some hundreds, appointed meeting on Second-day evening at Friends' house, and the completion of the prospect of ending one in Crosswicks, N. J., appears to relieve present concern in these parts.

IN REFERENCE TO JAMES BEAN'S LETTER. To the Editor of THE FRIEND.

Dear Friend.—As THE FRIEND has published an article written by James Bean commenting upon an article written by me, and printed in THE FRIEND, it seems right that I should correct a misunderstanding which James Bean's letter indicates. He writes as though my article were a statement of the case against the College Park Friends and therefore needed an answer from them. On the contrary, my article merely gave as information for those who cared to know the precise position which New Providence Meeting took. It seemed to me that Friends everywhere would like to know just why the meeting did as it did. I wrote to give that information. I did not intend to have anybody suppose that I was justifying or defending the meeting, or even presenting all the facts in the "case." I merely did one thing, viz: I showed the attitude of the meeting. My article called for an answer, as it took no position in the case at all. It was and is a correct statement of the position and action of the meeting, and that was its only purpose. James Bean was entirely right in giving any facts he had to give, but he should not have given the impression that he was answering me, for the only possible answer to my article would be a statement that I did not correctly report the position of the Monthly Meeting.

Sincerely thy friend,

RUFUS M. JONES.

We, as Friends, believe in being led by the Spirit. We believe in spiritual worship, always have, and God grant we always may. We believe in the priesthood of believers, and that the minister is no greater than the other members, no purer than they may be, no wiser in the things of God than is their privilege to be. In business and other meetings we are one in God. In the Christian Church has stood almost alone in the world on the subject of the one baptism, and has been free from the outward forms and ordinances. But now, when other churches, and, in fact, the whole Christian world, are beginning to see the real baptism is that of the Holy Ghost baptism, and as they turn away from the ordinances, some of our Friends are making hold of them, and even ministers plead for liberality on the question. Shall we retreat, and as the Christian world come into a deeper spirituality? Shall it be said of us, we retreated into the forms and ceremonies from which they came? God forbid. Here also we are inconsistent, in that we draw a line between the ministry and lay members. Any member of Friends' Church can receive water baptism, except the minister shall have his or her ministry taken from them. This, again, is unfair. Women's ministry was held by Friends from the beginning of our organization. To-day other churches are following in our footsteps, and are just beginning to understand the teaching of Christ on this matter. Shall we retreat? And yet in some of our Yearly Meetings, and even Quarterly Meetings, women are relegated to the rear by some of our intellectual men who must be heard. Shall we retreat? No! never.—E. Howard Brown, in American Friend.

HADDONFIELD QUARTERLY MEETING.

Haddonfield Quarterly Meeting was held on the 15th instant, in the new meeting-house at Moorestown, N. J., the large building being comfortably filled. The day was fine; and a number of strangers were present whose presence and services were acceptable. Among these was Henry T. Outland, from North Carolina.

The meeting for worship was led to consider the nature of true religion and the cross-bearing which it involved. The sweet rewards experienced by those who so follow Christ, were alluded to. One minister dwelt on the incidents connected with the appearance of Moses and Elias with Christ on the Mount of Transfiguration—and how Christ alone remained after the two prophets had passed away. So we also are to look only to Christ, and if so engaged we will not impair our strength by undue dependence on others. We shall instead experience our

hope to be placed on the Saviour, our prejudices and any shades of personal differences will be dissolved, and all will be led into fellowship one with another, and to know his blood to cleanse us from all sin.

The young were invited to leave worldliness behind, and to cast in their lot with Christ's companions. Prayers were offered, that all might be constrained to love Christ to serve God with reverence and with fear. The first meeting concluded in a spirit of tenderness and love towards God and man.

In joint session, our friend Levi R. Cowerthwaite was released to visit some meetings in Iowa Yearly Meeting; and Hickory Grove Quarterly Meeting, belonging to Ohio Yearly Meeting. He had the unity and sympathy of his friends in this prospective labor. The shutters were then closed for the regular business session.

The answers to the Queries were on the whole encouraging. Our large Quarterly Meeting is not without its weaknesses, yet Friends seem in the main careful to fulfil their religious obligations, and love and unity prevail. "No known differences" on the men's side, was the conclusion of the various reports.

The Atlantic City committee reported that the meetings held on First-day mornings in that city, had frequently been attended by more than one hundred and fifty persons, the smallest number any time present having been eleven, on the occasion of a very stormy day. Often the meetings were largely composed of serious people not Friends whose reverent joining with us in our simple form of worship, was cheering and helpful. This Atlantic City Meeting was felt to contribute to the honor of Truth, and it was ordered to be continued under the care of the committee for another year.

The little meeting at Merchantville held on First-days at 2.30 P. M. claimed the attention of the Quarterly Meeting. The committee having charge thereof reported that about an average of fifteen residents of that town attended it, besides the members of the committee and other Friends. Probably a more accessible room would aid this movement; yet the committee was continued for six months, and encouraged in its labors therein. The seasons of worship at Merchantville had been accounted satisfactory occasions.

After transacting some other routine business, the Quarterly Meeting separated, with a feeling of gratitude, and that it had been well to be there. Many dear brethren and sisters exchanged cordial social greetings, and then dispersed to adjoining homes.

"How good and how pleasant it is for brethren to dwell together in unity" W. C. A.

MOORESTOWN, N. J., Twelfth Month 15th, 1898.

SUMMARY OF EVENTS.

UNITED STATES.—The bill to incorporate the International American Bank was buried under an overwhelming adverse majority of the House of Representatives on the 16th inst., the vote being 103 yeas to 148 nays. The bill to amend the laws relating to the Hawaiian Islands was passed without opposition. The bill carried with it the Civil Service laws.

The President attended the Peace Jubilee at Atlanta, Ga., last week. In a speech on the occasion, the President said: "Every soldier's grave is a shrine during the war. The war is a tribute to American valor. And while when these graves were made, we differed widely about the future of the Government, these differences were long ago settled by the arbitrament of arms—and the time has now come in the evolution of sentiment and feeling under the providence of God upon the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers." These remarks were received with much applause, and the position of the President is believed to have had a salutary effect all over the South.

A Washington despatch says that for some time to come the United States and Spain must get along without any treaty to regulate commerce between the two countries. No negotiations for new commercial treaties will be undertaken before the ratification of the Peace Treaty.

The terrible state of affairs existing in the western province of Cuba is shown in this report to the War

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A Running Comment.

A sudden call for a journey eastward seems to preclude our usual editorial matter except as we may find it on the passage. As the train seemed shooting on through the darkness, thoughts of Christ as the travellers' Insurance seemed an assurance that no other was needed. And then soon the eye fell on the brief item of news, stating how a train of cars was saved by a person a few evenings since. In some way the aid in his flying was brought within range of the headlight of an express-train; and whether twiddled, or whether guided, he dashed into the headlight, broke the glass, and extinguished the light. By the loss of her life the lives of many passengers were probably saved. For the engineer being bound to proceed slowly without a headlight till he should reach the next town, the engine suddenly came upon a rail which some evil man had tied across the track, bending to wreck the train. With the tearing up of a small portion of the track, the train escaped further loss.

Who shall say a bird may not be made as direct a messenger of Divine mercy as the spirit of a man? For such a man, the station agent of a railway, was thus reported to us by one of the most trusted officials, a Friend in high standing among us. He related that on a foggy night, when a train had passed his station, he felt a sudden and clear impression, as of a authority above himself, to walk rapidly on the track towards the city with his lantern. Yielding to this impression, he had advanced some distance, when he heard a train coming rapidly through the darkness, and he felt he must do his best to stop it. He had merely time to fling his lantern across the front of the locomotive. The engineer seeing the sudden break of light, succeeded in bringing his train to a halt at some distance the other side of the station. And when several stepped out of the cars to learn why they were detained, they saw

to their wonder that the train which had preceded them was a few feet ahead of their engine, about to have been crushed into had not their train been stopped. What sorrow might have followed had not the station agent in that instance been quick of understanding in the fear of the Lord!

These instances of mediation from above seemed in line with thoughts recalled in view of the father in our Israel whose remains we were to lay away on the morrow. He, a pilgrim of fourscore and four years, and long a minister of the gospel in New England, had familiarized groups of young people wherever he travelled, with anecdotes to the honor of immediate Divine grace. For he visited many places, and his social intercourse with the young was ever hearty and uplifting. Our readers may see a sample of the recitals with which his memory was stored, if they can turn back a few years in the volumes of THE FRIEND, and read the account of John Warren, of Albion, Maine: how when a sailor-boy and a companion were impressed on ship-board with the duty of addressing individuals in the singular number, how they afterwards heard of a people called Quakers—the remarkable journey of his brother three hundred miles to hear of Friends' views, John Warren's acknowledgment as a minister among Friends; the preservation of the ship of him who had been his boy-companion, when having become a captain he felt called upon in a calm hour to order the sails furled, and thereby his ship was spared from the violence of a hurricane which suddenly followed: how the same captain on his return voyage felt called upon in the night to put his ship back, and, obeying, he found at daybreak his ship was sailing among broken timbers from which his crew rescued fourteen persons who had been clinging to them. Such were the accounts our uncle Edward loved to tell us, and the history of John Warren, with whom he had travelled, and other such recitals in the columns of THE FRIEND were from his own lips.

At day-break, passing his recent home in the city of Providence, we found ourselves in a few hours near New Bedford, with mourners from far and near in the neat Friends' meeting-house at Acushnet, the neighborhood of the home which he had occupied mostly since the prime of his life. Truly impressive was the occasion. We felt he would have wished to tell us, "Preach not me, but Christ Jesus the Lord." Too great respect was felt for the deceased to preach the eulogy which was felt. The Saviour and the saving grace to which he so long had pointed, seemed lifted up. We leave the solemnity of

private interests unexpressed, but there is at least this one feature that seems historical for the Society of Friends. For as an Edward Dillingham was of the first who embraced the principles of Friends in New England under the ministry of Christopher Holder and John Copeland in Sandwich, Massachusetts, in 1657, so this last member of the Society of Friends of the same name and his lineal descendant is reputed to be the last man of the larger Yearly Meeting of the Society of Friends in New England who bore the appearance of a Friend in his outward garb. So the series of distinctively testifying men Friends of New England, in that body, is now closed. Whatever blessing was to follow, in the minds of those who have been eager for such elimination of the outward testimony, is yet to be looked for. We have not seen with the decline of our distinctive marks in New England, the glory of Quakerism arise and shine as in days of the former faithfulness. But we have seen, as one present yesterday has sometimes remarked, that in proportion as Friends have abandoned their distinctive testimony in garb, their influence among others has waned.

Last autumn the aged Friend desired to perform a little pilgrimage to Sandwich, to the pear-tree which he believed to have been planted by his first American ancestor nearly two and a half centuries ago, and there standing under the shade of that still-living tree, to have his photograph taken for the satisfaction of those to whom he could leave it as an historical memorial of a passing away type of Quakerism. He was successful in his concern, and the pictures are preserved. But there is life in that old tree of Quakerism yet. And we hope the picture links, in symbol, the life of the good old Quakerism of the past with that of the future, and shows that though generation follow generation of testimony-bearers to the grave, yet the ancient tree of Life lives on, and the cause of Truth, of a spiritual gospel, of the Inspeaking Word, of the One Mediator and Bishop of Souls shall not perish from among men.

THE late Henry Drummond once said, "Ill temper is a symptom revealing an unloving nature at the bottom; it is the intermittent fever which bespeaks intermittent disease within. Temper cannot be changed but by a change of heart. Souls are sweetened, not by taking the acid fluids out, but by putting love in. It is better not to live than not to love."

WE must keep out of the devil's pasture if we would not be counted with his cattle, and have no fellowship with his followers if we would avoid their condemnation.—D. W. Whittle.

Philip Schaff and his Work—1819-'93.

(Concluded from page 178.)

With renewed energy and the desire to keep fully abreast of his time Dr. Schaff made a complete and systematic tour of the universities of Germany in 1885 and 1886.

A generation had almost passed away since he studied at Berlin; a few of his former professors survived, for "the study of history seems to be favorable to longevity," some of these were still in possession of their intellectual faculties.

His enjoyment in visiting his old friends and his consummate tact in dealing with those whose views were most diverse from his own enabled him to reap a rich harvest of satisfaction.

"German scholars" he says, "are very accessible and always ready to an intelligent discussion of doctrinal, historical and critical problems and all the live questions of the day, except politics, of which they know little and care less. They exercise a simple and inexpensive hospitality and season it with a feast of reason and a flow of soul. They have the happy faculty of enjoying themselves rationally among books and in the open air with natural ease and freedom without show and ceremony."

Going through Spain with his daughter in 1886 he comments upon the "incongruity of cathedrals and bull rings as being characteristic of the Spanish character and history, in which Catholic piety and heathen cruelty meet."

Returning to England he arranged for the publication of his edition of the *Nicene and Post-Nicene Fathers* and later of his *Reminiscences of Neander*, at Berlin.

Lake Mohonk, in New York State, was a favorite resort for him, and Albert K. Smiley much appreciated the cheer and instruction of his friend Dr. Schaff, when attending the notable conferences held at his invitation and home.

One expression concerning the future conduct of nations is particularly worthy of record, viz: "The greatest statesman after all will be he who brings about a general disarmament, and introduces an era of peace and good will among the nations of the earth." This was written by Dr. Schaff, in connection with Bismarck's speech after the death of Frederick III.

In 1890, accompanied by his wife and daughter, he again visited Europe. "This time," he says, "my object is the study of Church history in the Vatican Library, at Rome, that I may finish the fifth volume of my life-work, especially the chapter on the Renaissance. In Switzerland I hope to complete my studies on the Swiss Reformation." Elsewhere he writes, "If I can complete my *History of the Reformation* down to 1648, I shall be quite ready to go to rest."

The Archives of the Vatican were placed at his disposal, and he says "the prisoner in the Vatican is backed by the best disciplined army of priests and monks and legislates for two hundred millions of people in all continents."

After returning home in the Autumn of 1890, he wrote to his life-long friend Dr. Godet (in France), "You have crossed the threshold of your seventy-ninth year and I am on the threshold of my seventy-second. Both of us must hold ourselves prepared to pass out of the land of faith and into the land of sight. Then we shall for the first time adequately understand exegesis and church history. Here all our knowledge is patchwork and partial. What you say of the increase of rationalism in France

is saddening. But we are approaching a new era of faith. We are just now living in a period of transition like the Renaissance in the fifteenth century."

"Scepticism roots up everything and unsettles everything, but it can satisfy no one. The religious demands of the soul will make themselves heard and gain the upper hand."

He was very earnest in advocating a revision of the creed of the Presbyterian Church—his view being "that the Westminster Confession of Faith should be modified to suit the theology and Christian conscience of the present age."

The Calvinistic type of piety is controlled by the fear of God, the sense of duty. True theology is more Divine than Arminianism (the freedom of man), more human than Calvinism (the sovereignty of God) and more Christian than either. . . . We need a theology and a confession that is inspired and controlled, not by the idea of divine justice which is a consuming fire, but by the idea of divine love, which is life and peace. Love is the key which unlocks his character and his works. And this love extends to all his creatures and has made abundant provision in Christ for the salvation of ten thousand worlds. This is a central fact and truth on which all true Christians can agree."

It was a sore disappointment to him when this movement was defeated by vote in the Presbyterian Assembly, but this was overshadowed by the troubles brought upon Union Seminary by Charles H. Briggs and the treatment he received from the hands of the General Assembly. Dr. Schaff could not endorse all the words and actions of either. Briggs was evidently in the wrong spirit and the Assembly intolerant. So Dr. Schaff looked on with pity and with protest. Here is one of his trenchant reflections upon Prof. Briggs's disturbing statement that the sources of authority in religious matters were three,—the bible, the church and the reason.

"Three Sources of Authority: the Church is higher than Romanism, the Bible is higher than Protestantism, the Reason is higher than Rationalism. God is supreme over all and the only fountain of authority." On the other hand he said, after the close of the Detroit Assembly (1891).—"The action (of the General Assembly) is contrary to my judgment of what is right and proper. But God knows what is best. He can overrule it and He must have some good plan to work out. I do not see it,—(the Inerrancy deliverance, declaring the Bible to be the very Word of God, wholly without error). The Bible is a book of religion, a rule of faith and duty, no more, no less, and as such it can and will maintain its authority and power to the end of time. . . . It was all law and no Gospel. Christian wisdom and Christian charity are superior to rules of assemblies. . . . There is such a thing as Presbyterian popery, as well as Prelatical and Roman popery and the first is the most inconsistent and unreasonable of the three. There must be elbow room for development and liberty of investigation. We are as near to Christ and the Bible as the framers of the confessions of faith."

What right has the sixteenth and seventeenth centuries to prescribe to future generations all theological thinking? I go for reasonable liberty without which there can be no progress."

The Portland (1892) and Washington (1893) assemblies confirmed the action of that held at Detroit, and after the second Dr. Schaff delivered his memorable address on Calvin and Servetus at the opening of Union Seminary, Ninth

Month, 1892, closing with the words: "In the interest of impartial history we must condemn the intolerance of the victor Calvin as well as the error of the victim Servetus, and admire both loyalty to conscientious convictions. *Here is an error; intolerance is a sin; persecution is crime.*"

He could not regard the church as a finished organism but rather as growing and developing from within. "Church history presents Christ as He lives in his people," and the great cloud of witnesses who have endeavored, however imperfectly, to fulfil his will. "The duty of the historian is to discover and follow the path of Divine Providence." "The longer I study church history and teach it," he says, "the more do I feel that our knowledge is partial. We only see the surface and do not see into the hidden depths of the Divine plan of redemption. Everywhere we touch upon a revealed and a concealed God sufficiently potent to strengthen our faith, and sufficiently hidden to test our faith. The conflicts of the period of the Reformation repeat themselves in our time, and will, it is hoped, lead to a better result, to peace in the church."

The testimony of the historian, Edward J. Freeman, conveys the judgment of complete critics when he says: "Dr. Schaff presents connected history of all the great movements thought and action in a pleasant and memorable style. His discrimination is keen, his courage undaunted, his candor transparent, and for general readers he has produced what we have no hesitation in pronouncing the history of the church." But the end must come to all human life and efforts, and as we have followed the lover of truth in his various contributions, historical literature has her ever and anon quickened the springs of our inner nature to appreciate the power and beauty that may be developed in our souls. If, as he says, he comprehended only in part the great plan that concerns the well-being of the individual soul, of the militant church of Christ, nevertheless he did God and man service. His last publication was *Theological Propædæutic*, being "a bird's-eye view of the whole field of exegetical, historical, systematic and practical theology."

His attitude was always tolerant and appreciative and yet discriminating. His son as the hymn *Lead kindly Light, amid the encircling gloom*, "laying bare the feelings of the soul crying out for Divine guidance, seemed best to express his own feelings, and his trust in God, view of the uncertainty of life; and he came repeat it each morning before rising."

He spent the summer of 1893 mostly at Lake Mohonk, preparing a paper to be read at the Columbian Exposition at Chicago that autumn before the Parliament of Religions on the Union of Christendom. This cost him much anxious and weary labor which he characterized as "the sum of my life and theological activity and my testament to the church and my contemporaries," and one who listened to said it was "apostolic, one of the most Christ-like utterances in all church history."

Dr. Schaff had had at least one reminder in the summer of 1892 that his days were "numbered by a stroke" which prostrated him for a time, and the exertion of the journey to Chicago doubtless hastened the second, which soon terminated his earthly life on the twentieth of Ninth Month, 1893.

The last two days he was not able to articulate, but assented to the passages of Scripture read to him by members of his devoted family.

Of the last responses he attempted was at the words: "For there is none other name under heaven given among men whereby we must be saved."

He smote him twice. He struck first time the flesh that shrank as his of old when angel struck. The mind as bold as Jacob's climbed, serene, sublime, breaking strength to God; as night one Alpine traveler aglow, with daring thoughts, into the night, walk firm on sinking crusts of snow.

He smote again; he could not dim the light that overleashed his cloud, glory wrestled the forehead bowed, as with the sound of creed and hymn, he conquering suneb bade coward death to fly—I never knew how easy 'twas to die."

—Chas. L. Thompson—in Memoriam Philip Schaff.

J. E.

FOR "THE FRIEND."

A WORK has recently been published, entitled, "Charles Lamb and the Lloyds," which contains correspondence between Charles Lamb and Robert Lloyd, (brother of the founder of Lloyd's Bank) dating from 1748 to 1828.

In one of these Lamb urges Robert Lloyd (who had run away from Birmingham to avoid some things he did not like in his home) not to depend on outward circumstances, or upon friends, for happiness, but to seek it in the faithful doing of his own duty and the building up of his own character. The letter, the most beautiful Charles Lamb ever wrote, ends thus:

"I do not wish to deter you from making a friend, a true friend; and such a friendship, where the parties are not blind to each other's merits, is very useful and valuable. I perceive a tendency in you to this error, Robert. I know you have chosen to take up an high opinion of my moral worth, but I say it before God, and I do not lie, you are mistaken in me. I could not bear to lay open all my failings to you, for the sentiment of shame would be too pungent. Let this be as an example to you. Robert, friends fall off; friends mistake us; they change; they grow unlike us; they go away; they die; but God is everlasting and incapable of change, and to Him we may look with cheerful, unpretentious hope, while we discharge our duties of life in situations more outwardly than to yours. You complain of the impossibility of improving yourself, but be assured that the opportunity of improvement lies more in the hand than in the situation. Humble yourself before God, cast out the selfish principle, wait patiently, do good in every way you can to all sorts of people, never be easy to neglect a duty, though a small one, praise God for all, and seek his hand in all things, and He will in the raise you up many friends—or be himself an unchanging friend. God bless you."

C. LAMB."

THE SITUATION.—(John iii: 30).

Mingled in love and duty, still mankind

Field more and more the harvest of God's mind.

Look how the white fields roll

Ver height and depth of outward rank, and claim

Peasants of skill to wield the sword of flame

Dividing sense from soul!

How else shall love's advancing heroes true

Perceive the horde of imitators, who,

Under blind fate's control

Bartered in custom's readiest business rut,

Have there some secondary service, but

To whom it is the goal

Of life's endeavor, than their own to see

No purer love nor truer industry?

FOR "THE FRIEND."

ISAAC SHARP, AN APOSTLE OF THE NINETEENTH CENTURY—BY FRANCES ANNE BUDGE—LONDON—HEADLEY BROTHERS.

This is a work of nearly three hundred pages, mainly devoted to an account of Isaac Sharp's "Missionary Services" outside the Society of Friends.

These labors took a wide range including visits to Iceland, Labrador, South Africa, Australasia, India, China and Japan. Incidents in these places are interestingly narrated, but perhaps the most striking circumstances mentioned are those connected with the conversion of Justine Dalcenour, a French woman, from Romanism, in which she was brought up, to the views of the Society of Friends.

The compiler seems to have attached comparatively little importance to Isaac Sharp's service within his own religious Society and yet his labors among Friends were none the less valuable, though not quite as extensive.

He twice visited Friends in America, both times landing first on the Pacific coast and returning home across the Atlantic. But few pages are given to those interesting visits, so that the work is quite incomplete in this particular.

His first visit to the United States occupied eighteen months in the years 1882, 1883 and 1884 and embraced one fourth of the whole time of his absence from home. On this occasion he attended most and perhaps all of the American Yearly Meetings, and made his home for about three months under a single roof in Philadelphia, a longer time than was spent in any other spot during the five years that he was occupied on this particular journey. A few interesting circumstances are related which occurred during his sojourn in America.

In an extract given from his diary after referring to his experiences in the western Yearly Meetings, he says, "Wrong and wrong however jostled together never yet made right. Preachers and teachers, 'the pastor and the flock,' together with the support of the ministry, claim a large share of consideration in this land, and these claims are much pressed."

"I think we read of *pastors* (plural) in the New Testament, but I do not call to mind 'the pastor' set over 'the flock' as such. The one man element, so far as Friends are concerned, appears to me alien to the Headship of Christ and to the genius of New Testament Quakerism, whereunto subject, may we ever be."

The following incident occurred within the limits of Western Yearly Meeting, on the occasion of his second visit to the American Yearly Meetings.

"The singing as heard from the street was on the vehement side. I walked in and sat down, and soon after prayer was offered, but the responses here and there competed with the voice of the suppliant. I waited awhile and then embraced an opening, rising with the words, 'I will be as the dew unto Israel,' although these words were for the chosen people of the Lord we may have our share in the refreshing of the heavenly dew, so gentle, yet so reviving and so vitalizing. It is good to take in as well as to give out, and to exercise the vitalizing power. I spoke of an old woman's broken pitcher set in the place for receiving rain, a poor earthen vessel, yet full to the brim. There was no shouting of 'glory' or 'hallelujah' to this, and a wonderful quiet followed."

We think the editor has hardly done justice to Isaac Sharp's character in using the popular names of the months and days of the week in-

stead of the numeral. To the writer's certain knowledge, he adhered to the use of the numerals until within a few years of his decease, and so far as appears there is no evidence that he departed from this practice afterwards.

It was the privilege of the writer to be well acquainted with Isaac Sharp and to spend much time in his company under the same roof on both of the occasions that he visited Philadelphia. He was a delightful companion, sprightly and cheerful in his manner, and yet reverent and thoughtful in all things. His fund of anecdote was large and interesting, whilst his sympathetic nature was often drawn out in a remarkable manner.

Isaac Sharp died at Ettington, England, on the fifth day of the Third Month, 1897, having completed his ninetieth year on the fourth of Seventh Month previous.

G. V.

What Think Ye of Christ.

This is the supreme question; not for any one people or any one age, but for all people and all ages. This was the momentous question in Palestine eighteen hundred years ago, when Jesus of Nazareth went through the regions of Galilee, Samaria and Judea, healing the sick, cleansing the lepers, and preaching the Gospel of the kingdom of God.

Other questions lose their interest with the lapse of time; not so this question. It seems to grow in weight and importance as the centuries roll on. It confronts our own century, without having lost any of its interest. It stands before a thinking world as never before. Yea, in our time this is an especially burning question. It has gained an added interest; for we live in the age of the critic, particularly in the field of history. With renewed interest man asks: Who was this Jesus of Nazareth, who was born in the manger of Bethlehem, who grew up in little Nazareth, who was baptized in Judea, who, three years later, died on the cross of Golgotha, and who, by the artless word of his preaching, has revolutionized the world?

The answer to this question is not only of interest, but is also of the first importance. For it will fare with each one of us very much as we answer it—it has so intimate a bearing on our living and doing, on our hoping and dying.

Jesus himself was neither a son of his people nor of his own time. He was in the fullest sense of the word what He claimed to be, the son of man. He is the perfect pattern for all men, in all ages and under all circumstances. Who was this person, this Jesus of Nazareth, who stands out so uniquely from among the millions of the children of men, to whom they all shall look up, but to whose moral stature they can never attain?

As marvellous as the character and life of Jesus is also his work, the outflowing power of his word. Truly marvellous! In an obscure corner of the earth, almost two thousand years ago, amid the meanest surroundings, a man was born, who in his thirtieth year stood forth publicly as a teacher. As such He labored for three years and a half, apparently without plan and method. He produces no sublime work of art. He composes no learned writings—not once does He inscribe a single word of his doctrine. After a little more than three years of labor, He dies the death of a malefactor. And to-day, nineteen hundred years after, the name of this man is exalted above all earthly names. Millions bow to Him the knee; thousands have rendered

to Him their lives for the confession of his name, thousands are ready to do the same to-day. By others He was hated and reviled not less deeply. Only one insult was spared Him—*indifference*. At its last move, everything turns about Him: for his cause has become identical with the cause of the kingdom of God. Every great question of the age stands in close relation to this revelation in time. To-day He has become even more manifestly that which John von Mueller declares of Him: "The Key of the World's History."

When Jesus appeared on earth, mankind stood on the brink of destruction. "The best men of that period knew of no help. Inasmuch as matters could go no further, they looked for the end of the world, despairing of humanity. The outlook was hopeless." Statesmen, philosophers, artists and poets saw the misery in the world and sought to relieve it. But all was in vain. They were too weak for the herculean labor and the world sank ever deeper. Then came Jesus, with the entire fulness of his moral power and might, as the only deliverer; and through his simple word of truth He destroyed more of the old and callest into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies, He has conquered more millions than Alexander, Cæsar and Napoleon; without the learning of the schools, He has given us more light on questions spiritual and divine, than all the wise ones of earth taken together; without himself, so far as we know, having written a single line, He has set more pens in motion, given titles to more books and themes to more addresses to hymns, than the entire multitude of great men of ancient and modern times. Born in a stable and having died on a cross, He controls to-day the destinies of the civilized world. Never was there a life which in its outward aspect was so lowly, modest and unassuming, and yet was fraught with consequences so momentous for all nations and all generations, as the life of Jesus of Nazareth. All history knows of no other example of such unparalleled results, in spite of the lack of all material, social and literary resources, which, to an ordinary mortal, are absolutely essential for the attainment of the desired end. In all these respects, Jesus stands alone among the heroes of history, and presents an insolvable riddle if we are not willing to concede that He was more than a mere man.

Let us hear some witnesses to this remarkable one; and in the first place, the witness of Jesus himself. What does Jesus say of himself? He was conscious of his central place among mankind, and of this fact He made express declaration. "Never man spake like this man," said his enemies at one time, and they said true. Jesus sees in himself the Redeemer of the world, the sole judge of all, the King of kings, the Source of all comfort, the Son of the Highest, from whom He came forth and to whom He should return. This consciousness was clear and abiding. Not even that mysterious spiritual conflict in Gethsemane was able to overcloud it. He himself calls himself the way, the truth and the life, and says that no man can come to the Father but by Him. He calls himself the "bread of life,"—and millions of famishing souls He has already nourished. He says: "I am the light of the world," and the rays of his Divine truth have enlightened mankind. Has ever man spoken like this man?

What say his friends of Him, they who stood nearest to Him and knew Him best? Peter confesses in the name of the disciples: "Thou art the Christ, the Son of the living God." Mary

says substantially the same. Nicodemus comes to Him by night, for fear of the Jews, and confesses: "We know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him." In all the subsequent centuries, multitudes of the most ingenious men have witnessed a like confession, and thousands have sealed that confession with their blood.

Yet what do his enemies say of Him? They also may be brought in as evidence. Judas, the betrayer, casts down his money in the temple with the words: "I have betrayed the innocent blood." Pilate washes his hands in the presence of the people and says: "I find no fault in this man." His wife sends to him and adjures him: "Have thou nothing to do with that just man." Herod clothes Him in a white garment, as a symbol of his innocence. The centurion confesses at the cross: "Truly this was the Son of God."

Likewise many men in the centuries following, who were not friendly to Christianity, were constrained to bear noteworthy witness to the exalted moral character of Jesus.

Flavius Josephus, the celebrated Jewish historian, who lived at the time of the destruction of Jerusalem, makes mention of Jesus in these words: "At this time lived Jesus, a wise man, if indeed one may call Him a man, for He wrought wondrous works,—a teacher of such people who received the truth with joy."

Who was this mysterious founder of the Christian religion? Either He was a deceiver, a fanatic, an impostor; or He was what He claimed to be, "God manifest in the flesh," the Saviour of the world.

If it is Jesus is no fanatic or impostor, then what is He? He cannot be other than that which He gave himself out to be, the Messiah of the Jews, the foretold of the Prophets, the Saviour of the world, the incarnate Son of God. To this *his teaching* bears witness, for never has any man so spoken; *his miracles*, which even his enemies were unable to deny; *his resurrection*, the greatest and most certain of all miracles; *his ascension*, with which He crowned his loving, laboring life; and *the victory of his church*, where in one can see the very workings of God. Above all, in Him was nothing incomplete. He was in every particular the perfect man. And yet it remains true, that it is not principally the humanity of Jesus, however perfect that is, whereby his sublime greatness is to be seen; but it is his *Divinity*, which radiates from his whole being as the brightness of his Father's glory and the express image of his person. This his disciples confess when they exclaim: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Selected for "THE FRIEND." THE PRAYER PEACE.

JAMES WHITCOMB BILEY.

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love
Tenderly to-day!
Weed their hearts of weariness,
Scatter every care
Down a wake of angel wings,
Winnowing the air.
Grant unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy,
Oh divide, I pray,
This vast measure of content
That is mine to-day!

LOST NAMES.

"Those women which labored with me in the gospel and other my fellow-laborers, whose names are the book of life."—*Rev. Rev. 3.*

They lived and they were useful: this we know,
And taught well;
No record of their names is left to show
How soon they died;
They did their work, and then they passed away,
An un-known band,
And took their places with the greater host
In the higher land.
And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold?
One only thing is known of them—they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God,
They loved the sweet-ness of another name,
And gladly to-d
The rugged ways of earth, that they might be
His people or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth;
But in God's Heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown,
And their lost names shine forth in brightest ray
Before the throne.

Oh, take who will the boon of fading fame!
But give me
A place among the workers, though my name
Forgotten be,
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace!

—The British Messenger

"FACILE DESCENSUS."—Mark Guy Pea-
thus concluded a New Year's discourse:—

"Once upon a time there was a man walk-
ing in the highway, and he fell down. No do-
it was partly his own carelessness. He, he-
ever, persisted that it was an accident. The
trouble was, that when he was down, he
stayed there, and spent all his time in tell-
ing everybody who would listen how it hap-
pened. Some shook their heads doubtfully, and
made him angry. Some sympathized with him,
and that made him sad. At last there came
a simple man who asked, 'How long have
been here?' It was ten, twelve, fifteen years
more. The simple man shook his head: 'I
sorry, very sorry.'

"Yes, said he who was down, 'it is a terri-
ble thing to tumble down.'

"That may be," said the simple man; "but
there's one thing a thousand times worse."

"What is that?"

"Why, not getting up again."

There is a reminder in this of Virgil's well-
known sentiment:—

"The journey down to the abyss
Is prosperous and light:
But upward to retrace the way
And pass into the light of day,
There comes the stress of labor; this
May task a hero's might."

"To enjoy a good thing exclusively is very
often to exclude yourself from the true enjoy-
ment of it." Hence, in trying to give plea-
sure to others, you will be likely to receive
more than you give. See Acts xx: 35.

Adoniram Judson.

(Continued from page 180.)

They hoped for the king's assent to propagate his faith, and were winning some friends about the court, when on the following year he broke out with the English. All the few reign residents of Ava were now imprisoned, supposed English allies. They were placed in company with native felons, and all were treated with aggravated cruelty. The particulars of this hard, unreasonable and demonic treatment we have in a letter from Ann H. Judson, to her brother. But the mild, unassuming, we may say Christ-like Judson himself, disposes of the affair as follows:

"I was seized on the eighth of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one American and one Greek, was thrown into the same prison at Ava, where we lay eleven months—nine months in three pairs and two months in five pairs of fetters. The scenes we witnessed and the sufferings we underwent during that period, I would fain consign to oblivion. From the death prison at Ava we were moved to a country prison at Oung-pen-la, ten miles distant, under circumstances of such severe treatment that one of our number, the reek, expired on the road; and some of the rest, especially myself, were scarcely able to live for several days.

"It was the intention of the government in moving us from Ava to have us sacrificed in order to obtain victory over the foreigners; but we sudden disgrace and death of the adviser at that measure prevented its execution. I remained in the Oung-pen-la prison six months in a pair of fetters, at the expiration of which period I was taken out of irons and sent under strict guard to the Burmese headquarters at Sah-loon to act as interpreter and translator, two months more elapsed when on my return to Ava I was released at the instance of Moung-twa-loo, the north governor of the palace and under his charge. During the six weeks that I resided with him the affairs of the government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice despatched to negotiate for peace (a business which I declined as long as possible), I was taken by force and associated with him. We found the British bore Pat-Gan, and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the twenty-first instant obtained the reluctant consent of the government to my final departure from Ava with Mrs. Judson."

"We shall now have the opportunity of seeing Mr. Judson for a little time in a new position. He was almost the only one who had command of both the English and Burmese languages, he was needed as interpreter. And it could seem that the Burman rulers, whatever they might think of his religion, had learned to confide in his integrity; hence there was no need upon his the responsible position of Peace Commissioner.

When, after the war was over, he was thrown into proximity with the English army, its commander treated him and his wife with much kindness, and tried to do them honor. This was a new test of the fidelity of this humble disciple of Christ. He avoided the great entertainments of the English officers, to which he was invited. He declined the offer of a position in the British service, with a magnificent salary at-

tached. And in the end, when Sir Archibald Campbell was about to leave India, he addressed him a letter of Christian counsel, such as dignitaries in the army are not accustomed to receive. From it we make the following extracts:

"I would fain say a few words to you on a subject which you have probably never had a friend faithful enough to present plainly to your mind. . . . If even a heathen monarch appointed one of his courtiers to accost him every morning with the warning salutation, 'Philip, thou must die,' surely Sir Archibald Campbell, of a Christian country and Christian habits, will be willing for a moment to turn away his ear from the voice of flattery, and listen to the monitory voice of sober truth.

"And yet, true religion is a very different thing from all that you have been acquainted with. True religion is seldom to be found among united prelates and high dignitaries. It consists not in attachment to any particular church, nor in the observance of any particular form of worship. Nor does it consist in a mere conformity to the rules of honesty and honor. True religion consists in a reunion of the soul to that Infinite Being from whom we have become alienated in consequence of the Fall. In our natural state we spend our days in seeking the wealth and honors of this life, and we become too forgetful of that awful eternity to which we are hastening.

"So great is the blinding influence of sin, so successful are the fatal machinations of the god of this world, that, when we cannot stay the near approach of death and eternity, we still endeavor to quiet our conscience by vague and indefinite ideas of the mercy of God, and by the hope that it will be well with us hereafter, though the still voice within us whispers that all is wrong; and thus we are apt to suffer year after year to pass away while we drink the intoxicating draughts of pleasure, or climb the heights of human ambition.

"O Sir Archibald, the glittering colors of this life will soon fade away, the bubbles of life will soon burst and disappear, the cold grave will soon close upon our worldly honors and enjoyments and aspirations, and where then will our souls be?"

Allow me then to say to thee, Sir Archibald, turn away thine eye from the fleeting shadows, and thine ear from the empty sounds of earth. Open the eye of thy mind to the uncreated beauties of that Being, who is ever with thee, and is ever waiting to be gracious. Listen to the call of his Holy Spirit. Give thine heart to the Friend and Lover of man, who hung and died on the cross to redeem us from eternal woe, and thou shalt find such peace and sweetness as thou hast never yet conceived of.

"Thou wilt be astonished that thou could have lived so many years ignorant of such transcendent beauty, insensible to those excellencies which fill heaven with rapture, and, in some instances, make a heaven of earth. But if thou wilt not give thy heart to God, thou wilt never find true happiness here, thou wilt never see his face in peace.

"I do not suppose that in your present hurry you will find leisure to pay attention to the topic I now present. But perhaps when oceans have intervened between us, when resting in the bosom of your own native land, the truths of this letter may through the Divine blessing find their way to your heart.

"Farewell, Sir Archibald, and while all around you flatter and praise, while the plaudits

of your king and country sound in your ears, believe there is one person, humble and unknown, who prays in his retirement for your immortal soul; whose chief desire is to see you on the Great Day, invested, not with the insignia of earthly monarchs, but with the glorious crown of eternal life."

Judson did receive some two thousand dollars for the services which he rendered (by constraint, as it were), but this sum he passed over into the funds of the Missionary Board.

After the close of the war the English became possessed of a strip of ground on the east of the Salween, and here the two towns of Amherst and Maulmain were successively laid out. In these, as the rule of England shielded the missionaries from the persecutions of the Burman government, they afterward made their headquarters.

Judson's wife, Ann Hasseltine, died at Amherst, and was there buried. About this time a co-laborer with his wife appeared, both devoted to the purposes of the mission.

There were some tribes of a subject race living back in the jungles, called Careno. These were a more simple-minded people than the ruling class, and quite a number of them became converts, under the ministry of Judson and the Boardman, and those who preceded them.

After two or three years, George Dana Boardman died, leaving his widow to carry on the work in connection with some others occasionally acting with her.

During this period of his widowhood (six years), Judson was much employed in the translation of the Bible. He inclined to live in retirement. He had a house built apart in the jungle, where the wild beasts around were his companions at night. As it was his continual aspiration to realize a closer walk with God, he inclined to spend less time in social enjoyment. The writings of A-Kempis, Fenelon and Gyon, had an increasing attraction for him.

He appeared to be becoming weaned from the world to such an extent, that his biographer (his son), could not understand such conduct, as consistent with a refined Christian character. He says: "His friends were alarmed lest he should stray into the mazes of quietism;" and he asserts that he "came perilously near doing so." One of the evidences of this supposed mental alteration was that he presented a copy of the "Life of Lady Gyon" to his sister, whom he had left in America, with an injunction to her to read it.

His marriage with Sarah, the widow of G. D. Boardman, so far diverted his mind from the cogitations of his solitude as to avert what his friends have thought a threatened danger. He had not quite come over to the ground held by Friends in regard to the entire spirituality of religion. Had he done so, he could not well have continued in the same modes of practice in that field of labor.

We will not question that he discharged the whole of his duty, that the cause he was pursuing was "pleasing to God," in accord with the motto of his younger life.

However closely he may have embraced the same doctrines as those of Gyon, during this period it does not appear that he ever in any degree renounced them. The interests and the enjoyments of his domestic life after his second marriage, and the task imposed upon him of preparing an English and Burmese dictionary, may have so closely occupied his time, as to limit his leisure for devotional purposes. The

religion of Christ in its most searching purposes is a thing for everyday life. Our Saviour prayed for his disciples, not that they should be taken out of the world, but delivered from the evil. If in Judson's case the duties of active life were now more commingled with devotional exercise than in the cloister of A-Kempis or in the prison of Guyon, it does not prove an essential difference in Christian practice. Without the continued support of the Holy Spirit, Judson could not have been sustained in the various trials he endured.

(To be continued.)

NO PLACE FOR BOYS.

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here and he must not stand there;
The cushions that cover that fine rocking-chair
Were put there, of course, to be seen and admired,
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not by boys;
The house is no place, any way, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should step round the corner and pause at the door
Where other boys' feet have passed often before,
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering v. o. e.,
And temptingly say, "Here's a place for the boys!"

Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the
line

"Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should, because you and I,
While the days, and the months, and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?"

There's a place for the boys. They will find it some-
where;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas! in the street,
'Mid the giddings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of place for that lifetime employer,
If we fail to provide a place for the boys.

A place for the boys—dear mother, I pray,
As cares settle down round our short earthly way,
Don't let us forget, by our kind, loving deeds,
To show we remember their pleasures and needs.
Though our souls may be vexed with the problems of
life,
And worn with besetments, and tollings, and strife,
Our hearts will keep younger—your tired heart and
mine—

If we give them a place in their innermost shrine;
And to our life's latest breath 'twill be in our joys
That we kept a small corner—a place for the boys.
—Boston Transcript.

MAKING THINGS CLEAR AND PLAIN.—A German professor finished the manuscript of a book. He invited some friends to hear the opening chapters. He asked them whether they understood what he had read. On receiving an affirmative reply, he exclaimed: "I must re-write these chapters; otherwise no one will read my book through."

Very many books in the domain of metaphysics seem to have been written on this plan. And there are still many people who mistake obscurity of style for profundity of thought. One of limited education criticised a noted minister of the gospel, saying, "He is not much of a preacher, for I understood everything he said." A teacher expressed disappointment over the lectures of an institute, saying: "We heard so much about this learned professor: I listened to him all the week, and understood all he said."

Truly no higher compliment could have been paid, for the ability to make things plain is the best evidence of the power to teach. A mind so constituted that it throws a cloud of obscurity over everything it touches, is not gifted with the power to teach.—*Penn'a School Journal.*

FOR "THE FRIEND."

Manifest Destiny.

[A great deal is now being written in the papers and magazines about expansion, imperialism and manifest destiny. The article following, contributed to the *Daily Local News*, of West Chester, Pa., approaches the subject from a point of view that has not been taken, so far as the writer has observed, in any article that has come under his notice. Our Friends of the early time had very frequent occasion to combat the assumption of predestination, or absolute election, as a church dogma. It has seemed as though this principle has entered into the thought of not a few apologists for the late war with Spain, whereby they have satisfied themselves with the persuasion that the latter country has simply witnessed its evident destiny in being deprived of all its island possessions in the West Indies and the South Seas, and so the war was, after all, quite a righteous and holy war on our part.]

Now, some Friends who have knowledge of the dedicated life of that man of God, Joseph Hoag, believe that the remarkable vision unfolded to his view concerning the future of this nation, portions of which have come to pass, is destined to be altogether fulfilled. It may seem that the war just ended, followed as it has been by a great popular outburst for territorial expansion, and a reversal of the old-time policy of non-interference in the affairs of the "Great Powers" of Europe, marks a direct advance in the path of imperialism, and hence in the accomplishment of so much of the vision referred to as bears upon that matter. Nevertheless, Friends would not feel justified, because of the unfolding of such apparent "destiny," in falling into any slackness in the direction of present apprehended duty, as against war, national greed, or other manifestation of unrighteousness, believing that not without blood-guiltiness could they do aught in their own wills to bring any union or prophecy to pass. Hence they cannot unite in the cry that Spain, being a wicked nation, is "manifest destiny" to lose all its outlying possessions, and that the United States having these now in its power, it is likewise according with "manifest destiny" that this country should strenuously hold on to them.—J. W. L.]

The conscience of a large proportion of our people seems to have singularly and very rapidly swung itself around to an adoption of the belief that the traditional American policy of non-interference in the political affairs of the nations beyond the Atlantic may now properly give way to a new policy of expansion.

This change of front, which is one that is being embraced as well by a large number of religious people as by others not specifically concerned as to the conscientious motive, appears to be due to an acceptance of the thought of national predestination. Some might define this as fatalism. We went to war not many months ago—so we professed—for humanity's sake. Our powerful fleets easily overmastered those of Spain, and quickly we found many of the island possessions of the latter within our grasp. "Manifest Destiny" declares that, pro-

videntially, these are ours, and it were a weakness and a retreat from our moral responsibilities towards the benighted populations of those islands to give them up. Others again, not particularly concerned about the moralities, enlarge upon an enhanced commerce and the general extension of our power throughout the world as happy consequents of this so desired expansion.

But is this manifest destiny, as it has come to be called, also a right destiny, that we should thus change a safe national policy, and deliberately elect to choose another? Because this nation has shown itself the stronger of the two powers in the late war, is it justified in perforce helping itself to its neighbor's property?"

Now we surely can not excuse the perversity and insubordination and idolatry of the Israelites on the ground that it was "manifest destiny" that they should wander hither and thither in a desert land until forty years should have fully expired. It was their own ungodliness that brought upon them the doom of this forty years of sorry unsettlement, and so also it seems to me that our own nation has come to a parting of the ways whereby the choice of a wrong alternative may lead on to a long extended, unhappy experience of our people. The Bible narrative has been given to us in vain if we fail to perceive that it is the will of the Leader of his people, whether as individuals or as nations, that they follow the paths of righteousness by the most direct course, without deviations to the right hand or the left. Their destiny, as He would have it, was marked by the one sacrifice, which pointed and led the way to eternal life.

Until the breaking out of this war it had been the general belief of the enlightened people of this country, a belief and a hope which was likewise shared by not a few in other lands that it was the high privilege of the United States to manifest to all the world a successful demonstration of the value of republican principles, so far commending the same, that the other nationalities, one by one, should adopt a similar plan of popular government.

The *New Age*, a Liberal paper of London expressing its disappointment at the strange new ideals (why not also, idols?) with which the inhabitants of the land of Washington and Lincoln have become infatuated, remarks:

"If America has to learn that the thirst for empire is unquenchable, and that power does not come with many possessions; if it has to be taught that the romantic dream of being a heaven-sent protector of justice and liberty all the world over can never be made real by taking part in the intrigues of European Courts by all means let our Conservative politicians—the new found friends of America—hasten it to a sad awakening. For ourselves the young Democracy of the West has represented too much of our ideal of a great and good government; we have turned too frequently to the setting sun, in the belief that from thence the justice and the uprightness of the democratic republic were to blaze for the enlightenment of the world, to join with it now in its companion ship with men whose only ideas of Empire are bagmen ideas, and whose only function in the history of our country has been to retard progress."

Let us hope that it is not yet too late, even while the changes are being rung upon words expansion, imperialism and manifest destiny, to keep out of the alluring highway t-

along which they lead. Assuredly this generation will never know a relinquishment of the heavily-imposed war taxes, but rather their steady augmentation, if we indeed enter upon this left hand road of peril. An army and a navy, year by year increasing taxes, and a national debt ever growing apace, international jealousies, animosities, secret treaties, scheming for the balance of power—all things from which it has been our policy to firmly stand aloof. We—other than the Senate, for us—rejected the wise and peaceably-desired treaty of arbitration with Great Britain, and now there is being eagerly championed on every side an alliance of offence and defence with that power, which is a thing altogether different, and means not peace, but military aggrandizement with expansion.

John Yearley and his Travels.

(Continued from page 183.)

"Now his persecution began. He was belied by his flock, who entreated him not to leave them. After much conflict of mind, he wrote a decided letter to his bishop, who in the end gave him his dismissal. Still feeling himself called to proclaim the gospel, he began to assemble the people in little companies, and to bruct them in the Scriptures. At the entreaty of his friends he settled at Brussels, where there was a wide field for labor amongst the poorest of the Romish Catholics, who speak only Flemish. His congregation consisted at first of some fifteen or twenty persons; but such was the success he met with, that they have been obliged four or five times in succession to seek a larger building, and his congregation now consists of five hundred. He is said to be one of the most powerful preachers in the Flemish language. It is delightful to be in his company; his heart is filled with gratitude, and his eyes sparkle with joy, when he is with those who love the Saviour. Nothing is paid him by his congregation; he has a little property of his own, and sometimes receives a little help from Adolphus Society.

After a long conversation with him on the spiritual nature of worship, he took us to see some of his flock, with whom we had family meetings from house to house. This is exactly the class our hearts longed to visit; thanks be to our Heavenly Father who has thus opened the way.

"20th.—The meeting at Pastor Marzial's that evening was much larger than we had expected. Van Maasdyk came in unexpectedly after the service which had been held at his dwelling, and with him a part of his flock. Many of the company were those who had renounced Romanism; some of the young men were interested exceedingly. I had a deal of conversation with them as to their religious experience. There were several young Germans among them, who are residing in Brussels; with these I conversed in their own language, which was highly gratifying to them. As Pastor Marzial speaks English well, I clung to him in the hope of having him for an interpreter; but he encouraged me to speak as well as I could in French, as the natives like it much better, and consider it a compliment to their language. I made me very low, it being a company of well-educated persons, and I asked Van Maasdyk what I should do. I would rather, he replied, hear ten words from your own mouth than ten thousand through the mouth of another; I shall understand you, and what comes from your heart goes to the heart. This settled the question; I gave myself up to the language, and was helped through. My M. Y. was favored in

her communication. After a short address from M. I concluded the meeting with supplication, also in French. I do believe the Spirit was poured upon us from on high; many hearts were touched, and tears flowed freely from many eyes.

"The Lord has indeed opened a wide door for us in this place; the dear people follow us from meeting to meeting, entreating us for an opportunity of the like kind in their own houses; but we must be watchful to see our own way. However, if the oil is staid, it is not for want of vessels, for what we have to communicate seems like seed cast into the prepared ground. May the Lord himself be their teacher, and carry on his own work; for it is most assuredly his. To those who are spiritually minded, to hear of a society holding spiritual views, is like marrow to their bones. It is not so much what we are able to say to them, but our being as living witnesses to the truth which these awakened people feel in their own hearts."

"The country from Namur to Liège," writes John Yearley, "and particularly from Liège to Spa, is beautiful, the road running along the banks of the Meuse, amid wooded rocks. These are the works of my Heavenly Father, but I sigh after the workmanship of his hands, created after his own image."

"Passing over several incidents of religious intercourse and labor, we select a circumstance which illustrates the state of the country, and of their own feelings in relation to it.

"Under date of Spa, the second of the Eighth Month, John Yearley says:

"My M. Y. made acquaintance with an interesting young woman in a shop, and gave her some of the *Scripture Extracts*. She came to us last evening, and remained some time conversing on the Romish religion. She had never seen the Bible. When we asked her what was the nature of the mass, she said she did not understand it, but she attended it because others did. We gave her the Bible used by ourselves, having no other at our disposal. Her eyes sparkled with joy at the newly-acquired treasure. Her heart is touched by the Spirit of God, and I humbly hope her eyes will be enlightened to seek for strength independently of her blind guides."

"After varied experiences they left Belgium, and at Manheim found a little company, who met together without any regular pastor.

"They gave us," says John Yearley, "a cordial reception, and their countenances indicated that they had been with Jesus; and, although scattered as sheep among wolves, they appeared to belong to the fold of the true Shepherd. After a few family calls, we were conducted to the house of a pious widow, where the meetings were usually held. As we were in haste, these Christian people kindly appointed a meeting for worship, to be held the same evening, to receive our visit, which, through Divine mercy, proved like a refreshing brook by the way; the Savior's presence being over us, his doctrine dropped like dew on the thirsty ground."

"At Strasburg they found Pastor Ehrmann, and several other pious persons whom they had known in 1833, with whom and with some others they had much conversation on religious subjects, and were called upon to explain the views held by Friends, particularly on marriage, education and the care of the poor."

"Basle was their next halting place. A letter written by Martha Yearley from this city, contains some notice of the social and religious life by which their tarriance in foreign cities

was characterized, and of her own peculiar position as a gospel minister.

"I have deeply felt on this journey, as on others, that it is difficult for females to make their way as gospel ministers; we have always found it tolerated, but I am always sensible of a prejudice against it. On some occasions my J. Y. has explained our views on this important subject.

"15th.—Yesterday we went to see a remarkably interesting institution for missionaries, on the top of a high mountain, called Christena Berg. It was established by Spittler, and is well worth the trouble of a little fatigue in getting to it. Twelve young men of the poorer class, who have offered themselves from a sense of duty to become missionaries, are there taught various languages, and retained until some field of labor opens for them to which they feel bound. It is also a working Institution; they are taught various trades, in order that when they go out they may earn their living. After viewing the premises and hearing a lesson in Arabic, we saw the pupils assembled in the schoolroom. Instead of a hymn in English, which they had learned, we asked for a little silence, which was felt to be precious. My J. Y. then addressed them in German, and was much helped."

(To be continued.)

For "THE FRIEND,"

A Noble Silence.

I once heard a minister in the Society speak of Socrates as the first Quaker. If by Quaker we mean one who worships in silence, then Isaac was one, when he went out to meditate in the fields at the eventide. Would it not be better to restrict the term to one who worships in silence in the company of others who do the same? All good men worship in private, but the distinctive thing about Friends' worship is that the silence is a social one. Now the earliest record, I believe, of a society of men who sat in religious silence is that of the ancient Gotamists in India, in the sixth century before Christ. Here is the account of it, in the Sacred Books of the East (vol. xiii, p. 241):—

"At that time the monks, considering that the Blessed One had ordered them to assemble on the fourteenth, fifteenth, and eighth days of each half month, assembled on those days, and sat there silent. The people went to them in order to hear the Doctrine. [One remembers George Fox, silent on the hay-stack, wearing the people from words.] They were annoyed, murmured, and became angry: 'How can the Sākya—son's ascetics, when they have assembled on these days, sit there silent, like the dumb, or like dogs? Ought they not to recite the Doctrine when they have assembled?'"

These complaints were reported to Gotama, and he prescribed that the Order should recite the Doctrine and the Confessional on those sacred days. The practice of silence, however, was still kept up in the Order itself, the public recitation prescribed being merely a concession to the popular demand. In one of the oldest and most interesting books of the Pāli Canon, viz: the Uḍāna, we repeatedly read that when the monks had been indulging in gossip or worldly conversation, the Master rebuked them, and said: "I enjoin upon you religious discourse or a noble silence." Finally, in the second Sutta of the Long Collection, we read that a Hindd King, going to visit Gotama, was astonished to find twelve hundred and fifty monks sitting in silence, so that not a cough or a whisper was heard. The King was alarmed at

first, and thought there was a plot. But, being reassured by his courtiers, he went forward and made the acquaintance of the celebrated thinker, who forthwith delivered a discourse which, as one of the foremost of scholars maintains, will one day take rank beside the Dialogues of Plato.

ALBERT J. EDMUNDS

Twelfth Month 20th, 1898.

Life is too short and full of care and sorrows for one to be the cause of adding one feather's weight of trouble to another's load. Will Carleton, the poet, in the "First Settler's Story" we believe it was, makes the old man say, in speaking of his wife, that she used to stand around and boss the job, and by her kind words lifted whole tons. Kind words have the same effect the world over. They lift a fellow-being out of the slough of despond; they break the stiffened, set features of the worried into a pleasant, hopeful smile. And how much better it is to cultivate the habit of treating everyone as though a time would come when we should lay down the mortal form; and that to leave behind a character and reputation of fairness, truth and honor is the most enduring of riches. —*Scientific American.*

The devout Moslem—wherever he is—on the street, in the bazaar, on ship-board, and what ever he may be doing, on hearing the "muezzin" call, instantly stops, spreads his cloak, and, kneeling, goes through his forms of devotion. Inquisitive foreigners may stop and stare, but no matter, he will go on just as if there was no one near. When he has finished, he resumes his cloak and goes on with the business in hand.

HE who brings one form of false worship into the Church opens the door for a whole train.—*Christian Instructor (Presbyterian.)*

SUMMARY OF EVENTS.

UNITED STATES.—The American Peace Commissioners arrived in New York on the morning of the 24th of Twelfth Month, and proceeded at once to Washington, where the peace treaty was formally delivered to the President.

The President nominated Ethan A. Hitchcock, of Missouri, to be Secretary of the Interior. E. A. Hitchcock is at present Ambassador to Russia. The Senate has confirmed the nomination.

In the House, Representative Williams, of Mississippi, a Democratic member of the Foreign Affairs Committee, stated his opposition to a policy which would bring the Philippine Islands under the sphere of United States influence. He contended that it would be hostile to the spirit of our institutions to assume control over 9,000,000 unwilling subjects; that annexation would cost us \$140,000,000 a year; that the annexation of the islands met none of the tests which applied to our past acquisition of territory, and would be a mistake from a social, political and material standpoint.

Greut Judge Wood, of St. Louis, has ruled "that the common law that gave the husband absolute right over the personal estate of his wife has ceased to exist."

In a contested election case at Springfield, Illinois, the Court had to rule that an alien born woman became naturalized when she marries a citizen of the State.

The dissolution of the Cuban Junta in the United States is announced.

On the 27th inst. the American Evacuation Commission at Havana issued a proclamation setting forth the terms of the agreement with the Spaniards for the surrender of the island, and calling upon the people to comply with those terms and to co-operate for the preservation of peace.

At a Cabinet meeting on the 21st, the instructions to be sent to General Weyler, of Manila, which will be promulgated there as a proclamation by the President, were discussed. The instructions are similar in import to those sent to the officers at Santiago upon the occupation of that city by United States troops.

Measures have been taken to safeguard American

interests in the island of Iloilo. General Otis has reported that he has despatched two regiments and a battery of artillery on army transports, and Admiral Dewey has notified the Navy Department that the cruiser Baltimore has sailed from Manila for the same place.

The *Isle de Luzon* and the *Isla de Cuba*, two of the vessels sent by Dewey at Cavite, and subsequently raised by Naval Constructors Capps, have safely made the voyage from Manila to Hong Kong under their own steam.

General Guy V. Henry, the military Governor of Porto Rico, reduces the budget for the Government from 4,000,000 pesos, as under the Spanish regime, to 1,700,000 pesos. He asks for authority to apply the custom house revenue to the improvement of roads and the cleaning of cities.

Robert P. Porter, special Commissioner for the United States to Cuba and Porto Rico, has returned from Santiago, and has submitted his report to the Secretary of the Treasury.

The streets of Santiago are no longer used as sewers, and the unhappy individual who violates the law and escapes the lash of the Sanitary Commissioner's whip is compelled to work on the streets for thirty days. This is the punishment which is meted out to the lawless white and 32 good United States male teams and carts, having dug out from the streets of Santiago the filth of ages, is now able to keep them absolutely clean. Every day, by the aid of petroleum, the garbage of the city is burned. The work of sanitation is not confined to the streets, but extends to the dwelling houses, shops and all kind of buildings.

The law courts, which were abolished when General Shafter took the city, have been reorganized. The Supreme Court, the report continues, is composed of carefully selected Cuban Judges; the appointees nominated wholly on account of legal attainments, the Bar Association of the province has been consulted as to the character and qualifications of the new Judges. In the same manner local government has been restored and native mayors and officials appointed, the only requirements being that persons accepting such offices shall take the oath recognizing the military occupation of the island by the United States, but may be committing them to any future form of government.

Commissioner Porter recommends that an immediate scheme be prepared for levying and collecting internal revenue for the entire island. The question of separating these taxes from purely municipal taxes has also been considered. The large amount of delinquencies during the last three years, which amounted to about \$6,000,000, was, of course, due to the war. In normal times there are \$4,000,000 or \$5,000,000 of revenue that must not be overlooked, revenue which, if properly and economically employed, would aid in the industrial rehabilitation of Cuba. Some of the more onerous exactions, however, should be abolished.

The three masted schooner *Howard H. Hancock* has been given up for lost. There were eight men on board. The vessel was caught in the Eleventh Month blizzard.

Deaths in this city last week were reported to number 115; which is 160 more than the previous week and 256 more than the corresponding week of last year. Deaths from influenza (la grippe) directly traced, were 29; while a large number of others beginning with this disease and ending in pneumonia, bronchitis, heart disease, inflammation of stomach and bowels, or attributed to old age, cannot be estimated. Of the foregoing 337 were males and 313 females; 123 died of pneumonia; 60 of heart disease; 60 of consumption; 34 of old age; 31 of nephritis; 25 of bronchitis; 24 of apoplexy; 24 of typhoid fever; 18 of inflammation of the stomach and bowels; 17 of convulsions; 16 of marasmus; 13 of old age; 13 of cancer; 11 of cancer; 11 of Bright's disease, and 9 from casualties.

Markets, &c.—U. S. 2's, 99 and 100; 4's, reg., 111 1/2; 112's, coupon, 113 1/4; new 4's, 128 1/2; 129's, 15; 112's, 113 1/2; 3's, 106 1/2; 107 1/2; currency 6's, 1899, 102 1/2 a 103.

WHEAT.—Winter bran, in bulk, sold, at \$13.75 a \$14.50, and spring, in sacks, \$13.50 a \$14 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extras, \$2.50 a \$2.75; Pennsylvania roller, clear, \$3.10 a \$3.25; do, straight, \$3.25 a \$3.40; Western winter, clear, \$3.10 a \$3.30; do, straight, \$3.35 a \$3.50; do, patent, \$3.50 a \$3.75; spring, clear, \$2.90 a \$3.10; do, straight, \$3.10 a \$3.30; do, extra, \$3.30 a \$3.50; city mills, extra, \$2.50 a \$2.75; do, clear, \$3.15 a \$3.40; do, straight, \$3.40 a \$3.60. BUCKWHEAT FLOUR—\$2.00 a \$2.10 per 100 pounds for new. RYE FLOUR—\$3.10 per bu.

GRAIN.—No. 2 red wheat, 72 1/2 a 73 1/2.

No. 2 mixed corn, 41 1/2 a 42c.

No. 2 white oats, clipped, 35c a 35 1/2c.

LIVE FOWL.—Hens, 6 a 7 1/2; old roosters, 5 a 5 1/2; spring chickens, as to size, 6 a 7c; turkeys, 9 a 10c; geese, 7 a 8c; ducks, 7 a 8c.

BEST CATTLE.—Extra, 5 1/2 a 5 1/2; good, 5 1/4 a 5 1/2; medium, 4 1/2 a 5c; common, 4 a 4 1/2.

SHEEP AND LAMBS.—Extra, 4 1/2 a 5c; good, 4 1/4 a 4 1/2; medium, 3 1/2 a 4c; common, 2 1/2 a 3c; lambs, 4 a 6c.

HOGS.—Best Western, 5 a 5 1/2; other grades, 4 1/2 a 5c.

FOREIGN.—A London paper says the Pope, in response to an appeal from the Queen Regent of Spain, has written to Don Carlos asking him to stop the Civil agitation.

It is asserted that a German syndicate has promised Don Carlos a loan of 30,000,000 francs.

Prince George of Greece, the High Commissioner of the Powers, arrived at Canca, Costa, on the 21st inst. Prince George has issued a proclamation promising to govern with justice and impartiality, securing liberty to all without distinction.

It is said that several engagements have taken place at Iloilo between the Spaniards and the insurgents, and that many of the latter have been killed or wounded.

The conference table in the disarrangement of proposals of the Car has been fixed for St. Petersburg about the beginning of Fifth Month next.

It is believed that in China there are twenty times as much coal as in all Europe.

A Panama dispatch says that Colombia has agreed to extend the concession for the Panama Canal for six years.

Stanley Davis, who has nearly completed his inspection of the hospitals, prisons and public buildings in Havana, made the following striking comparison: "Vienna, with its million and a half of population, has been called the pesthole of Europe because of its dear rate of more than 25 to the thousand, and yet Havana with less than one-sixth of its population, has more deaths in eleven months than Vienna in twelve. It deaths this year in Havana will outnumber those of (Chicago by probably 5,000, and will exceed the total of Boston, St. Louis, Baltimore and San Francisco combined."

NOTICES.

WANTED.—Separate homes in same neighborhood (among friends), in Pennsylvania or New Jersey, for two girls, aged nine years. Address H. E. Friend, Office of THE FRIEND.

POSITION wanted to teach little children by the hour at their homes, or to coach students, by experienced young woman Friend. Address "M," 151 18th St.

A WOMAN Friend desires board in Philadelphia for three months; in private family, or where if boarders are taken. Address J. E. B. Friend, Office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—The General Committee will meet in Philadelphia, First Month 6th 1899, at 10.30 A. M. The Committee on Instruction meet the same day, at 9 A. M.

WM. EVANS, Clerk.

Receipts for Dukhoborski Fund to Close Twelfth Month 27th, 1898.

German Baptist Church, Betootecur Co., Va., \$42; Friend, per M. R. B., \$1; G. C. Ontario, Canada, \$2; Two Friends, Pasadena, Cal., \$5.

WM. EVANS, Treasurer.

252 S. Front St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

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No. 140 N. SIXTEENTH STREET, PHILA.

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The Editor's engrossing duties at a distance being continued, way has not opened for the preparation of special editorial matter for the present number.

John Yearhead and his Travels.

(Continued from page 191.)

"Speaking of the great advantage which an acquaintance with the French and German languages afforded them, John Yearhead observes:—

"How I long that some of our dear young men in England might give up their minds and a portion of their time to the acquisition of these languages—and, above all, give up their hearts to be prepared for the Lord's work! How wide is the field of labor?"

"A meeting at Grenoble, was well attended, and they were thankful in being enabled to mingle in spirit with a company of sincere and true Christians. The pastor called on them the next day. He had succeeded their good friend Bonifas, spoken of in the journey of 1843. Conversing with him on points on which Christians may differ, he observed, 'The Church of Christ is like a great house built on a rock. Here are different apartments for the various classes of Christians; but they are in the same house, and on the same rock, Christ.'

"After attending to some other gospel-service at Grenoble, they resumed their journey, held meetings in Valence and the neighborhood, and crossing the Rhone, entered Ardèche. A meeting which they held at Privas was an occasion of remarkable stillness and solemnity.

"31st.—There was a room filled with serious persons, who immediately settled into silence at a Friends' meeting; indeed, I wish our meetings in England were always times of as much good feeling. A chapter, the second of the Acts, was read; after which I supplicated, and my M. Y. spoke in testimony, as well as myself. M. Y. closed the opportunity in supplication."

"From Vals John and Martha Yearhead proceeded to Nismes, where they had some interesting service, both within and beyond the title society of their fellow-professors. The account given by J. Y. of the way in which one of their evenings was spent may be transcribed.

"15th.—The wife of De Hauteville came to invite us to spend the evening with a few relig-

ious friends, who met at her house for reading the Bible. We had known the pious young woman years before, and were most easy to accept the invitation. The little company mostly knelt down, and waited some time in silence; and then a young man offered a short and sweet prayer. The fourth chapter of the Hebrews was then read, and nearly all present offered a sentiment on the subject, in meekness and in love, though they did not agree in their interpretation. They spoke one after the other, until all seemed tired; looking earnestly at me, as wondering what I would say, not having spoken on the question. At length one of the company asked my opinion. I felt freedom at once to say I found no difficulty in the matter; I could well understand the text, but I could not understand their interpretation of it. This remark surprised them, and raised an air of pleasantness on every countenance. My remarks on the passage closed the subject, and I think they were accorded with in the general. Stillness was then had, and myself and dear M. Y. spoke to the company. There was a precious feeling, and we were glad in not having missed uniting with such spirits in passing an hour or two instructively together."

"We give the narrative in John Yearhead's words of his visit to Mühlheim, Germany:—
"8 mo. 17.—On our arrival at Mühlheim we received a visit from three pastors resident here and in the neighborhood, along with Pastor Bochart, from Schaffhausen, whom we had known some years before. One of them, Schultz, immediately asked me if we were not the parties who had held a meeting in a school-room in this place twenty-four years ago. They told us of a person, Mühlenbeck, in Saru, who represents those who are acquainted with the interior life. The youngest minister said directly, I will fetch him. In an hour's time he came again, accompanied by a middle-aged man, much like a good old Friend. He recollected us again, and spoke of our meeting. When we went to see him the next day in the village, he took us to the house in which he had lived in 1825, and placing me in the centre of the room said, There stood thou twenty-four years ago, and preached the gospel in this room; there sat thy dear wife and her friend, with the young man who interpreted for her."

"They soon sat about making a meeting for us, which is to be held this evening in a large room in the house of one of the brethren. O, my Saviour, strengthen us for this evening's work, and forsake us not in the time of need!

"18th.—The meeting last evening was got well over. There were two rooms filled with men and a few women; their minds seemed sweetly centred on the Source of good. A precious silence prevailed, and I was enabled to address them in German from Acts xi. 25:—
'When Barnabas was come to Antioch and had seen the grace of God, he was glad and exhorted them all that with purpose of heart they would cleave unto the Lord.' The nature of silent worship was also dwelt upon, and freedom

from sin, through repentance and faith in Christ. My M. Y. spoke a few words in German, and I supplicated in the same language. Many hearts are prepared to receive the doctrine of the influence and guidance of the Holy Spirit: it seemed like marrow to their bones.

"After the meeting some came to our inn, and remained till 10 o'clock. They seemed as if they could not part from us. We spoke of our ministry, missionary journeys, baptism and the Supper, in which we seemed to be one in sentiment and heart. Our short tarryance here has excited curiosity to know who and what we are, and a great desire for books; and a liberal supply has been furnished them. Those tracts on our religious principles are just the food many are prepared to receive.

"In coming this morning from Mühlheim to Elberfeld, my heart was tendered under a sense of the Lord's mercies. I feel poor and unworthy, but it is impressed on my heart from day to day that my little remaining strength and my few uncertain remaining days must be devoted to my Great Master's cause. I am thankful that we have not through discouragement been deterred from entering on this part of our religious service; for, after all we have passed through on the occasion, I do believe the present time is reasonable.

(To be continued.)

GRANT'S RELIGIOUS SIDE.—"I am a profound believer," said General Grant, "in a special and general providence that shapes the destinies of individuals and nations; but in such a way as not to destroy man's free agency."

On another occasion, while conversing with Dr. Craner, his brother-in-law, about his experiences, he said that he always carried out what he had planned to do.

"Did you ever pray to God for aid and success?" asked Dr. Craner.

"Often, mentally, but briefly," he answered. "I asked for strength and wisdom to carry to a successful termination my task. Like my mother, I never talked much about my religion, but I think much. It is the all-important subject."

Grant, while President, spoke one day to his brother-in-law of the tremendous responsibility of the office. "I often," said he, "during the session of Congress, after a day of hard work and an evening spent in meeting social claims, sit up till it is far beyond midnight to study the various questions submitted for my action."

"Do you ever pray for wisdom and guidance?" asked his relative.

"Yes; night and day I ask God in silent prayer to aid in performing my duties," he answered. "I believe in prayer, though I don't talk about it."

Speaking of the impressions made by his visit to Jerusalem, General Grant said: "I never felt so solemn in my life as I did while standing before places made sacred by their associations with Christ when He was here on earth."—*Youth's Companion.*

Adoniram Judson.

(Concluded from page 190.)

It is to be regretted that one attempting to give the world his biography, and that one his own son, should have so far failed to appreciate the depths of his religious feelings.

Had he been of the class who make religion subservient to human convenience, his undertaking in Burmah would have failed. He had so far learned the safety of being led by impressions of duty that it became irksome to submit to some of the directions of the missionary board. He had translated all the Bible into the Burmese tongue. He had written and published several tracts setting forth the Christian faith and life. These had been widely distributed, and copies were kept in readiness for every call.

But the preparation of the dictionary, however desirable, he did not think his particular work. It was comparable to the situation of the Apostles when they declared it was not meet that they should leave the preaching of the Word and serve tables. But as the board urged it, he submitted and carried the great work so far through that the English and Burman part was printed before his death. Had his time while employed in this literary work been otherwise used, we may never know what difference there would have been in adding to the church daily such as should be saved.

It appears to have been Judson's belief that the only hope of salvation for the people of India was in embracing the Christian faith. The extreme wretchedness and wickedness of the people was a sufficient reason for him to long for their knowledge of "the more excellent way."

It has been mentioned that it was six years after his arrival that he baptized the first convert. In 1833, after twenty years from his landing in Burmah, he records that he baptized the one-hundredth Karen convert at Maulmain. At that time there were a few of those converted from the Buddhist faith about Rangoon. But they were somewhat scattered.

The Burman government did not permit the apostasy of the people. Hence changes were few and these only on solid grounds. There were no such general changes from old superstitions as took place in the South Sea Islands. The Buddhist and Brahmin religions were of some two or three thousand years' duration, and deeply rooted in the practices of the people. Their devotees were men of strong reasoning powers, not mere children in understanding. Under the circumstances, it were perhaps all that could be expected that the Good Seed should be well planted in Burman soil, and the Book of Divine Truth spread before the people in their own tongue, leaving it to the Great Master to direct the increase.

Were the illustrations of Christian life in India generally such unblemished characters as Judson, we might expect an earlier harvest. The climate and conditions in India require that the children of English and American parents be sent home to be educated. To fail in this would endanger both body and mind. About ten years after Judson's marriage with Sarah Boardman, her health gave way, so that the only hope of continuing her life was by a sea voyage to some other clime. So, with their three older children, he left his field of labor to bring his dear ones home, if his wife's life should last so long. But she died, and was buried at St. Helena. The bereft husband and father came on to Boston with the three children.

These were left in care of their friends to be reared and educated. Their half-brother, Geo. D. Boardman, had been sent earlier, some years before, at the age of six.

His friends in America tried to blow the trumpet of Dr. Judson's fame by public meetings and such demonstrations, but these were little to his taste. He preferred humility and obscurity. Brown University conferred upon him the degree of doctor of divinity, but he rejected it. He hastened to return to his duties in Burmah. But as he needed a caretaker for the two infantile ones he had left there, it seemed proper if it could be done rightly, to take one with him on his return.

At a station on the way from Boston to Philadelphia, a few hours' detention occurred. A friend of his, travelling in company with him, handed him a volume of the writings of Emily Chubbuck (Fanny Fern), to while away the time. He read some parts of it—enough to form an estimate of the character of the work and of its author. About two days afterward he met with the writer. He commenced a conversation by a kind of remonstrance against the employment of her talents in the composition of matter so trivial. She excused it on the ground of the necessity of doing something for her rather destitute parents. This, in her case, somewhat mitigated the offence; though it leaves the rebuke for such misemployment of time and talents of general application.

It is a strength to the mind of those who are feebly protesting against the flood of light literature of the present day, to see how it affected one whose life was devoted like Judson's, to the service of Christ. He had spent more than thirty years where it had been his meat and drink to do his Master's work, with social companions like-minded with himself. He had come back to a land, his refined native home, where the flood of magazine writings goes to show that

"Amusement reigns, man's great demand;

To trifle is to live,"

and where no lessons of Divine Truth meet with acceptance unless they are largely seasoned with diversion and pleasantry.

With Emily Chubbuck as his third wife he returned to Burmah in 1847. Maulmain, where he had been for the last thirteen years, was under British government. Hence there was religious freedom, and nothing to prevent the missionaries from an ordinary share of human enjoyment.

The task that had been urged upon Judson by the home board was the completion of the Burmese dictionary, and had he consulted his ease he might have allotted to his colleagues there the chief missionary labor, and addressed himself to his literary work.

But his life had been one of self-sacrifice, and he could not be reconciled to any personal indulgence now. The despotic Burman government forbade its subjects to forsake the old superstitions, and he longed to have the way opened for the diffusion among them freely of the gospel of Christ. To promote this he again repaired to Rangoon and endeavored to reach Ava, the seat of government. He hoped that his acquaintance with influential men about the court would give him such access to the king that he could be induced to grant freedom in religious matters to his subjects. But the home board refused to furnish means for the trip or to authorize him to undertake it. They did give their assent two years afterward, but then it was too late. He returned to Maulmain, where a

year later, the English and Burman part of the dictionary being now completed, his health gave way, and he embarked on the sea as a possible means of recovery, but after a few days he died and his remains were consigned to the deep.

In the anticipation of death his soul was swallowed up in Divine love. He was ready to depart to the realms of eternal blessedness, willing, if so ordered, to spend a few years more in labors for the cause of Christ—a few such years in which he might invite a few more souls to join the ransomed hosts of heaven.

He had seen seven thousand of the Burman united to the church, and had witnessed dying in the faith and hope of the gospel, many who had not become members of the outward fold. Through all his discouragements he planted in Burmah the nucleus of a Christian church. He gave the Bible to the people in their own tongue, and it was with sublimity satisfaction that he could lay down his head trusting that his Great Master would bless that work so well begun.

From a deeply interesting letter written Emily Judson shortly after her bereavement the following extract is taken as illustrative of the fraternal feeling which should warm the heart of every Christian traveller.

"There was something exceedingly beautiful in the decline of your brother's life."

One subject which occupied a large share his attention was that of brotherly love. You are perhaps aware that, like all persons of ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of Divine grace. He said that he had always felt more or less of an affectionate interest in his brethren, as brethren, and sometimes he loved very dearly for their personal qualities; but he was now aware that he had never placed his standard of love high enough.

He said it was not sufficient to be kind and obliging to such, to abstain from evil speaking and to make a general mention of them in prayer; but our attachment to them should be of the most ardent and exalted character; would be so in heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye also to love one another," was a precept continually in his mind, and he would often murmur as though unconsciously, "As I have loved you,"—"as I have loved you,"—then burst out with the exclamation, "O, love of Christ!" . . . One day, with sudden animation he said, earnestly, "I have gained a victory at last. I love every one of Christ's as I believe He would have me love them in the same manner, though not probably to the same degree, as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name before myself."

With a reference to the interment of her husband's remains in that "unquiet sepulchre" the ocean, E. J. most beautifully concludes her letter to the sorrowing sister, and her words may form a fitting conclusion to this sketch.

"It matters little, for we know that while the unconscious clay is drifting on the shifting currents of the restless main, nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man."

"It is all as God would have it, and our duty

but to bend meekly to his will, and wait in faith and patience, till we also shall be summoned home."

Selected for THE FRIEND.

TIME SPENT IN LEARNING MUSIC.—Shall we cultivate the talent of music and give wings to the fascination? or shall we gently divert the taste and feelings of our pupils into some less exceptional channel?

When I call to mind the corruption of the human heart, the follies and vices of the world, the enticements of the concert and the opera, and the easy access afforded by the superior skill in music, to the centre of fashionable life, I am constrained to confess that the latter appears to me much the safer alternative. I am acquainted with many families of young people in which the study of music is entirely avoided; and I have sometimes been thrown in the way of other families in which that study has been assiduously enforced and practised. I have observed that mental cultivation, practical usefulness, and sober domestic duties, are, in general, more prevalent in the former than in the latter classes of families; and I can fully subscribe to the sentiment which was once expressed to me by the late excellent Hannah More, that it is no essential error on the part of serious professors of religion, to allow and encourage their daughters to spend those lively hours, which might have been devoted to truly beneficial pursuits, in the ceaseless, tiresome touch of the harpsichord or piano forte.

J. J. G.

Selected for THE FRIEND.

TO A YOUNG CONVERT.—"Far be it from me to give an opinion as to what may be thy future path, the great Head of the church chooses his own instruments as it pleaseth Him; but even if it should be his purpose that thou shouldst thus testify thy love to Him, He may show it to thee, as He has done to many others, or years before He calls to the public acknowledgment of it.

I believe, also, that young converts—those who are newly awakened to the value and importance of religion—are very apt, in the ardor of their feelings, to imagine they are called to great things, and in the overflowings of that love to their Saviour which may be raised in their heart, to believe they must, as thou exallest it, "speak his praise" to those around them, but it does appear to me to be one of the very successful stratagems of our ever-watchful enemy, to persuade the young, as soon as they begin to walk in the right way themselves, that they are called upon to teach others, rather than abide under the blessed teaching which would, if they had patience to endure its secret reproofs, and wait upon its salutary though silent monitions in due time, make them more capable to do so, in their daily life and conversation."

MARIA FOX.

COUNTLESS women have inspired their husbands with noble aspirations which have led to the most worthy life. A husband should also be to his wife a true helpmate. The aim of his life should be not merely to provide fine things for her wear, and luxuries for her home, but to help her toward higher culture, to adorn her mind, to cultivate her character, and refine her spirit.

It is easier to lay up riches in heaven, than to accumulate riches on earth.

Industrial Relief for Cuba.

In a recent meeting held in New York, to consider the present condition of Cuba, and to organize a system for their relief. The following statements were made by William W. Howard:

"Prior to the declaration of war between Spain and the United States nearly three hundred thousand men, women and children had died of starvation in Cuba. The figures are semi-official.

"This frightful mortality was the result of Captain General Weyler's infamous order of concentration, by which all the farmers and workers of the country districts throughout the island of Cuba were compelled to leave their homes and congregate in the fortified towns, where they had neither food to eat nor shelter from the weather."

"But the death of the reconcentrados made no apparent diminution in the number of the starving poor in Cuba. Persons who, up to the beginning of the war, had been able to keep soul and body together without begging, were driven to the wall at last through the high prices and lack of food following the closing of the ports. Most of the persons now needing food and clothes were a year ago able to take care of themselves.

"But let us try to understand as best we may the present condition of Cuba. General Weyler's order of concentration not only drove the country people into the towns and cities but destroyed their farm houses, their farming tools, their domestic utensils, the growing crops in their fields, the seed that was ready for planting, the oxen in the furrow, the cattle in the pastures, and the fowls about the barnyard. Nothing was left that could sustain life. The country was laid waste by fire, and bands of robbers and guerrillas prowled about the ruins. At that time Cuba was described as 'a mound of ashes soaked with blood.' In my visit to Cuba last February I saw not one farmhouse standing intact. Outside of the towns and cities the country was like a desert, with here and there an improvised hut where a few farm folk had returned, under the protection of the new Captain-General, to begin their shattered lives anew. It should be borne in mind, however, that this condition did not exist in the eastern end of the island, as the insurgent army was practically in control east of the Jucaro-Morón trocha. In eastern Cuba, although clothing was scarce, there was always plenty of food.

"The barren fields are there, overgrown with weeds and briars and rank grass, and the people are there, hungry, empty-handed and helpless. How shall we deal with this condition?

"Whether we intended it or not we have the reconstruction of Cuba upon our hands. This is inevitable. We cannot escape it if we would. "My plan for dealing with the problem of the Cuban poor is to help the poor to help themselves. Instead of pauperizing gifts of food and clothes I would give honest employment. The details of my plan are simple and easily understood.

1. A tract of good farming land should be secured near a city or town where the need of the poor is most pressing.

2. A thoroughly capable American should be placed in charge of this land, with sufficient funds at his disposal to give employment to a considerable number of men.

3. This American should offer to the able-bodied poor of the neighborhood day's work at

ploughing, planting and cultivating this land. The workers should be paid the full local market value of their labor.

4. Only the common food crops of the island should be grown. When the crops come to maturity they should be sold for cash in the best available market. The money received should be turned back into the fund and used over again in the same way. This should be continued until the need for this kind of relief no longer exists.

5. At the earliest practicable moment individual workers should be assisted to return to their old homes to begin their broken lives anew. This will be determined solely by individual circumstances, and not by any philanthropic desire to thrust them forth in crowds simply because the war is ended and Cuba is free. No individual should be sent to his old home until he is mentally, morally and physically capable of going. The assistance given should not be in the form of a charity. It may be, and should be, a plain business transaction. The giving of tools and seeds and farm oxen and provisions, as a charity, should under no circumstances be permitted. The assisted farmer should be required to repay, with interest, the full value of the assistance given. This will not be looked upon by him as a hardship, but as an ordinary business transaction such as he has been accustomed to all his life. Nor will it in reality be a hardship. The soil of Cuba is wonderfully fertile, and, with ordinary diligence, farming is a profitable enterprise."

An effort was agreed to be made to institute measures for assisting the Cuban poor in accordance with the views above expressed. Contributions towards such an effort may be sent to the care of The Continental Trust Company, New York, for The Cuban Industrial Relief Fund.

HOW RELIEF WAS ADMINISTERED IN ARMENIA.

The following interesting statement has lately been made, respecting the manner in which relief was efficiently administered to the suffering Armenians in 1897, by Herbert M. Allen:

"The first thing to do was, of course, not to attempt the insane method of feeding such an enormous population, but to find some way by which they might feed themselves. We took up first the question of providing the farmers with what was most indispensable—namely, oxen. Early in 1897, I went to Persia at the request of Major Williams, the British Consul, and with the Ambassador's approval. I went to purchase as many oxen as I could at that lower altitude until the snow in the Van region had melted. By the first of May, after running the gauntlet of rapacious Persian officials and thwarting the evil designs of Koordish brigands on the frontier, I succeeded in passing 352 oxen over into Turkey. After that I purchased from the Koords in the Van region, and by fall the total number of oxen purchased and distributed was 1,225. These were supplied on an industrial plan to about 3,800 families. The cattle were first of all branded with a mark which made them the property of the British Consul. Then they were assigned to the villagers. The recipients were obliged to sign a receipt and a note, which made the oxen a pure loan subject to certain conditions, and made obligatory the payment, at next harvest, of a measure of wheat for the use of each ox. It was estimated that about 22,000 people were and are still supported by the work of these cattle. If they had

been given to the people outright, even supposing the Koords and Turks let them alone, the whole plan would probably have been a failure. During the long months preceding the spring plowing the pinch of want and hunger would have driven an impoverished and somewhat improvident people to have killed or sold the oxen in hand."

FOR "THE FRIEND."

Amsterdam's Welvaren.

From personal experience and private records a fuller account than that already given of the "John Warder School" in Amsterdam, may be of interest. A printed circular, about 1860, says of this school: "To all lovers of peace as well as of education, its maintenance becomes an object of interest, appealing alike to those interested in the Society [of Friends] in general and in the cause of education, and also in the maintenance of a Christian testimony to the principles of peace."

That John Warder, a respected citizen of Philadelphia and a Friend in good standing in his Monthly Meeting of the Northern District, should have spent ten years in London is explained by his letter-books, now in possession of the Historical Society, covering a period of three years 1776-78. As a member—or representative—of the firm of Jeremiah Warder & Sons of Philadelphia, in the Seventh Month 1776 he sailed from New London, Conn., for Bordeaux, a voyage of thirty-three days, whence he made his way to London and opened a business house with William Capper.

The captain of the ship *Nancy*, of which John Warder was part owner, unknown to J. W. in 1781, took out letters of marque, and captured a Dutch ship *Holland's Welvert*. Hearing this, to guard against any future claims J. W. insured the vessel, which, having put in to Limerick for repairs, was on its voyage thence to London totally lost. The eighteen hundred pounds insurance paid was the source from which in 1829 the infant school in Amsterdam was founded.

We pass over the successful and unsuccessful attempts at restitution made by John Warder himself and by the Friends of London; the subsequent increase of the fund; its final adoption by Trustees of Devonshire House Monthly Meeting. It is a story told in print but of no interest here. Part of the restitution consisted of money expended for the poor of Amsterdam, and an annual distribution of bread. Stephen Grellet, who was present at one of these latter occasions, hearing the explanation of the origin of the custom, which was always made, remarked that no more powerful peace sermon could be preached to the people than that embodied in these circumstances.

John Stephen Mollet, of Amsterdam, on a visit to London was much impressed with a sight of the infant school in Spitalfields, and at his suggestion the interest arising from the Trust property (of John Warder) was devoted to maintain a similar institution in the Dutch city. In 1829 a house was purchased for two hundred and eighty-one pounds and the school opened. It was not only the first infant school in Amsterdam, but its success led to the establishment of other schools in later years. At the death of S. Mollet his son-in-law Daniel Boissevain Jr. accepted the care of management and oversight necessary on the spot.

The premises were old when purchased; in thirty years they became so dilapidated that an appeal was sent forth for funds to erect a new building. In 1864 the house Beerenstraat,

twenty-seven, was built. It is a stoue building surmounted by the figure of a ship in full sail; the monogram JW over the windows; painted on the front, BEWAAR SCHOOL, AMSTERDAM'S WELVAREN. On a large wooden tablet inserted in the wall of the main entrance is recounted in English and Dutch the events leading to the establishment of the school. Entering the larger of the two school rooms the eye catches sight of a clock dial with this inscription: "Let op den Tyd." (Be punctual.)

On several occasions the descendants of John Warder have visited the Amsterdam school, and always been received with distinctive courtesy. Through the interested kindness of William Beck of London, representing the present trustees of the fund, the latest of these visits by John Warder's grandchildren was planned. G. M. Boissevain called upon the American party in Amsterdam, and arranged for day and hour of the visit, and the presence of one of the committee of four women who make frequent inspection of the school.

In a pouring rain, and with the needful chance guidance of passers-by, the school house was finally discovered on a quiet, narrow street. The school-mistress, who lives in the building, on our arrival gathered the little Dutch pupils—all between the third and seventh year in age—for the salute of welcome, a waving of hands. As the intercourse on either side must be by signs, this was as effective as speech.

These are children of the poor—not paupers—by preference those who live in the neighborhood. They must be taken to and from school at the appointed hours; nine to twelve A. M.; half past one to four P. M. The schooling costs two pence a week; for those who dine at the school one penny a week is charged. Seventh-day is a half-holiday. Four young women assist the head mistress in giving elementary instruction, singing, short poems suited to their capacity, the value of money, and the Fröbel methods. All must be cleanly dressed and the hair cut short. The demand to enter is so great and the limit of one hundred and fifty not exceeded, that sometimes sixty are waiting for vacancies.

In the two rooms separated by glass doors, the little people were put through their paces for the strangers from over the sea. As they sang or recited their wooden shoes clattered time upon the floor, arms and hands took due part in the performance. When play hour came, being too wet for the yard, we adjourned to the basement, and the young teachers joined in plays which simulated wind-mills and other Dutch accessories.

At lunch time the little tots were seated in orderly rows, the glass thrown open to make one long room. Their baskets and bundles were produced—one lunch was packed in a small cigar box—and they contentedly nibbled their bread and bologna sausage, or whatever mother had supplied. Tin mugs were passed round and each child received a drink of milk. One infant displayed with evident pride to his neighbors an impossible looking candy image which was evidently a rich possession to the Dutch mind.

Now while the children could not imagine what the Americans might say, they did evidently grasp and appreciating and understandingly grasp a rendering of "Johnny Smoker," the delight of the Anglo-Saxon child. After presentation of specimens of weaving mats and frames, with waving of hands and thanks to and through the interpreting committee member, the visit was over.

SARAH CADBURY.

The Sin of Unbelief.

How beautifully the writer of the letter to the Hebrews identifies himself with those to whom it is addressed! In the argument he leads up through the types to the wondrous sacrifice to Christ himself, beginning and ending the epistle in majestic and unassailable argument. His exhortations to faith and patience in the tenth chapter are followed in the eleventh by a review of the heroes of faith, and in the first verse is an exact definition of faith looking at it from the divine point of view. The substance of the object of our faith and on another side the evidence that "we have the petition we have desired of Him." A vivid commentary on Mark xi: 24. In chapter twelve he begins, "Wherefore seeing we also are compassed about with a great cloud of witnesses let us lay aside every weight, and the sin that doth so easily beset us."

What in the thought of God is the sin? We are accustomed to hear one say, "Anger is my besetting sin," another, "Drink is the besetting sin," and so on through the catalogue of sinful acts. Let us try and get at the root and dig it out, and leave the branches to die from the effect of the destruction of the root. Who is "us"? Clearly those to whom the writer addresses the letter, that is, to believers in our glorious Christ. Not to those who have a name to live, but to those who are called out of the world, and thought living in are not of it. Confessing themselves to be pilgrims and strangers in it and "who seek a country." This calls for a separated people, sanctified wholly to God, and in whom the indwelling Christ is revealed to a godless world. Or in a term more liked by some, those having "the fulness of Jesus." Can it be that we who heard "the Voice" calling to separation, and sanctification are exhorted through the word of the Holy Spirit to not only "lay aside every weight," but also lay aside the sin common to the people of God, to all the people of God.

The besetting sin of the people of God. What is that sin? Following the eleventh chapter and preceded by "wherefore," it clearly refers to the opposite of the subject of the eleventh chapter, which is faith. The opposite is unbelief. One need not reflect long on this point to come to that conclusion. The word is not loose and indefinite, but clear cut it stands out. The sin common to all and one to be laid aside. But how lay aside that which we have not considered ourselves responsible for cherishing? By taking the simple and immediate way pointed out in 1 John 1:9. "If we confess our sin He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness." "Looking unto Jesus, the author and the finisher of faith. There are times in the life of God's separated ones when it seems as if all the forces of the devil were contending against our simply believing God, and with "faithful Abraham counting the thing that is not as though it were."

The devil so weaves a veil of reality about us that we can see nothing but his counterfeit of the real, and the calamity and the symptoms, and the distance at which he puts God, and the reality and the present distress is made so real that we are beset and fall into the sin of unbelief. What then is our refuge, and how can we lay aside the sin of unbelief? Simply looking unto Jesus. "Impossible for God to lie." "Ther hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape that ye may be able to bear it." There

dear child of God, turn in simple trust to us and talk it over with Him.

He, the author, will surely care for the weak and the feeble, and He, the finisher of faith, will finish a work begun in us if we but yield wholly. The hindrance to God is an unyielded will. There is no power in heaven able to work out His plan to save and sanctify and perfect and with all the fulness of Jesus, in one in whom will is not yielded to Him in the minutest particular. There is no power in the realm of adversary, the devil, that can withstand God in the perfecting of his will concerning us, in will that is yielded to God in its inmost depths. Let us then say to Him, I am "willing He made willing," and He will attend to all details of the work. Our only work is to be in position, that of a perfectly yielded will. Then, even so, Lord Jesus.—*Edgar K. Sewell.*

OLD PEOPLE.—I want to say a word to the people. I see you wherever I go. I see you on the street-cars. The conductor gives you an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. You are in the warmest corner of the hearth, turning the paper.

You have one great temptation: it is to think your days of usefulness are over. You are weary in the way, so you feel, and you'd better get out of the world.

That is a great mistake. If the Lord thought old people were useless He would have dealt some way to suddenly get rid of them. What makes a person useful? Not ability or work. A baby cannot earn a penny, cannot do a stroke of work, yet is often the most important factor in the household. Baby's comfort makes father "straighten up;" often comforts the estranged hearts of husband and wife; often brings sobriety and industry into the home life.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you.

First. Old people are a blessing because of their accumulated wisdom. You have made a journey of life. You have the rich experience—more valuable than Klondike. That boy who is bright boy who forms the acquaintance of the aged person.

Second. Old people supply a necessary co-operative force. You make society more stable. You bring reverence to us. The age that is wise is before the hoary head.

Third. Old people link us to heaven. You are windows of the future life. "My old mother shows how to pray," said a merchant recently. You bind us to the throne of God. The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—*Advance.*

TWENTY-THIRD PSALM.

Beneath me: green pastures.

Beside me: still waters.

With me: my Shepherd.

Before me: a table.

Around me: mine enemies.

After me: goodness and mercy.

Beyond me: the house of the Lord.

STUDY Hannah very carefully—she is one of the great women of God. Compare her especially with Mary and Elizabeth, in Luke.—*Word of Christian Work.*

Selected for THE FRIEND. RETROSPECTION.

ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee;" (Deut. 32:1, 2.)
"Cast not away, therefore, your confidence, which hath great recompense of reward;" (Heb. x: 35).

He was better to me than all my hopes,

He was better than all my fears;

He made a road of my broken words,

And a rainbow of my tears.

The billows that guarded my sea-girt path

But carried my Lord on their crest,

When I dwelt on the days of my wilderness march,

I can lean on his love for the rest.

He emptied my hands of my treasured store,

And his covenant love revealed

There was not a wound in my aching heart

But the balm of his breath had healed.

Oh, tender and true was the chastening sore,

In wisdom, that taught and tried,

Till the soul that He sought was trusting in Him,

And nothing on earth beside.

He guided by paths that I could not see,

By ways that I have not known;

The crooked was straight and the rough made plain

As I followed the Lord alone.

I praise Him still for the pleasant palms,

And the water springs by the way;

For the glowing pillar of flame by night,

And the sheltering cloud by day.

There is light for me on the trackless wild,

As the wooders of old I trace,

When the God of the whole earth went before,

To search me a resting place.

Has He changed for me? Nay, He changes not;

He will bring me by some new way,

Through fire and sword and such crafty foe,

As safely as yesterday.

And if to warfare He calls me forth,

He buckles my armor on;

He greets me with smiles, and a word of cheer,

For battles his sword hath won;

He wipes my brow as I droop and faint

He blesses my hand to toil;

Faithful is he, as he was—he my feet

From the trace of each earthly soil.

Never a watch on the dreariest halt

But some promise of love endears;

I read from the past that my future shall be

Far better than all my fears.

Like the golden-rod of the wilderness bread

Laid up with the blossoming rod.

All safe in the ark with the law of the Lord,

Is the covenant care of my God.

THE FLAG WITH NINE STRIPES.—The Chairman of the Boston School Board, —Gallagher, visited a school, and seeing an artistic drawing on the blackboard, asked what it was.

"Why, that is a flag," said the teacher.

"Of what country?"

"The United States flag, of course. It was drawn by one of our brightest boys."

"But," said the visitor, "I see there are only nine stripes on it. Now suppose you ask that bright boy to add four more stripes before you call it the United States flag."

A casual observer might not know the difference between a flag with nine stripes and one with thirteen, or between a flag with thirty stars and one with forty-five, but a flag is not the United States flag, unless it conforms strictly to United States law. It must be precisely according to the regulations that have been issued. And if earthly governments are so strict and stringent in their requisitions and prescriptions, and will allow nothing changed and nothing substituted for that which the army regulations prescribe, what shall we say of Christians who profess to change and alter and regulate the affairs of the church after their own will, mind, way and fashion, without regard or respect to the commands, the precepts, the example of Christ, and of his apostles?—*H. L. Hastings.*

Ministering Friends Who Have Died Abroad.

Not infrequently in the history of our Society the ambassadors of Truth have been required to lay down their lives in foreign lands. The instances on record show that there has been no shrinking from the service, no regrets or misgivings as to being rightly called; the Christian soldier has not been behind the world's warrior in his readiness to lay down his life in the service of his King.

John Woolman is among the early examples of a Friend minister dying, so to speak, in foreign service. He passed away at York in 1772, and the tablet inscribed with his name and date of birth and death can still be seen let into the wall near where his remains were laid in the Friends' burying-ground, Bishop Hill. In his fifty-second year he obtained a minute from the Quarterly Meeting of Burlington, U. S. A., to visit Friends in England, particularly in Yorkshire, and it is not a little remarkable that when he arrived in that county he wrote in his Journal that he could see no further than York, and felt a "stop in the appointment of meetings." When he arrived in York he was taken with the small-pox, and died at the house of Thomas Priestman, after ten days' illness, not, however, without giving beautiful testimony of his "resignation to the Lord's will, whichever way the disorder might turn." (See his Journal and subsequent account of his last days.) The Friends' burial-ground, Bishop Hill, York, has long been closed against interments, but it contains the dust of many whose names are cherished as fathers and mothers in the church. In the supplement to the Journal of John Woolman we learn that the interment followed a large solid meeting in the Friends' meeting-house in York, and it is not difficult when standing within the enclosure, to picture the gathering round the grave of this pure-minded messenger of Truth, whose sentiments, as expressed in his Journal, were fully a century ahead of his time. Indeed many of the thoughts which passed through his mind as rays of light through a crystal are only just beginning to be worked out in practice.

Thirty years before John Woolman, there died on the island of Tortola (one of the West India Islands), John Eastaugh, a Friend who had emigrated from Kelvedon, in Essex, England, to Haddonfield, in New Jersey, in the year 1700. He threw in his lot with Friends in the year 1693, when in his seventeenth year; became a minister in his eighteenth year, and was married to Elizabeth Haddon, whose romantic history is very prettily told in a booklet written in 1881, by Hannah F. Sturge, entitled, "Fragments of Memorials of John and Elizabeth Eastaugh." The courtship of John and Elizabeth is also immortalized by Longfellow in his "Tales of a Wayside Inn," though the descendants of the adopted son of this interesting couple do not credit the statement that Elizabeth made the proposal of marriage. John Eastaugh, we are told in the booklet, "travelled much in the work of the ministry, performing several extensive journeys in Great Britain, Ireland, New England, and some of the West India Islands. To this service his wife cheerfully resigned him. In 1742 he visited the island of Tortola a second time, when, having performed his mission of gospel love, he died of fever after an illness of six days."

Next in point of time comes Daniel Wheeler, whose connection with our Society, after his military service, his gospel labors, his appointment by the then Tsar of Russia as superintendent of an agricultural establishment near St.

Petersburg in 1817, and his foreign travels in the service of the gospel, form almost a romance in the annals of our Society. This dear Friend, in his sixty-ninth year, when his constitution had been undermined by his hard early military service, felt it his duty, in 1840, to pay another visit to his friends in America. He embarked at Portsmouth on the thirtieth of Third Month, took cold when he had been a week on board, landed at New York on the twenty-eighth of Fourth Month, in a very feeble state, and was removed to the house of a Friend, where he was attended with all the care that loving hearts and hands could give him. He continued in a very fluctuating state, sometimes rallying so far as to encourage the hope of his ultimate recovery, then sinking back into a state of prostration, till, on the thirteenth of Sixth Month he was gently released, after declaring on his bed of sickness that he had been "mercifully directed as to an heir's breadth." "Yes, plainly," said he, "as if I had had a scroll of directions in my hand." Among the gems of John Greenleaf Whittier's poems may be reckoned his lines on Daniel Wheeler. He must have seen and heard him to be able to bring him so vividly before us as in the following stanza:—

"O dearly loved!
And worthy of our love! no more
Thy aged form shall rise before
The hushe! and waiting worshipper,
In meek obedience uttering giving
To words of truth so fresh and living,
That even to the latest season
They bore unquestioned evidence
Of an anointed messenger!"

In point of nearness to our own times, William Forster, father of the late W. E. Forster, comes closest to us. Not a few Friends now living may remember his noble enthusiasm in the cause of negro freedom, which led him in 1853 to undertake, after a similar service to the crowned heads of the Continent of Europe, when close on his seventieth year, to cross the sea and interview the President and State Governors throughout the North American States, that he might "rouse the moral indignation of those in authority against the foulest blot upon their common profession of Christianity." In that interesting gallery of Quaker worthies, "Friends of Half a Century," edited by William Robinson, we learn that William Forster, while on this mission in the cause of negro emancipation, was often engaged, powerfully and impressively, as a minister in the Friends' meetings which came in his way. "It was thus," he writes, "that the meeting at Friendsville, in Tennessee, was made a very memorable opportunity on the second of First Month, 1854. On the fourth he became indisposed, and before many days of hope and fear had passed, it became evident to him and his companions that the end was drawing near. His patience, resignation, and tranquillity were very striking, and early on the morning of the twenty-four he quietly expired. His remains were laid to rest in the quiet sunny grave-yard by the little meeting-house at Friendsville, and there are an epitaph on the simple stone that marks the spot it might well be,—

"Servant of God, well done!
Rest from thy loved employer!
The battle fought, the victory won!
Enter thy Master's joy!"

Somewhere in the "Life of Wm. E. Forster," by T. Wemyss Reid, he tells of the visit paid by the son to his father's grave in Tennessee, and of the loving remembrance of him that still lingered around the scene of his last days after

a lapse of nearly forty years.—*J. L. in London Friend.*

Fritchley and its Friends.

During a recent visit to Derbyshire the writer went twice to Fritchley, to see the place and the Friends there; and perhaps the impressions he derived may interest some readers.

Fritchley is truly described, in a Derbyshire guide-book, as a "hamlet." It is indeed a pretty and very quiet little village, about a mile from Ambergate Station of the Midland Railway. It consists of a few scattered houses with picturesque gardens, on the side of a hill sloping down to a brook which flows through a pond by a disused bobbin-mill, and runs on to join the Amber stream, which, in its turn, flows into the Derwent at Ambergate. The valley rises above Fritchley until it reaches Crich village, with its houses and steeped church [building] on a prominent ridge; and still higher is the precipitous side of Crich Hill, surmounted by its tower or "stand," a prominent object for scores of miles around, and commanding a view of a large portion of Derbyshire. It is just a thousand feet above the sea. Lovely are the landscapes and scenes, rich the foliage and flowers, in this peculiarly charming region. This is especially the case in the adjacent valleys of Cromford, Alderwasley, Via Gellia, and Matlock.

Nor are historic and antiquarian associations of interest lacking. Within a few miles are several of the old castles and mansions, or their ruins, in which Mary Queen of Scots was imprisoned during the last years of her chequered life. One of these, Wingfield Manor, is only about two miles from Fritchley, and its ruins are seen from a little above the village. Between Fritchley and Crich also are remains of hut-dwellings of the ancient Britons, who appear to have lingered on, in this remote inland recess amongst the hills, centuries later than in many other parts of England.

The principal building in Fritchley is the very neat new meeting-house of the local body of Friends, erected in 1897, and capable of holding about one hundred persons. There is, however, space for enlargement when needed. The ground was kindly presented by William McCheane, of Matlock; whilst Thomas Davidson, formerly of Aberdeen, but now of Fritchley, devoted a large amount of time, trouble, and ingenuity to the oversight of the erection until its completion. It is a great credit to these two Friends in particular.

The little body, usually styled "the Fritchley Friends," claim to be more faithful representatives of the original Society of Friends than they consider the London Yearly Meeting to be. For they regard the latter and larger body as having seriously "departed" from both the principles and practices of the early Friends. . . . However, notwithstanding the differences on various points, minor or otherwise, there is so much of good that is common to the little Fritchley group and their "big brother," that it is to be hoped that more and more of mutually appreciative harmony may subsist between them. For in proportion as any bodies of Friends, or indeed any denominations of Christians, are led to direct their interest to what is *good* in their brethren of other sections, or to the points of agreement rather than of dissent, in such measure will love be promoted and reunion facilitated.

On one of the writer's visits to Fritchley it was Monthly Meeting, on one of the first fine days of the early summer. Several men and

women, dressed in the old distinctive costume of the Society, came over from Belper and Matlock. Then, on reaching Fritchley, were seen groups of young and old, nearly all similar recognizable; and the scene brought back pleasant memories and associations of worthy Friends of the older generation who have passed away. As the meeting gathered, a profound and solemn silence reigned, and it was perceptible that the spirit of true worship was present. The upper seats fronting the meeting were fairly filled with those occupying positions as ministers, elders, or overseers. Two Friends from one of the "smaller bodies" in America were present; also James Briggs, of Wakefield, an aged veteran whose ministerial services amongst his brethren and sisters of the Fritchley flock are highly and deservedly appreciated. He often visits the gatherings at Fritchley, Belper, and elsewhere although now well advanced in years; his venerable appearance was in good keeping with that of some others present.

The silence of the meeting was first broken by one of the American Friends, who spoke our Saviour's reading from the Prophet, in the synagogue at Nazareth, when "the eyes of" who were present were fastened upon Him and the application was made by her that similarly our spiritual eyes should be directed to Christ rather than to intellectual or book-learning.

Then James Briggs spoke briefly on "Zacharias, come down," instructively inculcating the grace of humility. After this, the old American Friend, rising with the words, "Al Master, for it was borrowed!" made spirit application of the borrowing and loss of the mentioned in 2 Kings iv. On this and other subjects he enlarged for about an hour. Finally after a few words of vocal prayer, the meeting concluded.

It was followed by the "meeting for business or Church affairs. The writer (being a member of London Yearly Meeting, and therefore regarded by the Fritchley Friends as an outside and non-member) at once withdrew. Near two hours further elapsed before the second meeting concluded. Certificates had to be read and various other matters attended to, all with the gravity and deep deliberation (it was reported) which somewhat specially characterizes "Fritchley" procedure.

These Friends do not recognize the modern and revised "Book of Discipline and Advice" authorized by London Yearly Meeting. They adhere to the old editions—that of 1780 is the second edition of 1802.

On the conclusion of the Monthly Meeting the Friends resident at Fritchley, such as Thor Davidson and Lydia Sargent, with their us hospitality, kindly invited the strangers from other parts to dinner. These gatherings (further reminding one pleasantly of "old times") are occasions of very agreeable and friendly intercourse. Some of the very grave-looking tenders of the previous gatherings now become genial and expansive, and a vein of humor became manifest in some directions which it might not have been expected.

Lydia Sargent is a daughter of John G. Sargent, who may be regarded as the chief "founder" of the "Fritchley Body." She resides in father's former house—a pretty dwelling, in garden abounding in old-fashioned English flowers, roses, tulips, lilies of the valley, and others; whilst in front of the house rises an unusually tall araucaria tree, or "monkey's puzzle;" two very fine weigelas also grow near

Derbyshire such shrubs as the weigelia, the white hawthorn, pink hawthorn, and the laburnum are especially fine and bright. At the lower end of the Sargent's garden is the old meeting-house, a long and low room, on the roof of which a thick mass of ivy grows. It has now been converted by the new and much more convenient meeting-house.

George Smith, of Belper, occasionally gives one of the young Friends lessons in botany. His presence in the meeting is very acceptable; also is that of Edward Watkins, formerly of Birmingham, but now of Manchester. The new hall erected at Fritchley a very commodious building, used partly as a school for the children of Friends and partly as a dwelling, it resides Henry Wake, a Friend well known as an able antiquarian and bibliophile, whose services in the latter capacity have, it is understood, been useful both to the British Museum and the Bodleian Library. There are only about 100 non-Friend children, at present, in the school; many more could easily be accommodated if necessary. Edward Watkins has rendered such valuable help to the Fritchley meeting, that the school-house is named "The Chestnuts," from two very fine spreading trees just outside. There are only one or two shops in Fritchley. The chief of these is that of Thomas Davidson, who is also the local postmaster.

The late Matilda Rickman, who resided for many years at Fritchley, left a sum of money to be about two thousand pounds) for the use of "Fritchley Friends" for educational, religious, and general purposes. This fund is very well administered, and has been and is of great help to the little body. In business matters the Fritchley Friends have shown considerable aptitude; and they convey the impression of being a thrifty and prudent people. They also appear to have won the respect and esteem of their neighbors, whether at Fritchley, Belper, or at Mallock. Indeed, it is a special aim with them to endeavor to "live religion." One of them think that this is their best mode of service to those around them in the outside world, and they have reason to believe that they thus have been able to draw into their body "seekers." Three respectable families were mentioned as having been lately attracted to their body.

It is pleasant to observe that the relations between the Fritchley Friends and the Friends of the district belonging to the larger body, London Yearly Meeting, are gradually becoming more cordial. And it is to be hoped that it may be increasingly so.

The writer was very glad to see the Fritchley Friends as they are; for, in common with a great proportion of the "larger body," he had long accustomed to associate them, as a class, with some persons of extreme views and practices, who, having spent some time at Fritchley, were supposed to represent the Friends there, or more so; whereas the Friends at Fritchley formed the writer that the individuals in question had never been in harmony with themselves, but that, on the contrary, they had given much trouble at Fritchley as elsewhere, or more so. It seems needful to state this, because it is evident that as some of the individuals in question have moved about over the kingdom and in various ways have made themselves conspicuous, whilst the real "Fritchley Friends" have remained quietly and modestly in the obscurity of their villages, some very erroneous impressions and misconceptions have become extensively diffused.

The "Fritchley Friends" are indeed, as a body, somewhat peculiar in their dress and outward appearance; but otherwise they are a shrewd, business-like, upright body of men and women, and not at all to be confounded with a few eccentric individuals who may have "hailed" from Fritchley—but left it, as not having found it congenial to their own extreme ways.

In Derbyshire, as in some other rural and remote districts, Quakerism has produced, at times, some such strange types of character as that described by the late William Howitt under the name of "Johnny Darbyshire." Such quaint characters have now become extinct even in rural Derbyshire. But then Quakerism itself has also in large degree become extinct in those regions and in similar districts in other parts of the land.

For there are few meetings of Friends, of either body, left in Derbyshire. Quakerism there, as in so many other places, has lost, or neglected, its vitality. At Mallock there is a very neat little meeting-house belonging to the larger body. About half a dozen met in it. Meanwhile a Friend in the village (of the "Fritchley body") was holding a "meeting" in his own house, with his own family—another half-dozen. So here were a dozen individuals presenting, to outsiders, the appearance of two congregations of "Friends"—unable to unite, even in worship.

Then, again, at Bakewell. There the Friends' meeting-house is in the hands of the "Salvation Army," the Friends themselves being dead or gone away. At Buxton there are Friends, but no meeting-house. At Monyash is a meeting-house, which is believed to be closed. At Derby is a meeting attended by a few Friends. In the next county, Cheshire, the interesting old meeting-house at Chester, where William Penn once preached before King James II., is now let to some evangelists not of the Society. Quakerism has perished at Chester, as so widely elsewhere.

It is humiliating to witness other churches—Anglican, Roman, Presbyterian, Methodist, Baptist, and others—all increasing their chapels, missions, and adherents, and building new edifices in all directions; and the Friends failing even to keep alive, as a church in the same localities. —William Tallock in, *Friends' Q. Examiner*.

THOUGHTS ON PRAYER.—To conceive of prayer in the simple light of filial speech with the Father of the spirits of all flesh, in which his child seeks "to realize and vitalize his relations with the Supreme and Eternal Spirit," is to embrace a conscious connection with God's purposes, which are evolving by Divine process the answer to prayer—a devout communion with an Almighty and All-loving Helper, a tender yet righteous and holy Father. The will is thus brought into line with the Divine will, and the sense of co-operative dependence and trust on whatever means the Divine Father may be pleased to use to carry forward his beneficent designs for ourselves and others.

It is perhaps less difficult to understand the value of this communion with God as far as it effects our personal growth in that which makes for our highest good, than it is when our converse goes out on behalf of those who are living in ignorance, darkness, or sin. We naturally pray that these may experience such change as shall bring them the good we ourselves are conscious of receiving. We ask God to bring about this result, and so we pray for the "conversion of the heathen at home and abroad." Is this

right? Certainly it is. But it is an imperfect conception of facts if we think we care more about it than God does, or that we are to urge Him with prolonged importunity to work out this result. He is always working, even though we may not understand his way; and, so far as we are concerned with the work, prayer will become the avenue by which we discover that our first duty is that of obedient worship, seeking to learn how we can best co-operate with the mind of God for the uplifting of the race. In short, prayer is translated into active co-working with God; it is God in action through us—the supplication of a righteous man availing much in its workings.—*The British Friend*, *Eleventh Month*, 1898.

MASSACHUSETTS.—The State of Massachusetts seems to have been forgotten in the distribution of rich soil and agreeable climate; of navigable rivers and lakes; of iron and copper, silver and gold, cotton, wool and other raw material; of coal, oil, wood and other fuels; wheat and corn, cattle, rice, sugar, fruit and other foods. As compared with the Southern, Middle, Western and Pacific States, she is handicapped in the race for prosperity. Think of the vast distances she brings all raw material, fuel and food, and ask why she was not doomed industrially and commercially long ago, as she would have been had she trusted to nature, luck or legislation. With every disadvantage Massachusetts gives her laborers the highest wages, the steadiest employment, the shortest hours, the best sanitary conditions in shop and factory; the best educational, social and political conditions, of equal populations in the same area on the face of the globe. Children are kept out of shops to a later age, and women are protected from over-work by the best laws.—A. E. Winship.

This condition of Massachusetts is attributed by the writer of the above to her educational system, higher salaries for teachers, keeping school-affairs away from politics, expert supervision for city children, free transportation of country children to central graded schools. But for both the alleged cause and effects we apprehend there is a spiritual basis still holding on in ideals of life inculcated by her early founders.

HOUSEKEEPING AND HOME MAKING.—There is a difference between house-keeping and home-making. One is a business, the other is an art. Many women make great successes in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet a demand; but it is not a home. A home exists for the comfort, happiness, and health of the family. There is no department of house-keeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late, or the convenience of a member demands a change in the hour. A few minutes, yea, even a number of minutes, spent in kindly converse in the morning, the call of a friend, or the sudden desire for an hour's outing never seems to the home-maker a violation of the moral code. Dust does not cause a nightmare, nor disorder a display of temper which love and charity agree to call nervousness. Not things but souls are the objects of the home-maker's care. She values peace more than system, happiness more than regularity, contentment more than work accomplished. Yet with it all her house, when she touches perfection, is the essence of regularity, order and quiet. It is this that makes home-

making an art; and she alone is a home-maker who has a true sense of proportion." *The Outlook.*

"VOLUNTARY obedience alone can be acceptable to God."

Items Concerning the Society.

Philadelphia Monthly Meeting has given its approval to Joseph S. Elkinton to meet the 2,800 Dukhobors on their arrival at Halifax near the middle of the First Month, and to hold a few meetings with them.

The following figures are given in the *American Friend*, as showing the membership of the various Monthly Meetings of Friends, larger bodies: Philadelphia, 4,200; New York, 3,897; New England, 4,499; California, 1,506; Oregon, 1,489; Canada, 1,076; North Carolina, 5,244; Wilmington, 5,860; Ohio, 5,229; Iowa, 11,274; Western, 16,100; Indiana, 2,007; Kansas, 11,301; Baltimore, 1,226. Total for America, 93,659—an increase of 1,801 in the past year. London, 16,784; Dublin, 2,592; continental, 237; Australasia, 495. Whole number, in all countries, 113,877. Total increase, 1,464. Total number of members, 1,272.

SUMMARY OF EVENTS.

UNITED STATES.—United States Senator Justin S. Morrill, of Vermont, died at his home in Washington on Twelfth Month 25th, 1898, aged eighty-eight years. The oldest member of the Senate, both in years and in service, he was a statesman of high order, and bore a reputation for honesty and integrity. Such men are greatly missed, and their memory is honored.

Two monster petitions were presented to President McKinley on the 29th ult., representing 145 national and denominational churches on six continents. One asks for the reduction of heavy armaments maintained by Christian nations, and the other is a request for permanent arbitration between Great Britain and the United States.

Statistics of the Treasury Department show that during the past year the importations of raw silk, India rubber, hides and furs, articles used by manufacturers, increased fifty per cent, while the importation of raw cotton goods decreased, indicating that there has been greater industrial activity in this country.

Spanish sovereignty in Cuba ceased at noon on New Year's day, and the command was formally transferred by Captain General Castellanos to the American Evacuation Commission, and by it to Major General Brooke, the Military Governor. The United States flag was raised on the palace and forts of Havana in place of that of Spain.

A Washington despatch says that the Cubans were excluded from participation in the evacuation day ceremonies at Havana because General Gomez demanded that the surrender be made jointly to him and to General Brooke, and because Cuban leaders had planned to sack the city to avenge themselves on the Spaniards.

The War Department has issued an order creating four new military departments in Cuba, namely, Pinar del Rio, Matanzas, Santa Clara, and Puerto Principe.

The temporary Cabinet in the Philippines which will exercise power pending the elections is very anti-American. It is willing to grant liberal commercial treaties, with a monopoly of the mines and railways, and to repay the expense of the American occupation of Manila.

It is stated that Admiral Dewey considers it necessary that a first-class state-man be sent to Manila to thoroughly investigate the situation and ascertain the aspirations of the Filipino republicans.

A despatch from General Otis was received at the War Department Twelfth Month 25th, stating that the insurgents were in possession of Iloilo, the American forces having arrived too late on the scene. It is presumed that General Otis will demand the surrender of Iloilo into his hands, and this demand may at once raise the issue between the insurgents and our Government, the possession of which is at stake.

The preliminary report of the Nicaragua Canal Commission has been furnished to a number of Senators, and is said to show the entire feasibility of the project. Two members of the Commission estimate the cost of construction at less than \$125,000,000.

Justice Spring, of Buffalo, has denied the motion to vacate the injunction granted by Justice Childs, restraining a member of the Typographical Union No. 9 from circulating a newspaper of that city or its advertisers. Justice Spring holds that the action of the union men was unwarranted and inimical to the interests of bread-winners.

Local-option contests in Georgia during the past year uniformly showed increased majorities for the license. The year 1898 shows a net gain of ten counties in the no-license column.

The present population of New Mexico is estimated at 283,000, including about 26,000 Indians.

Deaths in this city last week were reported to number 725, which is 15 more than the previous week and 364 more than the corresponding week of last year. Of the foregoing 343 were males and 382 females; 137 died of pneumonia; 68 of influenza; 62 of consumption; 56 of heart disease; 47 of old age; 30 of diphtheria; 24 of apoplexy; 21 of typhoid fever; 21 of inflammation of the stomach and bowels; 18 of cholera; 17 of cancer; 17 of bronchitis; 15 of marasmus; 15 of inflammation of the brain; 14 of Bright's disease; 12 of inanition; 12 of nephritis; 11 of paralysis; 11 of uremia, and 10 from casualties.

Markets.—U. S. 8's, 98½ a 100; 4's, reg, 111½ a 112; coupon, 113 a 114; new 8's, 122 a 123; 10's, 124 1/2 a 125; 10's, 107½ a 108; currency 6's, 102½ a 103.

COTTON sold in a small way to spinners, on a basis of 6½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, quoted at \$13.75 a \$14.50, and spring, in sacks, \$13.50 a \$14 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extras, \$2.50 a \$2.75; Western brand roller, clear, \$3.15 a \$3.20; do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.20 a \$3.35; do, straight, \$3.45 a \$3.60; do, patent, \$3.65 a \$3.90; spring, clear, \$2.90 a \$3.10; do, straight, \$3.40 a \$3.60; do, patent, \$3.75 a \$3.90; do, favorite brands, \$4.00 a \$4.25; city mills, extra, \$2.50 a \$2.75; do, clear, \$2.25 a \$2.40; do, straight, \$2.50 a \$2.75; do, patent, \$2.85 a \$3.00. EXPORT FLOUR, \$3.10 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR, \$2.00 a \$2.10 per 100 pounds for new, so to quality.

GRAIN.—No. 2 red wheat, 75½ a 75¾c.

No. 2 mixed corn, 43½ a 43¾c.

No. 2 white oats, clipped, 35c a 35½c.

LIVE POULTRY.—Hens, roosters, 6c.

spring chickens, 8c to 12c; 7c; turkeys, 8 to 9c; geese, 7 a 8½c; ducks, 7½ a 8½c.

FOREIGN.—Twelfth Month 25th, saw the inauguration of the imperial penny postage. About 36,700 letters benefited by it during the first three days. The money was destined for Canada, where 5,000 letters paid the old rates, through the sender's ignorance.

The White Star Line's steamer *Majestic*, which sailed from Liverpool for New York on Twelfth Month 26th, took the first Canadian batch under the new arrangement, her mail consisting of 430 sacks, which is above the usual quantity at this season of the year.

The British steamer *Glenavon*, which sailed from Hong Kong for London on the 29th ult., was wrecked on a rock. The *Glenavon* had a crew of fifty-four men all told. Four passengers, the captain and thirty-three of the crew were saved. Two steamers have been sent to search for the others.

A despatch from Naples, dated Twelfth Month 31st, says: "An eruption of Mount Vesuvius has occurred from the crater formed in 1875. Two streams of lava, each twenty metres broad, have already reached the slopes of Monte Somma, which flanks Mount Vesuvius on the north."

Prince George of Greece is ruling the island of Crete with an iron hand. His policy and Christian rules are so distasteful to the Moslems that they are leaving in droves, and there is a prospect that the island will soon be populated solely by Christians, and that they will enjoy prosperity hitherto unknown to them.

The Madrid authorities have received a despatch from General Rios, stating that he had formally surrendered Iloilo on Twelfth Month 23rd.

The insurgents in Iloilo have established a municipal government, and have placed guards over foreign property. The shooting of five insurgents had the effect of making the feeling among the Moslems.

General Otis, on his way to the island, and he is expected to require the insurgents to surrender to United States authority.

A despatch from Manila states that the Tagal insurgents have been in possession of Calbayon since Twelfth Month 11th. Calbayon has been suspended and all the Spaniards have sought refuge in the American camp named Scott. All efforts made to induce the Visayans to join in the revolution have been fruitless.

The Spanish forces have evacuated all stations in

the southern islands in the Philippines, except Zamboanga. Mindanao, by orders as they say from Madrid, one hundred houses at Hankow, China, fell into the river on top of many boats there, on Twelfth Month 8th. The loss of life is estimated at 1,000.

Advices from Johannesburg say there is much discontent there owing to recent and proposed Government measures, which the Uitlanders regard as being a fresh series of impositions. In addition, racial animosity is intensifying at the venal treatment of British Indians and Cape "Boys."

The gold shipments from Australia for the year 1898 have amounted to £12,820,000. The shipments America increased by £2,000,000.

The Canadian Government has reduced the domestic postal rate on letters from three to two cents per one.

Matias Romero, Mexican Ambassador, died at Washington on the 31st ultimo, aged sixty-two years. He was an efficient and able diplomat, and was for a long time Dean of the Corps in Washington. He was one of his country's most eminent statesmen and writers.

NOTICES.

A POSTAL CARD has been received from Dohli Ireland (27 Dean St.), without any signature. We therefore please forward his name.

WANTED.—Separate homes in same neighborhood (among Friends, in Pennsylvania or New Jersey, for two girls, aged nine years. Address—J. E. B. Office of THE FRIEND.

POSITION wanted to teach little children by the hour at their homes, or to coach students, by experienced young woman Friend. Address "M," 151 18th St.

A WOMAN Friend desires board in Philadelphia for three months; in private family, or where if boarders are taken. Address J. E. B. Office of THE FRIEND.

WESTOWN BOARDING SCHOOL.—The General Committee will meet in Philadelphia, First Month 6th 1899, at 10.30 A. M. The Committee on Instruction meet the same day, at 9 A. M. WM. EVANS, Clerk.

JAMES HOBSON has been appointed agent for THE FRIEND in place of Henry Bell, released at his request. Address, Mullaghatcartin, Lisburn, Ireland.

LEVI BOWLES has been appointed agent to succeed Milton Carter, deceased. Address, Eldon, Cherokee County, Kansas.

PUBLIC MEETINGS—LANSWORE, PA.—Meetings for worship are appointed by authority of Ches Monthly Meeting, Pa., to be held in the meeting hall at Lansdowne on Fifth-day evenings, the fifth and nineteenth days of the present month, commencing eighth of October.

WESTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters regarding instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Applications on account of board and tuition communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.40 A. M. and 2.53 and 4.32 P. M. Other trains are met on request. Stage fare fifteen cents; and from P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85. EDWARD G. SMEDLEY, Sup't.

DIED, at her residence in Medford, N. J., Eighth 1st, 1898, RACHEL L. ATKINSON, in the eighty-eighth year of her age; a beloved member and overseer of U. P. Evesham Preparative and Monthly Meeting. By the retiring disposition, the solemn spoke of her religious exercises, yet her friends felt a comforting assurance that through the redeeming love and mercy her Lord and Saviour, whom she desired to serve, has received the welcome message of "Well done, thou hast entered into the joy of thy Lord."

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

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Meeting-Houses as Debtors to the Public.

As the Sabbath was said to be "made for man and not man for the Sabbath," so our meeting-houses, should any more be located, ought to be located for man. In other words, regard should be had to the greatest good of the greatest number, not only of members but of those for whom we would make it easy to gather with us. For patronage of their secular business or trade, the children of this world seem sorer in their generation than the professed children of light often seem in their choice of sites for houses of public worship.

Sometimes the selection of a meeting-house is governed by cheapness of land—not as David was governed when he said, "I will not offer unto the Lord a sacrifice which cost me nothing;" nor yet as a business man would be governed in selecting a place for public resort to sell his goods. Sometimes lots have been secured at a nominal price, in order to enhance the value of other lots in the neighborhood—a mercenary situation. Sometimes meeting-houses are erected considerably out of town or village, to meet part-way the comers from another town, thus compelling the use of carriages from both towns instead of from one. It would seem that instead of catering to the vehicled attendance, regard should be had principally to the more numerous pedestrians. When once a horse is harnessed and the travellers are on their way, it is comparatively easy to be carried a mile farther to join a meeting in the central part of town, rather than ask the town's people also to harness and come a mile out of town. The fault will be that the town-people whom we would wish our mode of worship to reach, will take the easier step from the side-walk into the doorway of some church edifice that is planted right where the people are. Many of our younger members will prefer to follow these in their skirts. In the location of a library building in a village it has been urged that a difference

of half-a-dozen steps from a side-walk will often determine whether a young man turns in for an evening at a reading-room, or at a pool room or saloon. Why thus practically put for any class a probable embargo on meeting-attendance?

We must take our fellow-beings as they are, and not as they ought to be, if we are to help get them where they ought to be. If the meeting-house compel them to go a mile, we say they ought to be interested enough to go twain. So they ought. But that is not the way we invite them to our stores. So they will, when once they have found the true feeding. We know one man who regularly drives with some of his family twelve miles each way, passing meeting-houses that contain "praising-machines" to reach a consistent Friends' meeting. Instances are quoted of women on horseback, or men a-foot, proceeding similar distances to enjoy spiritual worship with Friends. For such as these it matters little in what out-of-the-way places meeting-houses are put. But the Author of meeting-houses has not come to call the righteous, but sinners to learn to worship. He came right where they were, and where the common people heard Him gladly. We are debtors to the barbarians as well as to the Greeks, to the unwise as well as to the wise; and should plant our testimony-stands accordingly.

It is to be feared that the effect of some of these rather sequestered meeting-houses is to advertise that the Friends' religion is not a religion for our common humanity, and that the saving light of which we profess to be children is not a "universal saving Light," and that our worship is exclusive of the general public. That is not our feeling. But the attitude of several of our houses for worship towards the public has seemed to speak that language. We have been pleased to see of late, at the gateways of our city meetings, permanent notices posted that our meetings for worship are public. In some other places we would be willing to see the meeting transferred from the outlying country to the town, where people might easily step in and make "a new discovery in worship." It is a heavy tariff on our worship—or on commanding our public opportunities for it—to turn our backs on our townsmen, and travel the roads unduly for the sake of the meeting-house. Neither the mountain nor Jerusalem is the essential of worship; but if by meeting where people reside a worship in spirit and in truth is to be brought nigh to a greater number, let "the mountain come to the man."

Sometimes, however, a city meeting-house is found to stand in an ideal situation for the

public assemblage of worshippers. By reason of the same advantages mammon covets the premises for purposes of commerce or gain. Large and tempting offers of money may be held up to induce the members to hand over their vantage ground for public worship to commercial business, while the modest meeting-house seems to plead, "Wist ye not that I must be about the Father's business?" May no competition be suffered between the best facilities for the Lord's work and any mercenary temptations. As for instance the plea that this most costly anointing of the Head of the church "might have been sold for so much and given to the poor," or that a more retired spot would be as effective for our public testimony in worship. So long as a certain location is as much better for the Lord's service as it is for a business plant, may the Head of the church have the preference above the millionaires. May spirituals never be subordinated to temporals by the same Society that withdraws from the choicest business hours of the mid-week for public worship, and for public testimony that spiritual life transcends temporal considerations, and heaven's proper position is above the earth.

Our meeting-houses, also, even if abandoned,—we might say, *especially* if abandoned—owe much to the public in the appearance which they present. That appearance should be at least *reputable*. It should not be suffered to lie in the public eye as the advertisement of a lost cause. The cause is not lost, however much the members in a neighborhood are lost from it. The cause of Quakerism has for more than eighteen centuries been the life of all the churches that had life. It is increasingly in the churches generally a gaining cause, however widely it may seem waning in many bearing the name. Our buildings and their premises should stand as reputable monuments of our principles,—as reminders that there are such principles, though of them the world, or the nominal membership, may not be worthy. If it is deemed important that a living Friend should walk before the people as a public reminder by his outward appearance of the principles of Truth as we testify for them, it is even more emphatically important that our representative houses should show forth no discredit to the same cause.

It is important, also, that ministers feeling concerned for a neighborhood, should, so far as it is practicable, make use of the Friends' meeting-houses in that neighborhood, and not depend unduly on the courtesy of other denominations for the loan or hire of their places of worship. It seems to these sometimes a discourtesy if we

preach our own principles in their houses. And yet it is too often necessary, in order to get at the people at all, to use houses of theirs which are more publicly located than our own.

FOR "THE FRIEND"

Buildings for Divine Worship.

The editor of the *Christian Neighbor*, Sidi H. Browne, of Columbia, S. C., addressing the South Carolina Conference Historical Society (Methodist) upon some charges he had witnessed within the last fifty years, said, concerning their places of religious worship:

"There are probably more church buildings now than formerly; certainly far superior ones, some of them may be a little too superior. Those log houses, often with backless slab seats, were called meeting-houses. As they successively gave way to improved buildings the people began more than before to call them churches. Possibly it might grate on the ears of the worshippers at a model modern church to call their house of worship a 'meeting-house.'"

The foregoing reflection of the venerable Methodist minister seemed quite in keeping with the view expressed in a private letter received by me not many days ago from one connected with Friends, and desirous that their testimony bearing for simplicity and spirituality shall not be lost or refined away. The subject of architecture is one that has claimed a good deal of his attention for many years. Regretting the "steep-house and paid pastor digression," he says: "I do not object to steepled towers, but think they would be more in place as annexes and look-out points to the local buildings of a fire department, or, in the shape of simple towers or domed towers as close parts of school buildings, to hold bells and clocks in one instance, and astronomical apparatus in the other."

He sees pretty strong evidences of evolution from the religious Society of Friends to the "Friends' Church." "How rapidly changes are taking place in the Society of Friends. Bishops and the Prayer Book will come next—why not? The step is an easy one. If a paid ministry is necessary for the society's maintenance, bishops are desirable for realizing an increase of membership—calling up the workers, holding them well in hand, and facilitating their distribution."

Inasmuch as the preparation of a "Hymnal" has been already ordered, it does indeed seem as though we need not look very far ahead to discern the approach of an authorized "Prayer Book." Superintendents for the oversight of religious work, have, as we know, been installed in several of the Yearly Meetings. Some of these, it appears, have assumed to too great an extent the office and power of a "bishop," so that it would seem the experiment has not been attended with a large measure of success. Perhaps if there be a care to "strengthen the things that remain," there may be a flocking back to the old standard on the part of our own people, and a coming in of the ritual-and-ceremony-weary of many denominations.

J. W. L.

The poor may be as covetous as the rich. Inordinate greed and love of money depends not upon the amount possessed. The little of one man may be as much his idol as is the abundance of another. It is the state of the heart that determines the nature and extent of the sin, not the fact of plenty or of scarcity.

Duty clearly apprehended must be followed.

The Grumble Box.

"Here, Nell, put in your half-penny; that was a big one!"

"I only said the potatoes are stone cold, and it's true—they are. Is that a grumble, mother?"

"I rather think it is, Helen," answered Mrs. Porter. "Someone had better read our contract again. We haven't heard it for nearly two days. Read it, Harry." Harry took a box from the middle of the table, and read aloud:

"Each and every member of this family agrees to pay a half-penny into this box for each and every grumble or complaint he or she shall make about any article of food on this table. Edward Porter, Mary Porter, Harry Porter, Helen Porter, Elizabeth Porter."

"If that isn't the strangest agreement I ever heard!" exclaimed Aunt Margaret, who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh, we've had it for a month or more now, and the box is nearly full," said Helen. "For the first day or two half-pennies just poured in, but now father can eat salt butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak ever made her complain. I suppose Harry and Bess and I are to fill the box."

"But," said Aunt Margaret, "you haven't told me why you began to have a grumble box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here to lunch when everything was wrong on the table? The soup was either too hot or too cold; the beef was overdone; the vegetables either too salt or not salt enough; the bread was dry or the toast burnt. If there was pie, everyone longed for custard or cream." Aunt Margaret smiled.

"I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter; "but don't you remember, too, the little blessing father so often asked before meals: 'O, Lord, for the food that Thou has given us, give us grateful hearts? We would bow our heads and listen, and then grumble over every mouthful.'"

"You didn't mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one Sunday morning we all went to church and heard an unusually good sermon. Then we came home and sat down to a very good dinner; but it was worse than ever before we left the table, father stopped us and said: 'I've been thinking, child, it would be just as well not to ask a blessing on the food any longer. We have such poor things to eat we cannot feel grateful.'"

"That took the breath out of us!" said Harry.

"Yes, but it opened our eyes," said Helen.

"We couldn't believe that we found so much fault with everything."

"It was father who thought of the box," said Harry.

"He said it would help us to keep a good resolution if we had to pay for breaking it."

"I've got some pennies in it too," said little Bess, "because I cried for more sugar for my pudding."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry. "Chinese, Siamese, Japanese, Indian, or American; it will go from heathen to heathen."

Aunt Margaret rose to take her departure.

"Must you go, Margaret?" asked Mrs. Porter. "I am so glad you came in for lunch. am only sorry we did not have a better meal offer you."

"A half penny, mother! a half penny for you!" exclaimed the children. "That's a genuine out-and-out grumble."

And Mrs. Porter laughingly slipped a coin into the grumble box.—*Ed.*

The Dukhoborts in Cyprus.

The following is the latest news from the Dukhoborts, summarized from Wilson Sturge's letter of the fifth of Twelfth Month, 1898:

The change of weather has led to a further improvement in the health and spirits of the immigrants, after the severe trial they had passed through, and the loss by death a total seventy-five of their number since landing. The doctors state distinctly that in most of the cases of illness the seeds of the complaint were so before the Dukhoborts came to Cyprus. Effort or cost has been spared to cope with the illness, as will be apparent from the erection of the hospital at Athalassa, at the recommendation of the doctors, and from the fact that an outlay for drugs in a single month was five pounds.

At the present moment there are very few cases of illness (about twenty at Athalassa) but a great many who have not recovered thoroughly. The little rain there has been fetched up the corn that was sown, and the Dukhoborts now realize that with all the advantages of the climate (which are great) it is easier to grow enough food to live on than they now are to grow in the parts of the Caucasus they left. The olive harvest is a help. About half of those picked have been pressed, and the Dukhoborts use the oil in cooking. Green peas are still brought to table; and supplies of garden seed are sent from England for further cultivation. Wilson Sturge reports radishes in the garden; and he has been getting cleared up, a new idea in Cyprus. Lentils are now in use. Some of the immigrants, realizing the object of this strongly nitrogenous food, wished to exchange the lentils for potatoes as they are given out as an extra, it could not, of course, be done.

The District Commissioner has just paid a visit to Pergamo, and was gratified with what he saw. Two of the wells there have been cleaned out, but the Turks will not go down, third because there is an evil spirit in it, and Russian immigrants avoid the place by night.

The men have now begun to work with bell, and are asking for another ox at Athalassa. The women have throughout the whole of the heavy trials since the landing shown greatest courage and determination in combat the difficulties by which the position has been unavoidably beset.

It is said that the following expedient to cure a horse from kicking. Put the animal in a narrow stall that has both sides thickly padded. Suspend a sack filled with hay or straw so that it will strike his heels, and let the horse kick sight it out. Be sure to have things ranged so that the horse cannot hurt himself. The sack will be victorious every time, and the end the horse will absolutely refuse to kick the sack or any thing else.

For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.—*John iii: 17.*

News of the Doukhobors.

BY V. TCHERTKOFF.

The past month has been a busy and eventful one. As stated in the last number of the *News*, the Doukhobor families, accompanied by Aylmer Maude, started for Canada on September 1st. In the same boat with them went also D. Hilko, who lived among the Doukhobors for several years, and whose knowledge of their traits and customs, as well as his command of European languages, has enabled him to greatly assist matters in Canada. The object of the journey to Canada was twofold: (1) to select suitable land for the permanent settlement of the Doukhobors and (2) to endeavor to enlist sympathy and support of the Government and negotiate with the railway company, etc. They duly arrived at Quebec on September 1st, and on September 29th a long letter reached us, giving the results arrived at some 29 days after landing.

On arrival at Quebec, on Saturday, September 10th, the Doukhobors and Hilko remained in the clean and comfortable Immigrants' Rooms provided by the Government, while Maude went to Montreal and interviewed various officials of the Canadian Pacific Railway. The following Monday, Maude went on to Ottawa, and met Professor Mavor, who had taken much interest in the Doukhobors, and had prepared the way for negotiations in connection with their migration to Canada. I quote the following extract from Maude's letter:—

He (Prof. Mavor) had succeeded in interesting a number of officials, and did not doubt but that the Doukhobors would be looked after and aided when they were once here, but no money had been given to bring them here. Money, I think, in Canada, for such an object was not

Marriages must be registered, i. e., the Government wants to know who is married, to whom and when.

As to military service, the law is satisfactory. The following is an extract from Militia Act, section 21:—

"Every person bearing a certificate from the Society of Quakers, Mennonites or Tunkers, and every inhabitant of Canada of any religious denomination, otherwise subject to military duty, is exempt from the doctrines of his religion, is averse to bearing arms and refuses personal military service, shall be exempt from such service when notified in time of peace or war, upon such conditions and under such regulations as the Governor in Council, from time to time, prescribes."

Education relates not to the Dominion Government, but to the State Governments. Till now in which State they want to settle, nothing can be said about it, except that education is not compulsory in the outlying districts, no religious instruction is forced on anyone. The case seems to be that Canada is as free as any country in the world."

I interviewed with the Deputy Minister of the Interior was very satisfactory. Land would be allotted as nearly in one place as possible; the shelter in the Immigration Halls during the winter would probably be granted for those who were obliged to leave the Caucasus before spring; employment could be found on the railway, or at lumbering; vegetarian food was very cheap; and the Government would be recommended to pay to us the usual bonus of one dollar on every adult landed (children under five counting half).

In a letter dated September 17th, Maude says:—

"To sum up the whole case:—

"Canada is a most satisfactory country for the Doukhobors.

"There is plenty of good, free land. There is as much freedom as in any country. Immigrants are wanted. Wages are good: from three to eight shillings a day for a laborer.

"Every good workman who is here in March or April may reasonably expect to earn, even by wage labor, more than enough to keep him and his family through the coming winter.

"Those who have even a little money to start on the land, can do far better than by wage-labor.

"The winter is the worst time of year for employment."

These letters and a cable (in answer to our enquiry) "Let exiles come. Land ready. Arrangements progressing favorably," were cheering in the extreme. We had received from Russia accounts of the condition of the twenty-one hundred exiles still near Batoum, and of the Elizavetpol Doukhobors. Leo Tolstoy had written strongly urging their speedy emigration, and his eldest son, Sergius Tolstoy, had come over to England specially to see if something could not be done at once. We counted our funds and estimated the cost of emigrating the twenty-one hundred exiles. Leo Tolstoy had promised to obtain three thousand pounds; the Purleigh Colony, Essex, held nearly one thousand pounds at the disposal of the Doukhobors (the balance of the colony funds, after allowing for six months' maintenance of the colonists), and the exiles themselves had about forty-five hundred pounds. This made a total of eighty-five hundred pounds. But on estimating the necessary expenditure we felt that we could not move unless we had eleven thousand pounds. On laying the facts before the Friends' Doukhobors' Committee they guaranteed us the twenty-five hundred pounds balance from their funds on condition that they were understood to take no responsibility for the organization of the emigration; their hands being already full with the Cyprus settlement. We were thus enabled to telegraph to L. Soulergitsky, at Batoum, to engage a steamer and arrange for the emigration of the twenty-one hundred exiles.

A steamer has now been chartered, and will embark the people at Batoum in December; and it is probable that a second party, consisting of about two thousand Elizavetpol and Kars Doukhobors will also leave before the end of the year.

As to the suitability of the country, the following extract from one of Maude's letters may be quoted:—

"Edmonton, 20th September, 1898.

"We arrived here yesterday, intending to start out to-day on a four-days' drive to look for a suitable location, where we could bespeak some ten townships of thirty-six square miles each for the ultimate settlement of the Doukhobors.

"Prof. Mavor gave me letters of introduction to various people, and we have had opportunities of speaking to a number of competent people who could have no possible motive for deceiving us, and the unanimous opinion is that this part of Canada (Manitoba, Alberta, Saskatchewan, etc.) is an admirable place for men accustomed to corn-growing to settle. The immigration this year has been very large, and it is likely to be much larger still now that the resources of the country are becoming known.

The two Doukhobors are so pleased with the country they have seen that they ask why we should go any further, but the guide from the Immigration Department says we have only as yet seen the worst part of the country."

Regarding the result of the negotiations with the Government, etc., the following sums up the official notification from the Minister of the Interior, dated October 5th:—

"1. Those responsible for the organization of the emigration to receive the usual bonus of five dollars per adult, children counting half.

"2. A further grant of one dollar and fifty cents for each man, woman and child settled, towards organization and transport expenses.

"3. The use of the Immigration Halls in Manitoba and the North-West Territories granted during the winter months."

Beyond this, the agents of the Government are in various ways facilitating the arrangements, by purchasing supplies on our account, etc. From all the Government representatives Maude seems to have met with courteous consideration and sympathetic assistance.

The Canadian Pacific Railway are also meeting us in a generous spirit. They are assisting the emigration of the parties to be moved this winter, and have agreed to exchange land with the Government, and thus enable the settlement to be compact. (N. B.—The C. P. R. own alternate blocks with the Government, and thus unless an exchange were effected, the Doukhobors would not have been able to be altogether as they wish, but separated by the intervening divisions belonging to the C. P. R.)

The reception accorded to the immigration by Canadian public opinion is mixed. Some papers attack them, accusing them of fanaticism, etc., and reproach the Government for aiding the immigration. Other papers are well-disposed, publish accounts of their faith and sufferings, and welcome them as desirable settlers on the vacant land in the North-West.

But the adverse public opinion seems solely represented by the newspapers—which are often partisan, and attack the Doukhobor emigration merely from opposition to the Government. If we come to the personal effect of the Doukhobors, the opinion of those who have come into contact with the two families there, there seems only one verdict, for, to quote Maude again:—

"All who have come into contact with the Doukhobors speak well of them. In the Immigration Hall at Winnipeg they were allowed to cook their meals in their rooms (which is against the usual rules) and the women in charge reported that they made less mess in their rooms with cooking than other people did who cooked elsewhere.

"The general verdict of those who have seen them is: "If the bulk is equal in quality to the sample shown, send on as many as you have got."

Maude, in another letter, bears personal witness to the reasonableness of the Doukhobors in the following remark:—

"Ivin and Mahoroff are really very good fellows, and I found them, on the whole, remarkably amenable to reason, considering how very difficult and confusing everything must seem to them in such novel surroundings. Still they are men with human limitations and deficiencies, and not the plaster saints that I had supposed, after reading the literature published about them. Being men, they are much more interesting, and better worth helping. Had they been saints, it would have seemed almost a pity to prevent their being martyrs also." And

again, after the women and children had left Winnipeg to join their husbands at Edmonton:—"Their memory and much that was charming about them—especially the expression in the eyes of the children—dwells with me, and I am sorry to think I may not see them again."

In short, to put the matter in a nutshell, the negotiations conducted by Maude have exceeded our expectations of success, and we hope to be able, by closely estimating our means and the necessary expenditure, to emigrate some four thousand Doukhobors to Canada before the end of the year and provide for them until Spring.* (We have of course, calculated that some will obtain wage-work on the railway or at lumbering). This result could naturally not have been attained without the sympathy and kindly assistance extended to our cause on all sides in Canada.

The news from Cyprus is not so satisfactory, and seems to point to the fact that the island is not suited to become a permanent settlement for the Doukhobors emigrated there. At the time when it was so imperatively necessary to move the people without any further delay, Cyprus was the only place where some sort of preparation had been made, and which was within our then extremely limited resources.

On first arriving in Cyprus, the Doukhobors were full of joy at being at last free, and at having before them the prospect of reviving their Community life. But afterwards they found the climate trying, illness appeared among them, and the conditions of life were so unfamiliar that they despaired of being able to adapt themselves to them. They felt, finally, that Cyprus could only be a resting-place for them, and not a permanent settlement. All this they expressed in a letter to the Doukhobors' Committee of the Society of Friends, dated September 20th, from which we take two extracts:—

"Brethren,—In the first place we transmit to you our deep gratitude—such as we are even unable to express to you—for your brotherly care about us and the help you extend to us.

"Secondly, we desire to explain to you the position of our affairs, and we once more appeal to you not to withdraw your kind assistance from us.

"As our brethren Ivin and Mahortoff (who had previously been sent by us) have already explained to you, life here is very difficult for us, and it will hardly be possible for us to stay here a long time.

"What we are chiefly anxious for is to settle down all together, the whole community, and this is impossible here, as there is very little convenient and cheap land to be got here, and rather than buy expensive land, one could use this money for our transportation to America, to Canada, which land is attracting us, both by its spaciousness as well as by its climate, which resembles that of the Caucasus, where we have been living for fifty years.

"Even if it were possible for all our brethren to settle down here, even then we dread the extremely hot climate here, which resembles that from which we suffered in exile, where, out of four thousand of our people, about one thousand have already died."

"We fervently appeal to you not to enter into great expense in establishing us here, but

*Later.—Arrangements are now completed for a first party of two thousand and seventy to leave Ba. team for Canada about December 18th, a second party of about two thousand one hundred following some two weeks later.

in as much as will be possible to transport us into a place more suitable for us to live in. From what we hear, Canada is such a place, and we will patiently and in obedience to God's will, await our turn when, with the assistance of our friends, it will be possible for us to join our brethren. We are well aware that a great number of our brothers have yet remained in the Caucasus, amid great oppressions and without any means of subsistence, and we beg you first to think of them. And we hope that our friends will also not forget about us here either, and will relieve our position.

"We are greatly in fear of grieving you by this our letter, but we wish to tell you the whole truth, and to openly express to you our opinion, in order that we might afterwards not have to be responsible before you and before God.

"We are also thanking you, from our hearts, for your letter, which we received and read. May the Lord save you!

"Signed for the whole community by seven representatives."

We regret to say that since this letter was received, the position in Cyprus has become yet worse, between forty and fifty having died when we last had news from them, but we will postpone further details until more exact and definite information is to hand.

A lady in Cyprus writes us as follows about the Doukhobors there:—

"I hear from various acquaintances in the island the highest opinions of these people, and I must say that no peasantry ever produced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvellous activity of their work—all are deeply striking. The contrast of their sturdy, quick walk, when you meet them on the road, with the lazy gait of the Cypriote men is also noticeable.

"At Pergamo, the five hundred Russians settled there were building their mud-brick houses, and swarming at the work like bees playing football.

"And on every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

"At Kuklia the houses were all built and the roofs were being finished by a young giant who was pitching spadefuls of earth from the ground level to the tops of the one-storied houses. The roofs are of timber and reeds, covered with thick earth to keep out the heat. Well-beaten they resist the rain also.

"These people have already won the warm liking of Mr. and Mrs. E., who superintend the farm at Kuklia, where the one hundred Russians work on the metayer system."

In conclusion it may be well to briefly sketch the position of affairs, and glance at what yet remains to be done.

Some four thousand Doukhobors will, we hope, shortly be on their way to Canada, where shelter and food during the winter will be provided for them. This, according to our calculations, will exhaust all our resources.

Remaining in the Caucasus will be the Kara Doukhobors—who, not having been turned out of their lands and houses like the scattered exiles, nor reduced to the same state of need as the Elizavetpol Doukhobors, will themselves be able to cover the expenses of their transport to Canada next Spring.

The Friends' Committee have a sum in hand

for the maintenance of the Doukhobors in Cyprus.

All this is well; but besides the fact that help of all kinds needs to be prepared for any unforeseen emergency, there yet remains the problem of settling the people on the land, i.e. the purchase, in Spring, or earlier, of cattle, horses, ploughs, etc., etc. As Maude writes "The sooner they can get on the land, and the more of them can get on the land, the better and \$100 per family (say £20) would be little enough to start with next Spring—for Englishmen it would be too little."

To provide for this expenditure, and for the support of the people until the lands yield crop we suggest the forming of a loan fund. Amount large or small, could be lent to the Doukhobors for a term (with or without interest—the latter for preference), such sums to be spent solely in the purchase of implements and live stock.

This fund, if adequately subscribed to, would enable the Doukhobors to start tilling their land next Spring, and there is not the slightest doubt that they would speedily repay such a loan. The Doukhobors are the finest agriculturists in Russia; wherever they have been left alone for a short time they have prospered, making the wilderness smile with cultivation. This, and the moral character of a people who have so steadfastly adhered to their principles through the cruellest persecution of recent times, should be sufficient to inspire every confidence in them.

We feel sure that this suggestion will be seriously considered, and that whether sympathized with the Doukhobors, and a desire for the speedy settlement in Canada take this form, or other, we may rely that the work we have all in various ways been taking part in will be completed in a suitable manner by the establishment in a short time of the united—on more united after years of suffering—Doukhobor Community on the plains of North-West Canada.

Practical Matters.

Ink stains may be easily and quickly removed from the fingers by rubbing them with the be of a sulphur match which has been well moistened.

Mildew on leather may be removed by gentle rubbing with petroleum. Afterwards polish with a soft cloth.

In case of fire, wet a silk handkerchief, a tie, without folding, over the face. It will prevent suffocation from smoke, permit free breathing and exclude smoke from the lungs.

Never borrow money to buy more land than you can keep well cultivated, nor build a house larger than is necessary to furnish room sufficient for your family, simply because you wish to outdo your neighbor.

Never plant more land than you can take good care of.

Borax deodorizes and disinfects all places where it may be used, it disperses ants, roach or beetles in closets and pantries, and is a valuable cleansing agent in water with which painted wood-work is washed.

Spirits of turpentine helps wounds and sores of human beings to heal, but causes intense agony on wounds or cuts of dumb animals.

"THERE are only two creatures," says the Eastern proverb, "who can surmount a pyramid—the eagle and the snail."

A Noble Discontent.

There is a French proverb which says that when a man does not find repose in himself, it is vain for him to seek it elsewhere." The one can be said of happiness. When a man does not find happiness in himself, it is vain for him to seek it elsewhere. "A good man shall be satisfied from himself."

Notice, the statement is not made that the good man shall be satisfied with himself. There is a wide distinction between the two ideas. The truly good man is the last man to be satisfied with himself. In the measure of his goodness every such man is discontented with his own anxious attainment. This noble discontent is the mark of his growth in goodness. Indeed, only those who are bad are self-satisfied and self-contented. On the other hand, a man who is really good will be the last person to be conscious of his lack. If you come to the best man with the idea of God, he will answer you in the words of a Saviour when he said: "There is none good in One. That is God."

But this proverb we have quoted does not mean to refer to the idea of a good man calling himself good, and indulging in false self-satisfaction. It simply states a fact that "a good man shall be satisfied from himself." In other words, that the good man's happiness wells up from within; his righteous qualities become to him like a well of water within, springing up to his everlasting life, refreshing and blessing himself, and also refreshes and blesses others. The good man carries with him his own paradise; just as the wicked man carries with him his own punishment. For let us not forget that unhappiness, as well as happiness, is also from within. In a sense each evil doer must exclaim: "Which of I turn is hell; myself am hell." Every man is his own paradise. His true self is the good man's own content.

It was this same deep and precious truth that was uttered by Christ when he said: "The kingdom of God is within you." And when it was demanded by the Pharisees, when the kingdom of God should come, he answered them and said: "The kingdom of God cometh not with observation (that is, it is not an outward, twy, external thing to be gazed upon with polished eyes), neither shall they say, Lo here or Lo there! (pointing out its external significance) for, behold," says he, "the kingdom of God is within you."

Dreams of happiness we all indulge. We have a sort of paradise of the mind, a vision of some happy attainable condition in which shall all be free from worry and want, vexation and strife. But far too many of us seek happiness outside of ourselves—in riches, pleasure, in adventure, in excitement, in love, in novelty, in friendship, flying to the far ends of the earth in search of it; when, lo! it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon one as a bargain. It is not obtainable from the outside. It is from within, and in this fact lies the great desirability of being a Christian and contentedly under the dominion of the spiritual; all the way to heaven we may taste the joys of heaven begun. A good man shall be satisfied from within. "The kingdom of God is within you." All the way to heaven is heaven run. The coming under the sway of Christ this inner kingdom—it is this, and nothing

short of this, that will make our New Year the happy year we each hope it will be.

J. B. F. HALLOCK.

FOR "THE FRIEND."

Our Old Apple-tree.

Thomas and Prudence Williams were pioneer settlers near the present site of Barnesville, O., on the farm since owned by the late Peter Sears. In the spring of 1807, Prudence went on horseback, alone, to Redstone, Pa., a distance of near one hundred miles, a large part of which was a wilderness road. Her purpose was to obtain fruit trees; these she carried home behind her, and planted them herself. The last one was blown down in a storm Seventh Month 10th, 1896. It was a beautiful tree and had grown to a great size.

This summer day, the winds at play
O'er hill and valley free,
With ruthless strife, have cost thy life,
Our dear old apple-tree.
Thy giant form bowed to the storm
And to the woman's stroke—
We built it a fire—thy funeral pyre—
And deep regrets we spoke.

From out our heart, from thee to part;
That now no more appears
This landmark true, the cycles through
For almost ninety years.
And as to-night, sweet memories bright,
Around our hearts are cast,
We fondly deem thy golden gleam
In memory long shall last.

In childhood hours, among thy flowers
Of pink and white we've played,
And neath thy dome our play-house home.
Our childish voices have made.
And, while I write, this summer night,
Beside thy funeral pyre,
In fancy fond, I see beyond
Thy brightly beaming fire.

I seem to hear, while far and near
Resounds the woodman's stroke
From wooded hill and vale, until
Falls many a sturdy oak.
The forests vast are felled at last,
And then I seem to see
The corn-fields wave above their grave,
The wheat-heads swaying free.

The picture bright with golden light
Before my view appears;
Neath Fancy's guise the homes arise
Of sturdy pie-neers.
With honest work—no room to shirk—
The acres broad were tilled;
And night's sweet rest was doubly blest,
And hearts with praise were filled.

The butter churned, the cheeses turned,
The busy loom and wheel
From rise of sun till day was done,
The housewife's care reveal.
One woman-heart did well her part,
And wise the plan she chose
To make the wilderness rejoice
"And blossom as the rose."

With courage rare, that few now share
She journeyed all alone
Mid perils deep, o'er rocky steep,
On horseback—'ck to Redstone.
With money earned from butter churned
As trophies then she bought
Some fruit trees rare—both apple, pear—
And with her safely brought.

Her woman-hands, the record stands
Then planted every root;
Long years they grew, and furnished too,
Rich stores of goodly fruit.
She passed away, her record they
For four-score years and ten
Of interest that noble mind
Felt for her fellow-men.

Not weak and blind, like those we find
Who plant no shrub or tree
For fear that they will pass away
Before the fruit they see.
Far nobler they who strive each day,
To bless their fellow-men;
Not questioning who, if false or true,
Or whether kind or kin;

Who joy to feel some life will reap
From seeds their hands have sown;
Nor know the strife, the narrow life
That lives for self alone.
A lesson deep thy life shall keep
Through all the years for me
While sounds thy knee—farewell, farewell,
Our dear, old, apple-tree.

SARAH D. SEARS.

Letter of Kansas Friends to the Czar. To Nicholas, Czar of Russia:

As the representative body of the Yearly Meeting of Friends (commonly called Quakers), of the State of Kansas, U. S. A., we greet thee in the love of our Lord Jesus Christ, the King of kings, who holds the destiny of nations in his hands.

In his name we rejoiced when from the throne of all the Russias came forth the invitation to the governments of the earth to confer with a view to national disarmament.

We feel that this movement is from the God of peace, and that under his providence it will hasten the day of prophecy wherein "nation shall not lift up sword against nation, neither shall they learn war any more."

When we behold the magnitude of the difficulties that now assail and hinder the attainment of this high aim, we pray that the all-sustaining arm of our Father in heaven may by his grace uphold and strengthen thy lofty purpose. And that for the sake of our common humanity, and his own holy name, He may deign to so "make a way" where there appears to be no way, that this movement may go on to victory, and peace and good will reign among all nations.

And we pray the "God of the whole earth" that if in harmony with the Divine will thou mayest be so encouraged and sustained that from the vantage ground of thy exalted position, with steadfast devotion to thy great aim of universal peace, thou mayest persevere to the end in this beneficent service for mankind.

With warm sympathy in every situation that may call for the patience of Christ, we commend thee to the peaceable wisdom from above, as thy guide and counsellor in all this weighty service for the kingdom of Christ and the kingdoms of men.

Signed by direction and on behalf of the representative meeting aforesaid.

RICHARD HAWORTH, Clerk.

ENOCH CARTER, Eldon, Kansas,
ANDREW HINSHAW, Emporia, Kansas,
ZEISTER CHAMBERS, Emporia, Kansas.

Yearly Meeting Correspondents.

GALENA, KANSAS, U. S. A.,
Eleventh Mo. 28th, 1898.

Would it not be well for persons who find that men will not bear them when they speak, to turn their faces toward heaven and see if they can secure a hearing there? Would it not be a notable thing if voices which could not reach the public ear could reach the ear of the Most High? And this may be the privilege of many a man. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." (Ps. xxxiv. 15.)—*The Armory.*

TRUTH is given, not to be contemplated only, but to be done.

Capital Punishment.

"If prison discipline and the penitentiary be needful for sharpers and pickpockets, surely they are necessary for murderers, yet we reform the one and hang the other. Are we indisputably certain that the terror of capital punishment is greater than that of any others, more efficient as an example in deterring others from similar crimes?"

If such was the case, we might expect to see it in the immediate family of the culprit; that it is not so we have had a striking instance in this vicinity a few years since. Jabez Boyd was executed in the jail yard for the cruel murder of Wesley Paton in 1845, an innocent little boy killed at his father's fireside, near what is now known as Green Hill Station, on a First-day morning, while the family were at meeting, and thrown upon the open fire, it was believed, to prevent the body from being identified. It was thought Boyd was instigated to do this by a trial for murder just taking place, in which he had manifested great interest, and in which great stress had been laid on the difficulty of identifying the body.

Only a few years after, his nephew, George Pharo, shot Rachel Sharpless, a teacher at Rocky Hill School, within a few miles, just as she was unlocking her school-room door. The motive for this cruel act was never clearly ascertained, as nothing appeared to have been removed from her person. He too, was executed. The law was fulfilled, but that the morals of this community were in any degree purified or elevated admits of grave doubts.

That Christianity forbids the indulgence of a spirit of revenge is unquestioned, and does not the taking of one life for that of another partake of this forbidden spirit? Every sentiment of retaliation or revenge nursed and cherished in our hearts deprives us of the enjoyment of peace and true happiness. "Vengeance is mine, I will repay, saith the Lord."

Newton Martin Curtis, who was called the hero of Fort Fisher, familiar as he was with the scenes of blood and carnage, could not rest easy after he became a member of Congress, until after six years of unabated exertion he succeeded in having that body pass a bill, giving to juries, who agreed upon a verdict of guilty of murder, the right to substitute in their judgment imprisonment for life instead of the penalty of death, in all the Federal Territories, District of Columbia and on the high seas wherever the United States has jurisdiction.

In a letter from Martin Curtis to the writer, he says: "The provision which allows . . . the jury to add to their verdict 'without capital punishment' will doubtless lessen the number of legal executions. It will also tend to increase convictions in proper cases, so that those guilty of the gravest offenses shall have restraint kept upon them by the certainty of imprisonment, whereas without this provision many would be turned loose upon society."

"When I first introduced this measure six years ago, its opponents included almost all the prominent men in Congress, and you will be pleased to know that nearly all have been brought to understand the advantages to be derived from a system of milder punishment, and many of the most pronounced opponents of the bill, when first introduced, finally came to its support, not only with their votes but with their voices. The department of justice has also warmly endorsed the measure. The subject of the abolition of the death penalty has received the favorable consideration of many men in promi-

nent positions who have heretofore simply acquiesced in an order of things to which they evidently had not given careful consideration."

The following States have in force a law permitting juries who unite upon a verdict of murder in the first degree to add thereto, in effect, the words "without capital punishment" and substituting "imprisonment for life," viz: Alabama, Arizona, Georgia, Illinois, Indiana, Iowa, Kentucky, Louisiana, Mississippi, Montana, N. and S. Dakota, Oklahoma, Tennessee, and it is understood, now in Ohio. In some others the Governor can exercise this privilege, and in some others, Maine, Rhode Island and Wisconsin, capital punishment is abolished.

Does it not seem proper that the great Commonwealth of Pennsylvania, founded by Wm. Penn, should follow so laudable and humane an example, and that the bill proposed to be introduced into our next Legislature for the above laudable object by Plummer E. Jefferis shall receive its favorable consideration?—*Wm. P. Townsend in West Chester Daily News.*

America Not Governed by Plutocrats.

The following is from a letter of Andrew Carnegie to the editor of the (London) *Standard*.

"Lincoln had no fortune, neither had Grant, Garfield, Hayes, Cleveland, or Harrison. These were all very much like the present president, Mr. McKinley, very poor men; not one of them had sufficient income to live at the rate of £1,500 per year when they retired,—only one of them had anything like that,—and President McKinley is said not to be nearly as 'rich.' It is not seldom that the most prominent American politicians leave no provision for their families. President Grant's book provided for his. Mr. Blaine's 'Twenty Years in Congress' did the same; but for President Garfield's family a public subscription was necessary. Ex-President Hayes turned poultry-farmer for a living. Ex-President Harrison and ex-President Cleveland have returned to the practice of their profession. Secretary of War Stanton and his successor Secretary of War Rawlings left no provisions for their families.

"There is one reason why the most ambitious public men do not seek wealth. It is fatal before a nominating convention. No candidate for the presidency, for instance, would be thought of, who had a large income. There never has been a comparatively rich president since Washington (and, I think, Madison) who had Virginia estates. The choice of the people for any high office, and especially for the presidency, must have a record of hard work, plain living, simple tastes, and honest poverty. The only rich vice-president in our time was Mr. Morton, whose extraordinary personal charm made him a universal favorite and excused his fortune. Some of the extreme Western States of small population have sent a rich Senator now and then, but this class passes away as the States become populous. In short, there is no record for 'honest poverty' among prominent politicians in any country comparable to that of the great Republic.

THE PRESIDENTS' MOTHERS.—A Buffalo paper prints the following list containing the maiden names of the mothers of the Presidents of the United States:

Washington, Mary Ball; John Adams, Susanna Boylston; Jefferson, Jane Randolph; Madison, Nellie Conway; Monroe, Eliza Jones; J. Q. Adams, Abigail Smith; Andrew Jackson, Elizabeth Hutchinson; Van Buren, Maria

Hoes; Harrison, Elizabeth Bassett; Tyler, Mar Armistead; Polk, Jane Knox; Taylor, Sara Strother; Fillmore, Phoebe Millard; Pierce, Anna Kendrick; Buchanan, Elizabeth Speer Lincoln, Nancy Hanks; Johnson, Mary M. Donogh; Grant, Hannah Simpson; Hayes, Sophia Birchard; Garfield, Eliza Ballou; Arthur, Malvina Stowe; Cleveland, Annie Neal Harrison, Elizabeth Irwin; McKinley, Nanc Campbell Allison.

The Tract Repository.

FROM THE PUBLISHER'S REPORT FOR 1898.

This interesting work still goes on, and though nothing unusual has transpired during the year of a character to call forth special remarks, yet it can truly be said, that, as usual, there is been much that is encouraging to stimulate an cheer. The high value set upon the paper, and the many assurances that come to hand of the good effect "The Tract Repository" is having on schools and communities where it circulates leaves little room for doubt that its monthly perusal is proving a substantial blessing to large number. It seems, therefore, very desirable to continue the publication, and to scatter as widely as may be among the needy class from whom it is chiefly intended.

Some who have long stood by, and aided in supporting the publication, have been removed from amongst us. Still it is hoped that others will be found, especially among the young members, who will incline to come forward in support of the work.

We have received a large number of communications within the past few weeks, from colored people in various places, renewing the papers for another year, in which, as heretofore, are many expressions of the value set upon the paper. In some previous years we have given extracts from a large number of the best, as there is somewhat of a sameness in the tenor, we will this year present but a few—sufficient to reflect the general feeling in regard to the paper.

The aggregate circulation for 1898 has been 104,100 copies. This is equivalent to a month edition for the twelve months of 8,675 copies which, though rather less than for 1897, is little in excess of 1896.

With the field still "white unto harvest," humbly trust the Divine blessing will continue to rest abundantly upon the work, and that those who supply the means for its support will not grow weary, but rather let us hope that these will in due season reap if they faint not.

DAVID HESTON

FRANKFORD, Phila., Twelfth Month 15th, 1898.

AN old farmer who died in Sussex County N. J., lately, was in himself a practical proof of the fallacy of the oft-repeated declaration that "farming does not pay." Oscar Dunn began life with a farm bequeathed to him by his father with the condition that he pay off the interest of three other heirs in it. He estimated 1 equity at one thousand dollars. When he died in his eighty-first year he owned fifteen of the best farms in Sussex County. A believer in farming, he invested his surplus in farms, always improving them, so that "an Oscar Dunn farm meant one with buildings in good condition and fields under intelligent cultivation. On start-up he made several resolutions to guide him in his future business course, among them these: To make a study of farming in every detail; to know the business as thoroughly as possible; to look after small matters: to practise reason-

mony in all things; never to buy anything had no use for because it was cheap; to pay for all purchases, and be temperate in all things. He never had but two notes in a bank, I never had a lawsuit. He let all his farms on the sharing system, and never had any trouble secure good tenants; and most of the tenants have been on his farms for twenty-one years. All his leases were verbal agreements.—*New York Evening Post.*

MEMORIZING SCRIPTURE.—Many a loved face has associated with an early memorizing Scripture. Our older readers can recall the time when father, or mother, or teacher required us to commit to memory certain portions of Holy Writ on the Sabbath, and often on week days. Thus much valuable truth in Bible story was fixed in the mind, and has served to cheer, comfort and inspire in after life. There is reason to fear that this good old custom is gradually dying out. Some of our educational theories are not favorable to it, and the pressing demands of secularity leave no time or inclination for it. Besides, some parents and teachers think that it is exacting too much of little ones to compel them to memorize that which they do not understand, and others regard it as of little importance. Whatever the reasons or excuses for its neglect, an injury is done the youth of our land when they are deprived of a well-stored scriptural mind. The Bible is a regulative, quickening and instructive book for the time and for eternity; and it is of its precepts, admonitions, promises and promises should be permanently lodged in the memory of the rising generation for its practical and spiritual welfare.—*Presbyterian.*

THE parent tree of all the seedless oranges of the United States may be seen in the orangerie of the Agricultural Department, Washington, D. C. It came from Bahia, Brazil. Buds from a Brazilian tree were grafted upon native plants and as these became sturdy the department sent specimens to California and Florida.

I COULDN'T fix my attention on the sermon book, although I wished to do so." And the son is, a habit of attention was never formed in youth.

Notes Concerning the Society.

The Washington Friends' Meeting has been announced as to be held in the new meeting-house, beginning with the new year. First-day, 11 A. M., on Thursday, 7.30 P. M. Corner of First and C Sts., E.

The losses from membership in American Yearly Meetings generally, by resignation, disavowal, or other forms of release, are reported for the past year as amounting to 2,181. The total gain over above all losses, 1,900.

The Friends' Library, at 142 N. Sixteenth St., Philadelphia, offers a large collection of valuable reading and reference books for conscientious families and seekers after information. In order to make it useful, its doors are now open to all buyers and borrowers from 11.30 A. M. to 6 P. M., except an intermission from 2 to 3 P. M.

Quakerism is not a creed to be learnt by rote, it is a habit of life, a habit that even in the most trivial concerns of life should tend towards rightness of character. It should be remembered that the strength of the Quaker character in the past was the recognition of the closest communion with God. It must now be seen that he is in a way to help at every turn. John Bright was held to as an example of Quaker straightforward-

ness and conscientiousness; principle was at the back of his success. The simplicity of this statesman was remarkable, and more than once in the House of Commons he won his adversaries over by his unconventional manner. John Bright was one of the few men who could quote Scripture in Parliament, because it was recognized that his character was consistent with the words he was using.—*Address by Frederick Andrews.*

Notes from Others.

The "higher civilization" is beginning in the Philippines. A brewer of Milwaukee has received orders for 60,000 can loads of beer to be shipped to those happy islands.—*Zion Watchman.*

A word to the wise is sufficient. But I suppose where any have not followed Christ in the regeneration, they would hardly be persuaded, though one rose from the dead.—*Correspondent.*

Years ago our school children were recommended to live in the Divine fear. With this as the governing principle of their conduct, but little advice would be needed. Without it, none would be effective.—*Correspondent.*

The simple gospel of the Son of God, preached by twelve fisherman, has survived the centuries and outlives all other philosophies of eighteen hundred years.—*Chauncey M. Depew.*

Those weak disciples who are always interrupting the public worship by a late attendance. You may change the time of a service half an hour for such, but they arise and go to their Father thirty minutes later, just the same.—*T. C. Potter.*

The highest judicial officer of the British realm, Lord Chief Justice Russell, has just indicted the multiplication of cheap newspapers and magazines in England as responsible for a decided lowering of the intellectual power of the English masses. He holds that they add "nothing substantial to the real education of mankind."

There is only one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourses are not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him.—*T. L. Cuyler.*

It is improper to come to the house of God without preparation of body and mind. Cleanliness, thought and prayer should precede. To be fretted, hurried and thoughtless as one goes to church is to be shorn of much blessing. One of the best aids to grace in Divine worship is to be in one's place a little while before service begins, and occupy the time in devout preparation. It is plain what that means. Try it and secure something gracious from the God of all grace, who sees and bears his children.—*T. C. Potter.*

You are putting off on some one outside, excellent though he or she be, the burden of responsibility for your child's salvation and growth into Divine stature. By whose permission do you do it? The Sabbath school or Young Peoples' Society cannot take your place, for you stand, in God's sight, as his chief preceptor, and the child's life will be made of you by virtue of your fatherhood or motherhood rights in Him, and your child's own right to parental religious guidance during his minority.—*T. C. Potter.*

The death of Senator Justin D. Morrill, of Vermont, in the eighty-eighth year of his age, removes from public life a notable and respected figure. For forty-three years he has rendered conspicuous service in our National Legislature, and, during a long and eventful period of his life, in our national development. His voice has always been lifted in behalf of right and liberty. He possessed a cul-

tured intellect, a large and varied experience, a ripe judgment, a discriminating vision, an incorruptible probity, high moral character and marked conscientiousness. He could not be swayed by popular clamor from his convictions. He retained his mental faculties to a remarkable degree, and commanded the attention of the Senate in an address of marked ability at its last session. He was no sportsman or politician, but a statesman of worthy record and acknowledged independence. His country has reason to cherish and honor his memory as one of her most faithful servants and distinguished patriots.—*Presbyterian.*

"The dreamers are not dead in Israel.
To-day the young men dream, and with the old
Live visions of a storied past. They dwell
In every land; yet hills of Zion hold
More glory than the fame of kings can bring.
More hope than all the ages have preserved.
The voices of a golden morning ring
With victories, with many gifts received
For those who 'neath the vine and fig will sit,
And peo realms long dead to ancient chaires;
The souls of prophets with their souls are knit,
And ancient heroes call again to arms.
The sons of Judah; stars of morning shine,
And dawn breaks o'er the hills of Palestine."

Keeping the Head Covered in Court.—The toozealous officer who hustled a clergyman out of a Hartford courtroom the other day because that reverend visitor insisted upon wearing his skull-cap in the presence of the judge, may have been an unconscious instrument in the hands of Providence for the bringing out of a great good. At any rate, his performance forces again upon public consideration a question that will never be settled, "to stay set;" until it is settled right, and this question will never be settled right until by virtue of an unwritten but irrefragable law of common sense the skull-cap is made free in all public places—court-rooms, chambers of legislation, lecture halls, churches, theatres and all the rest.

To our younger readers, whose heads are still thickly thatched, the matter may seem of slight importance. Really it is very serious in importance. Thousands of valuable lives have been sacrificed to the foolish tradition that on certain occasions and in certain surroundings the head must be absolutely uncovered. It's a numerous tradition, and it is losing its grip. A generation or two ago, nearly all Protestant clergymen bared their heads at the grave-side.—*Hartford Courant.*

The signs are not few that, in spite of wars and tumults and the bitterness of strife between men, the world does move toward the reign of peace and good will; and the signs are many, to those who choose to see them, that the Christ who was in Bethlehem, in the lowliest of surroundings and the most unpretentious conditions, is in the world to-day, clad in humility and clothed in the garb of obscurity.

The world was never so full of humble, unassuming, Christian service as to-day. Beneath the uproar of contending principles and the clash of opposing forces, which seem sometimes to fill the whole world with the tumult of their antagonisms, there is another world, full of pain and sorrow and heavy with care, but full also of the sweetness of sacrifice, the joy of surrender and the peace of unselfishness. In this silent world live and move men and women of all social grades and conditions, with a will in common save a faithful spirit of self-surrender, and that modesty of nature which shrinks from praise because praise seems undeserved. He who looks for the Christ in this world will find Him in numberless homes and in countless lives.—*Outlook.*

Roman Catholics of keen perception and sensitive feeling appear to be ashamed of the Cuban phase of life developed through Spanish Romanism. Bishop Chandler, of the Methodist Episcopal Church, South, who has returned from a tour of Cuba in the interest of missions of his denomination on that island, is authority for the statement that, on two occasions during his visit to Havana, intelligent members of the Roman Catholic Church said to

him: "Do not judge my church by what you see here. This superstition and corruption are as abhorrent to me as they are to you." If this feeling of abhorrence to existing conditions was only general among the priesthood, there might be some hope of moral reformation; but a study of the situation shows the spiritual regeneration of this valuable island will have to come through Protestant Christianity. It is a time for Protestants to go in and possess the land in the name of their Lord, and give to the people all the advantages of a pure, elevating and transforming Gospel. Already the field is being carefully studied, and in a few years flourishing missions will spring up in city and in village.—*Presbyterian.*

SUMMARY OF EVENTS.

UNITED STATES.—Congress reassembled on the 4th instant, after the recess. In the Senate a message was received from the President transmitting the Peace Treaty, and it was referred in executive session to the Committee on Foreign Relations.

On the 9th instant the House reversed the decision of the Committee of the Whole of the 6th instant, when the appropriation for the support of the Civil Service Commission was stricken out by a vote of 61 to 61. When the roll was called, on the 9th, the vote was 95 to 119. All attempts to pass the bill of Civil Service laws it is believed will be futile.

Senator Lodge on the 7th instant, by request, introduced a bill to provide for a submarine cable between the United States and Hawaii, the Philippines, Japan, China and Australia.

The United States Treasury receipts in Twelfth Month were \$41,494,793, as compared with \$36,649,098 in Twelfth Month, 1897. The amount, however, included about \$31,700,000 of Pacific Railway money. The disbursements in Twelfth Month, 1898, were only \$460,000 in excess of the receipts.

The Monthly statement of the United States public debt shows that at the close of Twelfth Month, 31st of the debt, less cash in the Treasury, was \$1,129,176,258, an increase during the month of \$1,702,799.

Benjamin F. Field, of Montpelier, a leading member of the Bar of Vermont, and counsel for the Central Vermont Railroad, has been appointed United States Senator for the late Senate term commencing March 4.

The Director of the Mint estimates that the gold output of the United States in 1898 was \$65,762,677, an increase of \$8,419,677 over that of 1897.

United States Circuit Judge Morr, at San Francisco, has decided that the stamp tax on telegraph messages shall be paid by the sender.

On Twelfth Month 15th the engineers of the Chicago and Northwestern Railway accomplished the wonderful engineering task of moving its 220 t-n bridge crossing the Kinnickinnic River at Milwaukee, on its Chicago division, down stream 250 feet. This is a feat that has been undertaken but a very few times in the history of engineering. The bridge was a single track draw, and was removed to a new foundation in the quick time of two hours and forty-seven minutes.

On the afternoon of the 9th instant a collision occurred between two passenger trains on the Lehigh Valley Railroad, at West Dunellen, N. J., in which fifteen persons were killed and thirty-five injured, of whom several are expected to die.

Deaths in this city last week were reported to number 713, which is 12 less than the previous week and 251 more than the corresponding week of last year. Of the foregoing 343 were males and 370 females; 185 were under five years of age; 60 of pneumonia; 76 of consumption; 55 of influenza; 40 of heart disease; 31 of old age; 24 of typhoid fever; 23 of convulsions; 23 of diphtheria; 23 of nephritis; 17 of apoplexy; 19 of bronchitis; 19 of marasmus; 15 of inflammation of the brain; 14 of inanition; 13 of cancer; 12 of Bright's disease; 11 of paralysis, and 9 of inflammation of the stomach and bowels.

Markets, &c.—U. S. 3's, 99 and 100; 4's, 98, 111 1/2; 112's; coupon, 112 1/2; 113's; 107; 4's, 129 and 129 1/2; 5's, 112 1/2; 3's, 98, 106 1/2; new 4's; coupon, 107 1/2; 5's.

Corrosal sold in a small way to spinners, on a basis of 6 1/2 cts. per pound, including up to 100 lbs. per ton.

Flour.—Winter spring, \$2.25 to \$2.50; do, extras, \$2.50 to \$2.75; Pennsylvania roller, clear, \$3.15 to \$3.30; do, straight, \$3.35 to \$3.50; Western winter, clear, \$3.20 to \$3.35; do, straight, \$3.45 to \$3.60; do, patent, \$3.65 to \$3.80; spring, clear, \$2.90 to \$3.10; do, straight, \$3.35 to \$3.50; do, patent, \$3.75 to \$3.95; do favorite brands, \$4.00 to \$4.25; city mills, extra, \$2.50 to \$2.75;

do, clear, \$3.25 to \$3.50; do, straight, \$3.50 to \$3.70; do, patent, \$3.85 to \$4.00. RYE FLOUR—\$3.10 per barrel for choice Pennsylvania; do, straight, \$3.00; do, \$2.10 per 100 pounds for new, as to quality.

GRAIN.—No. 2 red wheat, 75 to 75 1/2 cts.
No. 2 mixed corn, 40 to 40 1/2 cts.
No. 2 white oats, clipped, 35 1/2 cts.

BEEF CATTLE.—Extra, 5 1/2 to 5 3/4 cts.; medium, 5 1/4 to 5 1/2 cts.; common, 4 1/2 to 5 cts.; SHEEP AND LAMBS.—Extra, 4 1/2 to 5 cts.; good, 4 1/4 to 4 1/2 cts.; medium, 3 1/2 to 4 cts.; common, 2 1/2 to 3 1/2 cts.; lambs, 5 to 6 cts.

HOGS.—Best Western, 5 1/2 to 5 3/4 cts.; good, 5 to 5 1/2 cts. FOREIGN.—Lord Salisbury's reply to the Czars' proposal for a disarmament conference promised the cordial co-operation of the British Government.

A blue book has just been issued, containing the correspondence between Great Britain and France on the subject of trade restrictions in Madagascar. The only concession apparently which has resulted from Lord Salisbury's numerous protests is the revocation of the decree confining the coast trade to French vessels, which M. Delcasse, French Foreign Minister, notified to the British Government in a despatch dated Twelfth Month 20th, last. The Times says: "It is a good thing for the world's peace that we are able to possess our souls in patience under the pin pricks of the French Government, which, under the cover of grandiloquent phrases, habitually attacks with virulence and the short sightedness of the peasant."

It is believed in Paris that an agreement satisfactory to Great Britain will be reached on the Newfoundland question.

Colonel Lewis defeated the Derivishes under Emir Ahmed Fedi, on the Blue Nile, on Twelfth Month 20th. Five hundred Derivishes were killed and 1,500 captured.

The British loss was small.

Colonel Julian San Martin, who abandoned Ponce to General Miles without resistance, has been sentenced in Spain to imprisonment for life.

The average annual receipts at the Cuban custom houses during the past twelve years has been \$2,645,290, while the duties collected from exports has averaged \$1,284,005.

A general meeting of Cuban officers is to be held to consider first, the need of money for the army, to enable its members to make a new start in life, and second, the lack of respect shown to the Cuban officers by the people of Cuba and the late Spanish Government.

The Mayor of Santiago declares that the people there want provincial and municipal autonomy.

Within a few hours after President McKinley's proclamation had been posted in Manila, the agents of Aguinaldo filed Manila with a manifesto, in which they demanded recognition of the independence of the Philippines. The military Governor of the Philippines, declaring that he returned to the islands on the American ship to win independence, and urging his followers to continue the struggle for liberty. The insurgents at Iloilo have threatened to burn the business portion of that city at the first shot of bombardment fired by the American fleet. The American expedition will probably land on the island of Guimaras, some distance from Panay, where a camp will be established to await developments. General Otis has called the War Department that in his opinion General Miller has the situation well in hand at Iloilo, and that he fully understands the policy of the President not to crowd the insurgents unduly.

A Russian company has been organized to run a line of twenty-one coast-steamer from Vladivostok to Port Arthur and leading ports in the Pacific Ocean. Contracts have been awarded for twelve of these steamers. The Russian Minister at Peking, under instructions from Washington, has protested against the extension of the French or any other Power's exclusive concession at Shanghai, but urged extension of existing settlements on an international basis. The British Minister has made a similar protest, and the Chinese Government has refused the French demand.

The Glaciers are accused of the second ascent of Kilimanjaro, the highest mountain in German Africa, by the same man who made the first ascent. Dr. Hans Meyer. He explored for the first time the north side, on which he discovered three large glaciers. He also mapped out the lava streams and forest limits, and the mountain has been considerably further explored.

Advices received at Lima from Bolivia announce that President Alonso's advance guard is within six leagues of La Paz, capital of the Republic.

NOTICES.

A FRIEND desires a position in Friend's family as housekeeper, care of children, or companion. Address "M," Office of THE FRIEND.

Receipts in aid of Dukhoborts Fund to Feb. 1899.

E. J. Maine, \$5; B. F. L., \$10; J. H. R., \$5; H. \$1. Funds now on hand are being reserved with expectation of using them during the winter and spring for the support of the Cana Jan immigrants.

WM. EVANS, Treasurer,
252 S. Front St., Phila.

PUBLIC MEETINGS.—LANDSWONE, Pa.—Meets for worship are appointed by authority of Ches Monthly Meeting, Pa., to be held in the meeting house at Landsnone on Fifth-day evenings, the fifth and nineteenth days of the present month, commencing eight o'clock.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM WICKESMAN, Principal. Payments on account of board and tuition, communications in regard to business should be forwarded to EDWARD G. SNEEDLEY, Superintendent. Address, WESTWON P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will make the following Philadelphia, 7:17 and 8:40 A. and 2:53 and 4:30 P. M. Other trains are met w. P. requested. Stage fare fifteen cents; after 7:30 P. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, Sup.

Friends' Library, 142 N. Sixteenth St. Philadelphia.—This Library is open on week-days, 11:30 A. M. to 2 P. M., and from 3 to 6 P. M. Some of the books added Twelfth Month 28th, 1898, are:

FORD—American Cruiser in the East.
HALE—Historic Boston.
HUBBARD—Little Journeys to the Homes of American Statesmen.

HALE—Control of the Tropics.
KING—Roundabout Rambles in Northern Europe.
REFLECTOR—Philadelphia, the Place and the People.
ROBERTS—Forty-one Years in India.
TODD—Corona and Coronet.
WORCESTER—Philippine Islands and their People.
A selected list of all additions to the general inventory may be had on application to the Library.

MARRIED, at Friends' Meeting held near Ackw Iowa, Eleventh Month 2nd, 1898, ROY W. ROCKWELL son of Hubert and Ellen L. Rockwell, to ORZELL MOPFITT, daughter of John and the late Mary Moffitt of North Carolina.

MARRIED, at Friends' Meeting-house near Paul Iowa, on the twenty-eighth of Ninth Month, WILLIAM CLARSON MOPFITT, son of William A. Mary Moffitt, to MARY S. ROCKWELL, daughter of Hubert and Ellen L. Rockwell.

DIED, at her late residence near Downingtown, Pa., Penn, on the nineteenth of Twelfth Month, SARAH ZACKS, wife of Elihu ZACKS, widow of fourth year of her age. A beloved member, elder overseer of Downingtown Particular and West Monthly Meeting of Friends. Although the sum came suddenly and at an unexpected hour, we trust and believe that she was not unprepared for solemn change which awaited her.

Twelfth Month 21st, 1898, HANNAH YER, widow of Charles Yerkes, in the eighty-first year of her age. An esteemed member of the Monthly Meeting of Friends of Philadelphia for the Northern tract. This dear Friend was of a retiring disposition, but gave evidence of living near her Saviour, and of being so near to serve Him, and of being so ready when the summons came; this we were mercifully granted. A long painful illness borne with patient submission. "Blessed are the in heart for they shall see God."

At her residence in Trenton, N. J., Eleventh Month 22nd, 1898, CHARLES COLLINS, widow of COLLINS, in the eighty-eight year of her age; an esteemed member and valued elder of Chesterfield Monthly Meeting. "Not having a righteousness of mine but that which is through faith in Jesus Christ righteousness which is of God by faith."

WILLIAM H. FILES' SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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What was it that gave Isaiah such a clear sight of the Saviour of men as he records, hundreds of years before He came on earth? How did He speak so exactly of his sufferings? It was just the same power that enables us now to understand what Christ has done for us, and that they are in our midst that are best representing Him.

We sometimes fail to see and listen to his words because our hearts are not open to that which impressed the prophet to say, "Surely He has borne our griefs and carried our sorrows; and we did esteem Him stricken, smitten of God, and afflicted."

But there is something in every heart which can appreciate his love, and witness his word, and may all have in measure the same appreciation of Him which the prophet had. E.

It is with a sense of profound sympathy that we are moved in view of the sore bereavement of the editor of the *American Friend* in the loss of his beloved wife and precious helpmeet in arduous labors. The multiplied strain under which his mind and heart have been laboring in two places at the same time during many months of her decline and absence from his society, and the Christian fortitude and hope in which a tenderly feeling spirit has been upheld through all, has seemed to us in no ordinary degree pathetic. "Who is sufficient for these things?" "My grace is sufficient for thee," is assurance sometimes recorded on a suffering saint in demonstration of that of the pen and the pencil.

Though our respective periodicals under the name of *Friend* aim to cover fields sometimes different while sometimes coincident, each having its distinctive policy and constituency, yet the united belief that one is our Master, even Christ, suffices to place us as "brethren in tribulation, and in the kingdom and patience of our Saviour."

In Non-essentials, Loyalty.

There is a disposition to call all things non-essentials in a church, which are not the mere saving essentials of the gospel. In an absolutely non-sectarian holding of Christianity, its own essentials would be the only essentials. But we forget sometimes that so soon as we form a denomination of Christians there must be two sets of essentials—one the essentials of general Christianity, and the other the special essentials of that denomination's constitution.

We may suppose there might be "a man without a country" avowing allegiance to the essential principles of government only, and travelling as a citizen of the world, but of no one of its kingdoms. But just as soon as he voluntarily comes in under the rights, privileges and duties of any one country's law, he engages to become subject to its statutes whether he understands the wisdom of them or not; and has no moral right, whether he avails himself of residence under that country's rules, to declare his independence of them, except in those rare instances where the operation of them is found to contradict the express law of the Most High. So he has added to his number of essentials of government, the essentials of citizenship under a special form of government.

Accordingly if we accept membership in a religious denomination or church professing the essential truths of Christianity, we accept at the same time additional essentials, even those of the constitution and specific principles of that Association itself. Some of these may be indispensable to Christianity pure and simple, and others may be deemed the best coadjutors of the gospel on which that Society can combine. But whatever these tenets of membership are, whether essentials to be received as superior to all association with men, or essentials of the association merely, they have become essentials to which our loyalty is, in all Christian honor engaged. They are essentials to the Society's right of separate existence, and to our own covenant of membership therein. If we say "in non-essentials, liberty," the fundamental doctrines and principles of our church are not such non-essentials—they are essentials. There is no honorable or Christian liberty to disregard them, till after we have been excused from or have renounced membership under them.

If there are any doctrines which are fundamental to our right of existence as a separate religious Society, among these are the purely spiritual nature of the gospel baptism, and of the communion of the body and blood of our Saviour; the single mediatorship of Christ be-

tween God and men; and a gospel ministry free from human contract and to be exercised in every instance only under the immediate requirement and authority of the Holy Spirit, adapting his special message freshly for special conditions present. This would make a stated, regulation, pre-devised preaching, praying, or praising impossible, and the employment of any stated person or pastor to supply or direct such ministration, out of the question. A belief in these among other primary essentials to our constitution as a special religious body, is indispensable to an honestly held and an honestly permitted membership therein. And the terms of membership are as much the essentials of membership, as the terms of the gospel are essentials of Christianity.

Any one who assents to the introduction into our membership of persons who are out of harmony with its explicit fundamental principles, is responsible for an entering wedge of future disruption, dismemberment, disintegration. He scatters and demolishes, and he injects war, where a well-kept unity of the Spirit in the bond of peace would build and strengthen. What soldier could, without treason, have been enlisted in the American ranks, whose allegiance was known by the officers to be assured to the flag of Spain? Still worse, were he a citizen of one of our own States, yet in sworn sympathy with the antagonist forces. What Total Abstinence Society would not stultify and disown itself by receiving into its membership a known moderate drinker? What non-baptist Society, by admitting a practical Baptist? What spiritual-communist Society, by receiving, from any quarter, a wine-communist? What waiting-worship and waiting-ministry Society, by deliberately importing amongst its membership, whether through request or certificate, the espousers of the opposite system? How long would the fabric of that Society hold together on its own principles? What device for destroying it could be more thoroughly effective than to insinuate personal centres of antagonistic doctrines? The quarter or denomination from which holders of opposing doctrines offer to come in, is not an element for consideration; except, however, the natural fact that the introduction of such would be more dangerous from societies already bearing the name of Friends, than from others.

To protect Philadelphia Yearly Meeting from incorporating into its membership exponents or seed-bearers of doctrines which are adverse to those which it, and Friends generally, have held from the beginning, that body in the year

1887 adopted the following provision into its Discipline:

When any of our Monthly Meetings have reliable information that the sanction of a Monthly Meeting out of our limits is given to teachings and practices seriously at variance with our profession, they are instructed to consider such defection as a sufficient obstruction to sending or receiving certificates of removal to or from such meeting—until the cause of obstruction is removed.

If, however, certificates of removal coming from such a meeting shall recommend as members, persons whose life and conversation appear to be consistent with our religious profession, Monthly Meetings are at liberty to receive such persons, if, on solid consideration, the defection of the meeting granting the certificate shall appear to be the only obstruction.

We are not aware of any case at present pending which in the manner indicated above, jeopardizes our unity of doctrine from outside quarters. But as there are signs of some having lost sight of such a rule of Discipline, recent though it be, it has seemed well to refresh the general memory of it at this time.

NOTE.—Simply for the sake of accuracy, we refer to the statement in editorial of Twelfth Month 31st, that a Friend lately deceased in New England was "reputed" to be the last of the typical men Friends of his Yearly Meeting in his outward appearance. The wording of the statement was safe. But we are since reminded that two of a younger class, who by reason of their absence in recent years were overlooked in our survey of the membership, now appear as members of that Yearly Meeting, and continuing in the outward testimony spoken of.

MAKE FRIENDS AT HOME.—Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers, and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment's notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticise as no stranger would dare to do.

Now this is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreeable—it will be done, never fear. Be as courteous at home as you are abroad. Respect your home and family as you wish to be respected. Don't save all your frowns for home. Love your brothers and your sisters, remembering that love begets love. You will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life would be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Union and Times*.

"I SEEK the bread of God which is Jesus Christ, and I seek his blood which is love incorruptible.—*Ignatius*.

The Dukhobors in Cyprus.

FOR "THE FRIEND."

A full and very thoughtful report has been received by the Committee from a Russian helper of the immigrants in Cyprus, from which we summarize the following notes. The writer goes very carefully into statistics of the diseases and mortality among the Dukhobors and sums up thus:

Ninety-one per cent. of the cases are connected with abnormalities in the digestion. One must ask to what extent the food must be blamed for this. In my last letter I showed how scanty the food of the Dukhobors was, I again insist on the point; and add that Wm. Sturge has just ordered another supply of lentils, peas and beans to vary their food, and a quantity of milk for the sick. I approve in principle and practice of vegetarian diet, having no doubt that when one exchanges a good meat diet for rich and well prepared vegetarian cookery, he gains in health and strength. But if an abundant meat diet is given up to be replaced by poorly made soup of cabbage, radish and "kvass" without any variety, and other trials have at the same time to be endured, stomach derangement must follow. This has been the case with the Dukhobors, whose sufferings on account of religious conviction, and their illness from fever, etc., commenced in the Caucasus almost simultaneously with their change of diet, and after the change from a colder to a hotter climate, this has been a principal cause of the spread of sickness among them. [The writer has in view their ceasing to eat meat. It appears that one of them was struck with the cruelty of killing a sheep, and it was the development of this tenderness of feeling that led to their refusal *a plus forte* reason to inflict death upon their fellow-men, and hence to cease obeying the call to military service.] The letter goes on to show that "as a matter of fact, they were all ill in the Caucasus." The diseases there and here in Cyprus are pretty much the same. Auxiliary causes that have affected them, besides the warmer climate and insufficient nourishment, are crowding impurities in drinking water, etc. On the whole the women have suffered more than the men—more women have died.

He next deals with the crowding, and calculates from the measurements of some of the huts or shelters that there was on an average less than one hundred and twenty cubic feet of air per person in them. "In common lodging-houses in London two hundred and forty cubic feet, and in workhouses three hundred feet are allowed for each adult in a dormitory; in military barracks, six hundred cubic feet; in prison cells, eight hundred; with artificial ventilation, while the best hospitals allow twelve hundred cubic feet per bed for patients. Thus the space occupied by the Dukhobors in the settlements, at Athalassa, Pergamo, is fifty per cent. less than in common lodging-houses in the metropolis, and six times less than that of prison cells. [It must be borne in mind that this deplorable state of things is not the fault of those who are striving to help the Dukhobors, but is the result of the sudden migration of over one thousand of them before it was possible to prepare adequate accommodation for them.] The letter goes on to say: "Mr. William Sturge, whose energy seems inexhaustible, is going to hire an estate to which one hundred persons can be moved from Pergamo, and also to build some new houses at Athalassa." [This extra farm is now taken, and the people removed to it]. The

Dukhobors at Pergamo have ploughed nearly all the land (four hundred dirams or half acres), and sown about half, the other half not being ready for sowing until the rain sets in.

They are gathering and pressing olives of sixty-seven trees on the estate, and improving the irrigation. This necessitated clearing out the wells, a difficult matter in their feeble state, as every attempt to work at the bottom of the pits was followed by fever. They therefore hired a Turk, who was in health, and acclimated to do this. The water is raised to the surface by "Norias," or Egyptian chain pumps. Two of the wells are cleaned out, but the third as already reported, has to be let alone, as the Turk believes there is an evil spirit in it, and he positively refuses to run the risk of arousing him.

Besides the farming, the Dukhobors are fitting up their houses, getting windows fixed, etc., and they are gathering stocks of the Christ-thorn bushes, which grow wild everywhere, to be used as fuel for the winter. The writer touches on the difficulties in the position which arise from the lack of leaders and consequent organizations among the immigrants. They need such men in their own ranks as Veregin, who is in exile in Siberia, and who has a remarkable power in this respect. The communism or socialism which has been forced upon them by the circumstances of their persecution and emigration is not what they have been accustomed to as in their old houses.

The writer speaks of the anxiety of so many of them to be fully employed, and explains why the irrigation work offered them by a contractor was practically impossible for them to perform. It is thirty miles away, and when a man who had been worn down with fever went to such distance, he had, often, to leave a family all by perfectly helpless behind him, from sickness. His own little strength would give way in a day or two, and this with the intense anxiety for his sick or dying wife or children, utterly beat his effort at supporting himself so far away from them. The letter says they manifest a great desire to get such work, as they feel they have some knowledge of, and can do.

One man had been trying to get a loan of about one pound to buy smith's tools and do some work for the Turks, which would enable him to not only recoup the cost of his little plant, but to earn the living of himself and his family. Another sought a place as coachman or groom, another carpenter's work, and so on.

"As far as I can see," says the writer, "every one of them would accept such work with pleasure. But many of them would give it up if they had to do it in a great mass or number. Each is used to work hard, but independent of others. He used also to co-operate in a common undertaking, but only after his own work had been done. The work of a groom, etc., leave him a small share of individual liberty. This is why he prefers it. I am sure they will have the same objection to work at Canadian factories, where a man is turned into a machine. This conservative feeling is natural, but I don't think it will last forever, and they will get accustomed to new conditions of labor before long. Reverting to the lack of natural leaders among them, he adds, "I don't say they must have formal organization, because they object to it and because in case of failure it would mean the suppression of individual liberty among them, which is of course undesirable. I do say there is much dissension among them. On the contrary, when I consider the absence of

ly elected representatives, except for financial affairs, I am surprised to find so much agreement and accord among them. But one thing is not to be noticed. When the initiating, deliberating and executive work of every affair belongs to the whole of the community, the responsibility is divided between so many that it uses its power, and much time is lost until every one comes to the same resolution. The interests of the community itself don't gain from this. They need a Moses, or one or two who could acquire and exercise the necessary influence; and they also need organizing ability." "In one of my letters I said that the general energy of Cyprus struck me as like that of a desert. But since these first impressions I have learned many things that convince me that the country is very rich. There is plenty of land and only a small population; its soil is not very dusty when dry, but very easy to cultivate when ploughing, etc. They don't employ proper ploughs, but use an implement that may be taken for the primitive form of the plough. But the ground is very fertile generally, if properly irrigated. Even with the imperfect native cultivation it gives tenfold crops of corn, in fact, it produces barley, oats, wheat, corn, wheat, millet, linseed, maize, rice, etc., and very kind of vegetables, as potatoes, onions, cabbages, melons, beans, lentils, tomatoes, cucumbers, pumpkins, etc. Grapes grow, and figs, dates, olives, apples, lemons, pears, pomegranates, pepper, nuts, chestnuts, quinces, tobacco and cotton. The corn is sown in autumn and harvested in spring. Vegetables are gathered all the year round, twice a year. Fruit is gathered at different seasons—every month something is gathered about much labor. Crops have failed only once in twenty years of British government and this is due to drought. This shows there is no lack of water in winter, and if everything failed the husbandman has greater probability of having his corn than a peasant in Asia, who loses his corn from many causes, and has no substitute for it.

Spring sowing also gives rich crops. Irrigation is all that is needed, and this can be arranged everywhere. The water is raised from wells by the "Noria" wheels into large tanks, from which it is distributed by furrows over a large area of land. Subterranean channels are made for conveying the well water to considerable distances. Of course the irrigation system is expensive, but once established, it lasts many years, and wherever the water is supplied, the land produces everything in abundance. There is another system being introduced here by the English government. They are going to make large reservoirs in the mountains, which the water is stored for gradual distribution during the summer. There is no doubt they could get sufficient water the island could be transformed into a flourishing country. Land is obtainable easily and on very liberal terms. There are however, drawbacks. There are no meadows or no grass or hay, but horses and cattle are fed on "samen"—a rubbed sand mixed with vetches; cattle are very good and strong, but the ewes are not milked. Except sheep's milk during four months in winter, there is no milk from the island. Sheep manage to find pasture in the fields all the year round. There are no nests here, and for fuel the people use the scrub bushes. But much time is wasted as it is now burned.

As to the natives who surround the Dukho-

bors—when the latter came to Pergamo the Turks were afraid of them. They would not allow their wives or children to come out of their own houses to them, nor permit them to drink water from their vessels. But since they have become better acquainted with them, and discovered that the Dukhobors do not have *ikons*, and do not eat pork or meat in general, the Turkish women and children begin to visit the Dukhobors' houses, and the Turks let them use their water-vessels. At present the Turks and the Dukhobors are good friends. One of the most important links that unite them is the knowledge the latter have of the Turkish language, which many of them learned in the Caucasus [in the Tartar dialect of it]. The Dukhobors can fulfil a mission of civilization among the Turks, who are struck with the skill of some of their carpenters and smiths, and begin to order small pieces of work from them. There was one small piece of land which the Turks thought was good for nothing, as it was full of thorns and stones. The Dukhobors set to work, cleared the bushes and gathered out the stones and sowed barley, which is now springing up. In this and many other things the Turks see the superiority in the Dukhobors' culture, and this cannot remain without a very good influence among them. If the Dukhobors remain here they will be able to introduce to them some new methods of building houses as well as of tilling the land, while they would themselves retain all their own best qualities. But I fear Canada would not offer the same advantages. There it would not be the Dukhobors but the Canadians who would teach better land culture and many other things. Special care would be needed that along with the influence of the more advanced civilization, there might not come a weakening of their moral superiority. These would have to be solved by a proper education. The letter goes on to offer some excellent suggestions as to the way in which this could best be accomplished, and after giving interesting proofs of the desire of many of the Dukhobors for this help in education, the writer concludes: "It is interesting to live among these people, and help them, while observing how they accommodate themselves to the new conditions of life: to live among a people whose words and actions are directed by truth and righteousness. After my stay among them, my admiration is transformed into sincere and deep love. It is with unseen and bitter tears, and a distressed heart that I take leave of them, God only knows how I wished to unite forever my lot with that of these people, who are covered with the wounds of the great Man of sorrows."

By an order in council dated the sixth of Twelfth Month, 1898, the Dominion Government expressly exempts the Dukhobors from being called upon for military services.

An old prophecy, in a vision of the reign of the Messiah, pictured the wolf dwelling with the lamb, the leopard lying down with the kid, and the calf and young lion in close companionship. Whatever we may say as to the literal fulfilment of this prophecy in the subduing and taming of ferocious animals, it has its higher fulfilment in the regeneration of humanity which is wrought through the gospel. The wolf in man's disposition and temper is changed into lamb like gentleness.—J. R. MILLER.

No less than ten forms of bacteria have lately been found in hailstones.

Health Hints.

A correspondent, writing of his delightful sojourn at the well known Jackson Sanatorium at Dansville, New York, expresses his confidence that the system there so effectively employed might, in some particulars be put into practice in the private life of many a sufferer, to his great advantage in spite of want of appliances, and skilled superintendence. To this end he supplies us with the following suggestions constantly urged by Dr. James H. Jackson in the successful treatment of his extensive household. Be resolute in your determination to get well; the first step upward to health involves self discipline; co-operate heartily in all efforts for your welfare.

Cultivate, in common with desirable physical habits, wholesome habits of thought and feeling; the two react upon one another; health comes from inward development. Nothing more surely undermines health or retards restoration than uncontrolled passions or emotions. A quiet, purposeful state of mind is absolutely essential to recovery. The spirit of good will, of love for others, as taught by Christ, which impels one to healthy self-sacrifice, is one of the most potent healing forces in the universe.

Rise at 7 A. M. and retire at 9 P. M. The time between 12 and 1 should be set apart as a "rest hour" for bodily and mental repose, and if possible for sleep. The value of a noon-day nap cannot be computed.

Sleep and rest abundantly. Life out of doors tends to induce sleep. A morning walk of fifteen minutes is very useful. Court the fresh air day and night. Uncomfortable and unhealthy dress is one of the most fruitful causes of disease, particularly with women. Thereby the circulation is often obstructed and the vital functions impaired.

Moderation is more essential than is commonly understood, in letter writing and general reading. One hour spent with the pen may rob you of the day's gain. In the way of reading, trashy, exciting fiction should be avoided. Avoid taxation, spend less nervous energy each day than you make. Conversation and accumulation of nervous power are absolutely essential for curative purposes.

Most emphatically it is insisted that patients shall not converse with each other about their own or others' diseases. In no way can progress toward health be more surely retarded than by disregarding this rule. Good digestion depends largely upon mental conditions and influences. Pleasant, helpful topics should be chosen at the table. The discussion of diseases at meals is especially harmful and annoying, as well as distasteful and inconsistent with good breeding. Study to keep from mental or emotional excitement, before, during and after meals. Take no food, except at meal time. Eat slowly and masticate thoroughly. *Drink sparingly at the table, and do not drink within an hour before and after meals, unless it be of hot water.*

System and regularity are important elements in the hygienic method; to aid nature one should be precise and prompt in rising, retiring, exercising, bathing, taking meals, etc. Don't worry; don't hurry. Be cheerful, think only healthful thoughts. Associate with healthy people, for health is contagious. Never despair, trust the Eternal. "If ye know these things, happy are ye if ye do them."

—From the Evangelist.

LIVE for Christ in your home.

"VERSE."

E. MATHESON.

You say the glamour of romance,
When told in song, has passed away;
That fell will give a second glance
At what is known as "verse" to-day.

The present is a busy age,
And who amongst us has the time
To idly sit and con the page
That holds a minor poet's rhyme?

You smile because he loves to time
With lyre and voice the charms of spring,
The rosy dawn, the golden noon,
The sheen upon the swallow's wing.

So well you know the ancient theme
That treats of April shine and shower,
The music of the crystal stream,
The beauty of the woodland flower.

Oh yes, he does not soar on wings
Which spurn the earth and cleave the sky;
He but transforms the lowly things,
That in our common pathways lie.

For he whose silver measure strives
To clothe the meaneast weed with grace,
Believed that even humblest lives
Need not be coarse and commonplace.

And if his simple strain is heard
Above the clamour of the throng,
And purer founts of thought are stirred
The world is better for his song.

If what you count of little worth
But dries a tear or soothes a pain,
Or gives one noble feeling birth,
His talent is not used in vain.

And if his theme is seldom new,
And if the minor notes prevail,
What matters so the song be true?
Is every bird a nightingale?

And while he sees that spring is fair,
And finds a poem in a rose,
And hears God's music everywhere,
Why should he seek himself to prose?

The ivy cannot choose but climb,
The blossom cannot choose but spring;
And—though you may not read his rhyme—
Ah well! ah well! he still must sing.

Chambers' Journal, Eleventh Mo. 1st, 1838.

Selected for "THE FRIEND."

In domestic life women need at least two things: first, the greatest general culture attainable, to enrich the home life and to retain the sympathies of children, as well as to store up for themselves resources in hours of difficulty, loneliness or sorrow; second, they need an education adapted to everyday business, especially to the emergencies of domestic life. No education is complete, or indeed, of great permanent value that does not teach how to live contentedly and to economize nervous energy. To be contented, one must feel sure that one is in the right place, and must have spiritual and intellectual resources to tide over life's emergencies, whose end one cannot see. To be economical of nerve energy, one must learn a finely-balanced self control and a large-minded discrimination between the values of competing duties and attractions.—*Mary Roberts Smith.*

A QUICK REPLY.—She was dressed smartly; and, when she met a small bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy!" she said. "How could you rob that nest? No doubt the poor mother is grieving for the loss of her eggs."

"Oh, she don't care," said the boy, edging away. "She's on your hat!"—*Cape Ann Advertiser.*

FOR "THE FRIEND."

Vicesimus Knox.

The works of Vicesimus Knox, especially his *Christian Philosophy*, bring to view the unrest in religious sentiment, somewhat peculiar to the close of the last century. The human mind ever inclined to indulge its imagined freedom, had strayed so far into worldly complacency as to call in question all pretensions to a religious life.

In France, where papal domination had fostered abuses that brought religion into contempt, the people had gone so far as to deny any power superior to "Reason." The gospel of Christ was treated as a fiction. The existence of a Creator was a matter of dispute. It was a period of the reign of infidelity, in which Paine in America, Voltaire in France, and many of lesser note in England combined to cultivate a public sentiment quite averse to the development of piety. In France, even the name of Christianity was discarded. In England, nothing beyond its formal observance was encouraged. Where any felt constrained to come under its heart-changing power, they were regarded as bigoted or singular. The "Divines" as they were called of that day were engaged not so much in enforcing by example and precept the practice of Christianity, as in contending for the name.

Among Friends, Methodists, and no doubt other dissenting sects, there were many living witnesses for the Truth. But within the Church of England, whose clergy with more or less of honesty clung to the idea that they were "the Church," there was cultivated a contentment with the barest superficiality of a "name to live" while spiritually dead. It was in this state of affairs that our author felt concerned to arouse his countrymen to a sense of their spiritual desolation. He appears to have been a man whose heart had been touched and who well knew that regeneration is vital to religion. He knew that it was "upon this Rock,"—Divine revelation throwing light upon the contents of the Bible,—that the Church of Christ had been built; and he believed that the fathers of the Church of England, according to the light afforded them, had laid this as a foundation for the system of worship, of which he was a minister.

We find in his language so much positive avowal that none but spiritual weapons can be available in the Christian warfare; doctrines held just as Friends hold them, that we are induced to lend our approval, and to wish that his appeal to the generation in which he lived had been more successful.

It may be observed that while the enemy with which Vicesimus Knox contends is infidelity more or less avowed, the danger which besets the Church now, after the lapse of a hundred years is not so much a denial of Christ's name, as a circumvention of his offices. According to the digests of our modern thought, it is now the purpose of our leading minds to introduce reason and science, literature and refinement, to take the place of religion in the heart. The result, if left unchecked, will be to supplant the work of Grace by a system of culture that would enter heaven by any other way than by Christ the door. But the truths of the Gospel are unchanged from age to age. Its foundation principles may be opposed alike to the inroads of French infidelity and to the plausible sophistries of the present time.

Some extracts from his introductory chapter will show how the author approaches his work:

"The times indeed appear to call upon every professor of Christianity, to vindicate in that manner best adapted to his abilities and opportunities its controverted truths; and if I shall be fortunate enough to communicate one suggestion to the wavering mind, that may conduce to this great purpose I shall have accomplished my wish. To diffuse the sunshine of religious hope and confidence over the shadowy path-life, to dissipate the gloom of doubt and despair to save a soul from death, objects so desirable inspire an ardor which enable zeal to triumph over timidity.

"That unbelief in Christ is increasing in the present age, and that the spirit of the times rather favorable to its increase, has been asserted by high authority and is too notorious admit denial. The apostacy of a great nation in the most enlightened and polished part of Europe, the public unblushing avowal of atheism among some of its leaders, the publication of books on the Continent in which Christianity is treated as a mere mode of fanaticism—these circumstances have combined with others to cause not only an indifference to the religion of Christ, but a contempt and aversion to it very name. It cannot be said that the defenders of Christianity in our country have been few, unfurnished with abilities natural and acquired. But what shall we say? Notwithstanding the stupendous labors, with little intermission to great cause which they maintain is evident at this moment on the decline. Had their success been equal to their labors and pretensions infidelity must now have been utterly exterminated."

After further setting forth the labors of the learned prelates, he says, "the people are sleeping and straying like lost sheep; but in the calls they cannot recognize the voice of the Shepherd."

Jonathan Dymond has well said that the best—the most effective way to treat these objections of infidels is to not notice them. He compares officious sceptics to pieces of broken glass—very insignificant in themselves, but if in position to reflect the rays of the sun—they blaze with light.

Our author should not here be charged with violating this prudent maxim. He is pointing out the mischief of entering the lists with flippant writers, who would bring up the most momentous truths of the Gospel for mere literary pastime. He says: "I am persuaded that of a sensible thinking and learned man might be his whole life in piety and peace, without dreaming of those objections to Christianity which some of its most celebrated defenders have collected together from all ages and great variety of neglected books, and then ordered in a single portable volume so as to render it a convenient synopsis of infidelity. What must be the consequence? It must at least disturb the repose of the sensible thinking and learned man, and if it should be understood the simple, the unlearned, the unthinking and the ill-disposed, I am of the opinion that objections would be studied, its solutions neglected and thus a large number of recruits enlisted volunteers in the army of unbelievers."

"Evil is learned sooner and remembered longer than good; and it would be better to many pamphlets of the deists sink into oblivion than to preserve and extend them by extracting their most noxious parts and mixing them with the productions of men of learning and piety. The refutations are often long labor and tedious, while the objections are short and live

they are therefore either not read or forgotten, like a flippant sarcasm attracts attention and sets itself upon the memory."

"The spirit of piety seems to have been wanting on some of the most logical and metaphysical of our defenders of Christianity. They speak of Christ when they are examining the truth of the doctrine with calm indifference, as if they were dull virtuosos discussing the genuineness of a medal or the authenticity of a manuscript valuable only as a literary curiosity. If St. Paul had been no warmer an advocate than certain famous apologists for Christ's doctrine he would never have prevailed with the Gentiles to relinquish their polytheism, and of this island should at this time have remained in the darkness of idolatry. Without the spirit of piety all proofs and defenses of Christianity are a dead letter."

"I have conceived an idea that our old English divines were great adepts in genuine Christianity, and that their method of recommending it was judicious, because I know it was successful. There was much more piety in the last century than in the present and there was every reason to believe that infidelity was rare. Bishop Hall appears to me to have been actuated by the true spirit of Christianity, and I beg leave to convey my own ideas on the best method of fostering that spirit in his pleasing pious and plain language."

"There is not," says this venerable prelate, "so much need of learning as of grace to apprehend those things that concern our everlasting peace; neither is it our brain that must be set to work, but our hearts. However excellent the use of scholarship in all the sacred employments of divinity, yet in the main act which imports devotion, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments! O ye great wits, while ye spend yourselves in curious questions and learned evaginations. Ye shall find one touch of Christ more worth to your souls than all your deep and laborious disquisitions. In vain shall ye seek for this in your books if you miss it in your hearts. If you know all things and cannot say, 'I know whom I have believed,' you have but knowledge enough to know yourselves completely miserable. The great mysteries of God's will which to the great clerks of the world is as a book clasped and sealed up, lie open before the pious and devout man, fair and legible; and while these bookmen know whom they have heard of he knows whom he has believed. Christ observes: 'Christianity indeed, like the sun, discovers itself by its own lustre. It shines with unborrowed light on the devout heart. It wants but little external proof, but carries its own evidence to him that is regenerate, and the Son of the Spirit.'" LLOYD BALDERSTON.

FIRING AT ONE SPOT.—We are told that he that ruleth his own spirit is "greater than he that taketh a city." But then we have "to the" our own insurgent souls sometimes before them, and Professor Drummond tells us the strategic way to do this. He writes: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and on that day, never moving the cannon. About midnight there were a few grains of sand knocked off the wall.

He did the same thing the next day, and the next. By-and-by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle big enough for the army to walk through.

Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul; and if you never have any temptations, you will never have any practice.—*Ex.*

The Peaceful Campaign of Americans in the Ottoman Empire.

Writing from Constantinople, W. T. Stead says to the Associated Press: "Judged by results, the Spanish war has made little return for a prodigious expenditure compared with the returns already realized and to be realized from the peaceful campaign which America is waging in the Ottoman Empire. By an expenditure of hundreds of millions of dollars and the sacrifice of over 2,000 men the United States has succeeded in ousting the moribund sovereignty of Spain from a couple of islands near her own shores and of raising a question as to her continued dominion in the Philippines.

THE ROBERT COLLEGE.

"Compare this result with those achieved by the Americans who for the last thirty years have been patiently, silently laboring for the regeneration of that compost of wrecked kingdoms, principalities and nationalities called the Ottoman Empire. Thirty years ago a couple of Americans, Christian men with beads on their shoulders, settled in Turkey and set about teaching in American methods the rising youth of the East in an institution called the Robert College. They have never from that day to this had at their command a greater income than thirty or forty thousand dollars a year. They have taken no hand in politics. They have abstained from identifying themselves with any sect, nationality or party. They have stuck to their appointed task, and they are still sticking to it. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the Mayflower, have well nigh made the tone of the world. They taught all these students five languages, but they never hesitated to proclaim that, though they spoke with all the tongues under heaven, it was but foolishness, unless the moral and spiritual character of the student was trained and moulded by religious men. Moral development, spiritual discipline, is the more essential part of education. The true object of college education is the development of the faculties and the formation of character.

"That was their line, and they have stuck to it now for thirty-four years. With what result? That American college is to-day the chief hope of the future of the millions who inhabit the Sultan's dominion. They have two hundred students in the college to-day, but they have trained and sent out into the world thousands of bright, brainy young fellows, who have carried the haven of the American town meeting into all the provinces of the Ottoman Empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present named the Government of Turkey.

THE BULGARIAN PRINCIPALITY.

"The one great thing done in the making of

States in the last quarter of a century was the creating of the Bulgarian principality; the resurrection of the Bulgarian nationality, although materially achieved by the sword of the liberating and avenging hordes of Russia, was due primarily to the Robert College. It was the Americans who sowed the seed. It was the men of Robert College who took into Bulgaria the glad news of a good time coming, when Bulgaria would be free. When the Turks, scared by the propaganda of liberty, descended in savage wrath upon the helpless people to eradicate the new born national aspirations, it was the Americans who brought the whole horrible truth to the light of day. All was in vain. The Robert College men were on the spot. Their chief was in constant communication with the Ambassadors and journalists of Constantinople. They found in Mr. Pears, an English barrister of high standing, a correspondent of the *Daily News*, a man fearless and capable enough to stand the brunt of making the awful exposure. What followed is a matter of history. The revolution of the truth about the Bulgarian massacres shattered as by dynamite the traditional policy of England. Gladstone sprang into the field. The Russian people moved to its depths by the stories of the sufferings of its brethren could not be restrained. The Tsar-Liberator carried the Russian arms in triumph to the very gates of Stamboul. Nor did they return till by the treaty of San Stefano they had created that Bulgarian principality which had been dreamed out on the Astral plane by the students of the American college.

"But the influence of the American college did not stop there. When the Constitutional Assembly met at Tirnova to frame the Constitution for the new born State it was the Robert College graduates who succeeded in giving the new Constitution its extreme democratic character, and when, after the Russians left, the Bulgarians began to do their own governing, it was again the American trained men who displayed the spirit of independence which baffled and angered the Russian Generals. From that time to this day, when one Robert College man is Prime Minister of Bulgaria and another is Bulgarian Minister at Constantinople, while a third one of the ablest of them is Bulgarian Minister at Athens, the Robert College has been a nursery for Bulgarian statesmen. So marked, indeed, has been the influence of this one institution, there are some who say that of all the results of the Crimean War, nothing was of such permanent importance as the fact that it attracted to Constantinople a plain American citizen from New York.

OTHER INSTITUTIONS.

"The influence of the United States is by no means confined to Robert College. There are other institutions founded by Americans at Constantinople, which are working quite as well as the Robert College, but as they educate girls instead of boys, they will not make their political influence felt until the sons of the students come to man's estate. But it is not only at Constantinople that the Americans are at work. They are at the present moment almost the only people who are doing any good for humanity in Asiatic Turkey. The German Kaiser has fraternized with the assassin, and, arm in arm with the infidel, has proclaimed his Divine mission to protect the Christians of the East, whom his friend and host has been massacring by the thousands for the last four years. But the only protection the poor, unfortunate Christians re-

ceive is from English speaking men. I grieve to say it, but it is for the most part quite true that, until the other day, England did no good to any one in Asia Minor. Of late the English people have awakened up, and are now spending scores of thousands of pounds in charity in that country. But the only real good which the English did in these regions for many years was confined to this: Our British Consuls helped the American missionaries when they got into difficulties. People speak as if the Anglo-American alliance was a peaceful dream, to be realized in the remote future.

"If they lived in Asia Minor they would discover that it is a very practical working factor in the daily life of millions of men.

AMERICAN PRINCIPLES.

"How many American citizens are aware I wonder that from the slopes of Mount Ararat all the way to the shores of the blue Egean Sea American missionaries have scattered broadcast over all the distressed land the seed of American principles. The Russians know it, and regard the fact with anything but complacency. When General Mosseloff, the director of the foreign affairs within the Russian Empire, visited Etchmiadzin, on the confines of Turkish Armenia, the Armenian patriarch spread before him a map of Asia Minor, which was marked all over with American colleges, American churches, American schools, American missions. They are busy everywhere, teaching, preaching, begetting new life in these Asiatic races. No one hears of them. They eschew politics. They stick to their Bible and their spelling books, but every year an increasing number of Armenians and other Orientals issue from the American schools familiar with the principles of the Declaration of Independence and the fundamental doctrines of the American Constitution. And so the leaven is spreading throughout the whole land.

THE ARMENIANS.

"Of course, such heady new wine cannot be poured into the very old bottles of Turkish provinces without making itself felt. The Armenians, a vain and clever race, soon become swell headed. What Bulgarians had done they thought Armenians could do. As the Robert College men had created an independent Bulgaria, they in their turn would show they could create an independent Armenia. So they set to work, but alas! although they did their part of the work bravely enough, Russia this time was in no mood to come to their rescue. So the Sultan fell upon them in his wrath and delivered them over to the Basbi-Bazouk and the Kurd. What followed is written in letters of blood and fire across the recent history of the East.

MISSIONARIES STILL AT WORK.

"But the end is not yet. The American missionaries who took no part in the abortive insurrection were not, as a whole, much molested. They are working on, teaching, preaching, sowing the seed day by day, creating the forces which will in time overturn the Turkish Empire and regenerate the East. The Turk knows it and gnashes his teeth, longing for the time to come when he may have it out with the cursed Giaour from beyond the sea. But behind the American missionary stands the British Consul, and the Sultan fears to give the signal for expiation."

A KIND act never stops paying rich dividends.

Epistolary Thoughts.

To come in contact with our fellow-men anywhere on this wide earth must always concern a "Friend of the Truth," and so I have had intercourse with several persons in whom the true Light has shone with more or less brightness.

The more we seek for the evidence of the fulfillment of the prophecy concerning "these last days," the more clearly will it appear that the Gospel sound has gone out into all the world.

This, it is true, is somewhat drowned by the many voices that are in the world seeking to mislead people into the hope that Christ is "here," or is "there," where He is not to be found. Yet with all their clamor the Shepherd's voice is understood by many as He calls his sheep to follow Him.

How necessary it is for us who say "we see" to be walking in the Light, that we may have no condemnation for sin when called to account for talents bestowed, with the usury due.

It seems to me that the great body of the professing church, while holding much of Christian truth in theory, through want of faith in the immediate presence of and communion with a living Lord, fall far short of the realization of that life in Him which He so clearly indicated as the privilege of his disciples.

To have this knowledge and keep it in a pure conscience is a pre-requisite in preaching salvation. And if this be our calling, let us press onward to the attainment of that for which we have been apprehended of Christ Jesus.

Many of the younger class should be among the efficient workers in our organization, and preparing to take up the responsibilities of advocates of our advanced spirituality. We may humbly hope that there will be those who will readily obey the Master's call, as was the case with the disciples of our Lord; "Lo, we have left all and followed thee." And others again will be forged into instruments for his use. I remember dear William U. Ditzler repeating that passage: "Compel them to come in." It seems as if the Lord designed from the conception of some individuals that they should be formed by a pattern to suit his purposes. As it is written: "This people have I formed for myself; they shall show forth my praise." Our hope for the Church must be that this forming, re-creative power will yet effect among the children of men results that only a Divine force can achieve.

Whatever changes or overturnings threaten our beloved Society, may there still be evolved the same high, holy and heavenly conception of Christ's kingdom that has distinguished those who have gone before us. Then will be demonstrated the value of the prayers and faithful ministry of those who have followed Jesus through heights and depths, "through honor and dishonor, as deceivers yet true."—From a recent Letter.

SICK AND CROSS.—Ill temper and discontent often have their origin in bodily infirmity. A young lady who had been known as a pleasant, sensible, and agreeable person, turned sour. Nothing seemed to suit or please her. She murmured and complained by day and sighed and cried by night. At last she fell sick and went to bed, and after a day or two was able to be about and go her way.

What was the matter? She was of fair size and measured perhaps 32 or 33 inches under her arms. Naturally her waist measure should have been 29 or 30 inches. She wore a steel

band under her clothes which brought her waist down to twenty one and a half inches. She was a steel belt outside, of the same size. Her stomach and liver were crushed. Every vibration of her body was cramped, crowded, misplaced. Her discontent and ill feeling was no longer a mystery. She was sick and cross but as "she doesn't dress tight" she will probably drag out a wretched life, or sink into an early grave, amid the lamentations of her friends and the pious platitudes of the minister at the "mysterious providence which has snatched away one so young and lovely in the morning of her days."—The Common People.

Practical Matters.

If a screw is soaped before it is put into wood it is much easier to put it in.

A teaspoonful of powdered borax added cold starch will tend to give the linen an stiffness.

Banana peel will clean tan shoes as well regular dressing.

All rugs when shaken should be handled the middle and not the ends.

Salt dissolved in alcohol will take out greasy spots.

Moths dislike newspaper as much as the papered tar paper.

Court plaster should never be applied to bruised wound.

It is dangerous to use tincture of iodine without a physician's permission.

THE "SWEATING" OF GOLD COINS is a process employed by thieves to absorb gold from the surface by a prepared solution.

This may be continued until the coin has wished, but the skilful sweater takes only about seventy-five cents' worth from a twenty-dollar piece. The coins thus treated look all right except that they are so bright as to excite suspicion of an expert.

Every now and then the Secret Service detectives convey from the Treasury Building to Washington Navy Yard an immense bulk counterfeiter's stuff, including machinery, electroplating batteries, engraved plates, crucible plaster moulds, coins, and "flash money." This is turned up in the furnaces.

The "flash money" referred to consists of imitations of the currency made for advertising or other purposes without criminal intent. Unthis head is comprised the toy money employed in so-called business colleges. All such imitations are against the law, even including paintings of notes on wooden planks. It often happens that this kind of false money falls in the hands of poor emigrants and other ignorant people, being passed upon them by sharpers, a thus it does a great deal of harm.—Saturday Evening Post.

A SCHOOL OF HOUSEKEEPING has been established in Boston, and its aim is to provide school where employers and employees together learn the business of housekeeping. The ordinary cooking-school takes up the subject in a greater or less degree, but it does not provide for the study of the subject in detail. Lectures will be given on "How to Build a House," the "Equipment of a House" is described by a practical housekeeper. Among other lectures will be "Food in Relation to Economics," "Economic Buying," and "Domestic Housekeeping," "The House as a Unit of Health," "Division of Income in Household Expenditure," "Domestic Service, its Principles and Practice."

ment, and Future," and "Domestic Service and Trade."
In addition to this there will be demonstrations on "Dust and its Dangers," "Practical Use of the Cellar and Yard," "Heating and Venting," "Ventilation, Drainage, and Plumbing," "The Laundry," "The Kitchen," "The Bed-room," "Interior Woodwork, its Preparation and Preservation," "The Hygiene of the Bed-room." Here is an acknowledgment that housekeeping is a science and housework a trade. The plan comprises a home, a family, classes in theory and practice for employers, a course of practical training in housework for employees. On the whole the school will tend to assist in the solution of the domestic problem. *Bridged from Scientific American.*

Exercises in the Ministry.

FROM THE JOURNAL OF MARIA S. FOX.

At our Spring Quarterly Meeting, at Poole, in the year 1823, my mouth was first opened in public ministry, with these words only: "How great is thy goodness, which thou hast laid upon them that fear thee, for them that hope in thy mercy." The sweet calm that overspread my spirit after the utterance of them, no language can describe. Such a tendering sense of the Lord's mercy, as effectually cast out, for a time, all reasonings, continued with me through the day, and for some time afterward. Tears of discipline and baptisms of spirit known to none but myself, preceded this surrender. My natural feelings, such a thing seemed impossible; but at length, after enduring for a season, and in different ways, the chastening of the Lord was pleased to show me that it is impossible with men is possible with Him, and to give me such a sense of His love, such a portion of sweet peace in the performance of His will, as I have never dared to repeat in the many seasons of proving and temptation that have since been experienced.

For some time after this the offerings of a like nature were not frequent, and usually a text of Scripture only; but as the desire was kept alive, and subject to the Lord's forming hands, openings were gradually enlarged, and in the year 1825, Friends of Poole and Southampton Monthly Meeting thought it right to express their wish by a record on their books.

I was not my lot to have much human help at that period—not many near, whose station in the Church was likely to lead them to extend either counsel or encouragement; and as it was the difficulty I felt in speaking anything of my own exercises that even my affectionate sister whose care for me was almost maternal, was but little acquainted with them. Some of this excessive delicacy (as we love to call it) might be, I believe, the result of pride, of secret unwillingness to be as a fool, for my sake; and it probably did, at times, detract from the judicious advice of those more experienced; but I am ready to think it is, on the whole, safer than seeking after much communication. The Lord is very tender and compassionate towards those whom He is pleased to use in the path of gospel obedience. If the Lord directed to Him, in the watchful desire to know His will, He will not fail to apply both the correcting and supporting hand; nevertheless, I have ever esteemed it an especial privilege to those who are called to speak in public, to have the care and counsel of their friends added to them. Before this trial of my own strength I was permitted to see the danger of those

who exercise a gift in the ministry, looking too much for the expression of unity or commendation, and now the Lord was pleased to show me that such a course would be eminently unsafe for me. Throughout the whole course of my small experience I have ever found it needful to be very guarded in this matter. The unity of those who have judgment and whose office it peculiarly is to extend help to the poor ministers in whatever way they may see it to be needful, has always been very precious to me; and there have been seasons when the judicious well-timed expression of it has been indescribably helpful to a mind peculiarly open to the assaults of unbelief, and, at seasons sorely buffeted of Satan. So that I cannot help earnestly desiring our dear friends in the station of elders may be found discharging the important trust committed to them, whether in the way of encouragement or of counsel. The feeling may seem to themselves so small as to be scarcely worth the expression, but "a word spoken in due season, how good is it!" Their burden and exercise is of vast importance to the vital welfare of the body.

The ministry as it is recognized amongst Friends is so unshackled, such liberty is given for the exercise of the gift bestowed, so extensive the field that lies open to the Gospel laborer, both within and without our own pale, and so varied the services to which such may be called, that it is peculiarly important, all the means that can be employed for the help and instruction of these should be brought into exercise. Many young ministers (perhaps older ones also) do, I believe, suffer greatly for want of timely counsel. It is a subject I desire to touch with delicacy, and with a feeling sense of my own liability to err; but surely it is one of great moment to the well-being of our Society, seeing that however excellent the gift or evident the anointing, human instruments are weak and fallible—have the treasure in earthen vessels, and are constantly liable to receive a bias from a variety of causes and circumstances. The constitution of our Society appears to me excellent, I had almost said perfect in this matter. May it be acted upon and carried out with faithfulness—in simplicity and godly sincerity; and then, fruit will be found to the praise and glory of Him who is the Head over all things to His Church. It is an awful thing for ministers to set their own feelings above the care of their friends, or the judgment of the Church. These should remember that the various members of the body have not all the same office; but that the Lord hath tempered them together, as it hath pleased them, so that "the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you." They are for the help and comfort one of another that the functions of the whole may be healthfully performed; and whilst we must not, in any degree, diminish the importance of ministers looking with a single eye to their heavenly Leader and Guide, remembering the declaration of our Lord, "One is your master, even Christ, and all ye are brethren," they must bear in mind that whilst to one is committed the gift of prophecy or preaching, to another is given the discerning of spirits, and that it is the Lord's will that his people should be subject one to another, that all may learn and all may be comforted.

I sometimes think, the ground of the different and even opposite errors into which some have fallen who have occupied conspicuous stations amongst us, both in this country and in

America, whereby so much suffering has been brought upon the Society may have been a departure from true humility. But where is humility to be looked for, if not amongst those who are the professed followers of Jesus; and who believe themselves called to a ministry which is pre-eminently the work of the Spirit! May this blessed fruit increase and abound amongst us!

FOR "THE FRIEND."

A few days ago, in turning the leaves of a very old book, I chanced upon the following letter, which is sufficiently, though quaintly, explained by its title. In transcribing it, the ancient style of capitalizing, punctuating, etc., has been retained.

MARY WARD.

THE COPY OF EDMOND HAYWARDS MOTHER'S LETTER TO HIM, BEING A WARDEN, AND AN INFORMER, & PERSECUTOR OF FRIENDS AT PARISIUS.

SON EDMOND, my Love to you remembered; but at this time with much grief of Heart I write unto you; for I understand you have been an Instrument of much trouble to Honest People, which grieves me more than I can express: And I now earnestly require you, to heed what I say, if you have any Love to God, or Love to your own Soul, or Love to me, that so soon as you have received these Lines, You resolve for the time to come, never to do anything more against honest People, not so much as to speak against them one Word tending to their hurt. And if you are in Office, you may keep forth of the way, as honest sober men do elsewhere. And I do understand, that none do dwell in these Employments, but those, that have not the Fear of God before their Eyes, and such as do not stand upon their Credit and Reputation in this Life, nor in their Happiness in the Life to come. An Informer is accounted with the basest of men that are; those that are counted Rogues, do Scorn to be Informers, that being accounted a Degree worse than they. I wish you were but sensible of my great grief and trouble about this business, and not mine only, but your Brothers and Sisters also: And I intend you to write to me, with what speed you can, to give me satisfaction; for I shall much long till I hear from you, and be in continual trouble, till I hear you are of another spirit; as you tender my Comfort and Peace, mind what I say, and I shall remain your loving Mother,

MARGARET PLAYER.

WILMERS, the 12th
of July, 1670. Lincolnshire.

Notes Concerning the Society.

The Tract Association of Friends of Philadelphia Reports for the past month a distribution of nearly ten thousand.

The London Friend mentions as among the contents of *Annual Monitor* for 1899, "the long but very instructive story of William U. Ditzler, of Philadelphia," which "will with other notices, be read with profit as well as interest."

At the next Meeting for Sufferings after the [London] Yearly Meeting, women Friends were present for the first time as constituent members. The reform of 1896, under which "women Friends are to be recognized as forming a constituent part of all our meetings for church affairs, equally with their brethren," was thus consummated.—*London Friend.*

The Society of Friends, with its splendid history, with its roll of martyrs, and its deep proclamation of life and power through spiritual union with the living Christ, is now on trial before the world and

before the church. We cannot live on our past history, and if we stand for nothing in particular, we may as well merge into the other bodies.—*American Friend.*

In a social meeting at Claverham, Eng., William Robinson took up the subject of worship as Friends believe and practise it, dwelling on the need for listening to the voice of God, which often speaks in the silence as plainly as by the voices of messengers. W. Robinson told the remarkable and unusual experience of the meeting he had attended in his boyhood; how this meeting, usually held in silence except when a travelling minister came round, had increased till the larger room which had been dissuaded had, by taking down the shutters, to be added to the smaller room to accommodate the people who came, and how the presence of the Lord was often so felt that tears would run down some of the worshippers' faces.—*London Friend.*

Joseph S. Elkinton and Job S. Gidley were on the 11th inst. still waiting at Halifax, N. S., for the arrival of the ship containing the Dukhobors. The spirit in which they were met by the officials of the navigation and railroad companies was cause for gratitude. The storm at sea having detained vessels, our friends improved the time by visiting the Churchills of New York, and the correspondents of one of them and interested in the works and views of our religious Society. On First-day, the 8th inst., a ship came in with Russians, Finns, Hungarians and Germans, some of them sadly destitute and hungry. Our friends were allowed free intercourse with the immigrants throughout the ship, and in the reception room and hospital, and had some religious service among them.

SUMMARY OF EVENTS.

UNITED STATES.—The United States imported 800,000,000 pounds in 1898, or 100,000,000 pounds more than in 1897.

The House of Representatives has completed and passed the bill for the codification of the criminal laws of Alaska, adopting an amendment, among others, to the license system for the Territory, with a species of local option. The fee will be \$1,000, conditioned upon the assent of a majority of the white citizens residing within two miles of the proposed saloon. Strong remonstrances against substituting high license for prohibition, are being sent by the Methodist clergymen in New York and Philadelphia.

Joseph H. Choate, the distinguished New York lawyer, has been nominated by President McKinley to be Ambassador to Great Britain.

Charlesagne Tower, Jr., of Pennsylvania, at present United States Minister to Austria, has been nominated by President McKinley to be Ambassador to Russia. For Charlesagne Tower's successor at Vienna the President named Addison C. Harris of Indiana. These nominations have been confirmed by the Senate.

Jonathan Ross, Chief Justice of Vermont, has accepted the appointment of United States Senator to succeed Morrill, deceased, and will resign from the Bench. Benjamin Field, to whom the position had been offered, was compelled to decline for family reasons.

Joseph R. Hawley, Republican, has been re-elected United States Senator by the Legislature of Connecticut.

Henry Cabot Lodge was unanimously re-elected United States Senator by the Massachusetts Legislature in joint convention. The choice was by acclamation.

Representative Nelson Dingley of Maine died in Washington on the evening of the 13th inst. He was a leading and valued member of the House of Representatives.

It has been judicially decided in South Carolina that, under a provision of the State Constitution, a juror must be a qualified voter.

President McKinley has decided to create a Commission to investigate the claims in the Philippine Islands and to report to him their views as to the policy to be pursued with respect to those possessions, after the ratification of the peace treaty and the transfer of the islands to the United States. Admiral Dewey, it is said, has been asked to head the Commission, and its membership will include the Major General Otis, President Schurman, of Cornell; Colonel John D. Emory, Major and Brigadier General Whittier, U. S. V., of New York.

Secretary Long on the 14th inst., ordered Captain Leary, at present commanding the San Francisco, to

proceed to the Island of Guam and assume the duties of Naval Governor of the new acquisition. He will carry with him the proclamation of the natives informing them of the designs of the United States Government towards them in precisely the same terms as in the acquisition of Porto Rico.

A general order issued by General Henry in Porto Rico, and made effective from First Month 1st, removes all taxes on land and met, and the loss in the municipal revenues, which this removal of taxation will occasion, taxes are imposed on liquors and tobacco. In towns of from 5,000 to 10,000 inhabitants the license shall be \$50; from 10,000 to 15,000, \$60; from 15,000 to 20,000, \$70; above 20,000, \$80. Failure to pay the required tax will make the delinquent liable to a fine equal to double the amount of the prescribed tax, the closing of the establishment and imprisonment. "It is hoped," says the general order, "that this taxing of the sale of liquors may have the effect of closing a number of saloons and taking temptation to drink away from the inhabitants, a vice of the island which tends to demoralize its people, cause misery and suffering to the innocent, and interfere materially with moral progress, upon which depends the success of any nation." The demoralization misery and suffering of the innocent, would be better prevented by regulations enforced against the manufacture, importation and sale of all intoxicants.

Reports from Benton, Arkansas, indicate that a great deal of damage has been done in Saline County by rain, which has been falling there steadily the past four days. The Saline River has risen twenty feet, and it is expected to rise higher than in 1882. Thousands of cattle and hogs are drowning in the bottoms and fences are being washed away.

Deaths in this city last week were reported to number 642, which is 71 less than the previous week and 153 more than the corresponding week of last year. Of the foregoing 308 were males and 334 females; 121 diet of pneumonia; 75 of consumption; 59 of influenza; 26 of heart disease; 25 of diphtheria; 22 of typhoid fever; 19 of nephritis; 18 of old age; 17 of inflammation of the stomach and bowels; 17 of convulsions; 16 of cancer; 16 of bronchitis; 16 of inflammation of the brain; 15 of marasmus; 15 of paralysis; 15 of apoplexy; 15 of Bright's disease; 15 of inanition.

MARKET.—Wheat, 113 1/2; corn, 112 1/2; new 4's, 129 1/2; 113 1/2; 112 1/2; 3's, reg., 106 1/2; 107 1/2; coupon, 107 1/2; 107 1/2. Cotton.—Demand was light, but the market ruled steady on a basis of 6 1/2 c. per lb. for middling uplands.

WINTER.—Winter grain, in bulk, quoted at \$14.50 a \$15, and in bags, \$14.25 to \$14.75 per ton.

FLOUR.—Wheat super, \$25.50 a \$26.00; do., extra, \$25.00 a \$25.50; Pennsylvania roller, clear, \$31.50 a \$32.00; do., do., straight, \$32.50 a \$33.00; Western winter, clear, \$32.00 a \$32.50; do., straight, \$32.50 a \$33.00; do., patent, \$33.50 a \$34.00; spring, clear, \$33.00 a \$33.50; do., straight, \$33.50 a \$34.00; do., patent, \$35.00 a \$35.50; city mills, extra, \$25.00 a \$25.50; do., clear, \$32.25 a \$32.50; do., straight, \$33.50 a \$34.00; do., patent, \$35.25 a \$35.50. RYE FLOUR.—\$3.10 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—\$2.00 a \$2.10 per 100 pounds for new, as to quality.

GRAIN.—No. 2 red wheat, 73 1/2 a 76.

Do. No. 3 medium, 71 1/2 a 74 1/2.

No. 2 white oats, clipped, 35 1/2 a 35 3/4.

FOREIGN.—The Engineering and Mining Journal estimates the world's production of gold in 1898 at \$286,218,954. To this total the United States contributed \$64,300,000; Russia, \$25,136,000; the Witwatersrand, \$72,376,000; and Australia, \$61,150,000.

The production of soap in England is about 45,000 tons per week, of which between 3,000 and 4,000 tons are made in London.

On the 12th inst. a severe gale raged throughout the United Kingdom, causing loss of life and property. London is practically isolated from telegraphic communication with the provinces. It was also felt on the coast of France.

A despatch from Santander, Spain, dated First Mo. 16th says: "A strong earthquake shock at one o'clock this morning threw the inhabitants of this city into a panic. A number of windows were broken."

At Constantinople, dated First Mo. 12th, says: "A great battle has been fought in the Yemen division of Arabia. The Turkish troops stormed and captured the insurgent position at Shan-el-Elev."

At Aban, 1,400 insurgents and 2,000 Turks were killed or wounded."

The eruption of Mount Vesuvius is attaining great proportions. The flow of lava is unprecedented, and

streams of fire are pouring in all directions, though yet no serious damage has occurred.

Twenty-six thousand men are employed at the Krug gun works.

In 1900 London will celebrate the 900th anniversary of the introduction of Christianity into the island.

A Manila de-patch says that Aguinaldo has ordered his army to act on the defensive only. The American troops at Iloilo are anchored close to the town, the troops "could take the place in twenty minute the order was given." General Otis reported from Manila in the 12th inst. that condition were apparently improving, and that many natives were returned to the city.

The official report of the Mayor of Santa Clara, C., shows that in 1896 there were 1,416 deaths, 6,987 dead in 1897, and 4,841 deaths in 1898, being in three years a loss of 80 per cent. of the population.

Dr. Castillo, who came to Washington with General Leonard Wood, telegraphed to Santiago on the 11 inst. that "complete autonomy will be granted the province."

A telegram from Toronto says the American rail lines are endeavoring to have the Canadian lines join them in an effort to abolish the sale of second class tickets. It is hardly probable that the latter can comply, as it is said the Canadian law compels them to such tickets.

RECEIPTS.

Received from Joseph C. Dixon, Queensland, A. T. \$2, payable to the order of next volume First Month 15th, 1900. Will Joseph C. Dixon a new address, should he see this notice?

NOTICES.

To Let, a furnished house at Haverford Pa. rooms. Rent taken out in board. Address Box Haverford P. O.

NOTICE.—The remaining public meetings at La down in the evening are to be held on the nineteenth of First Month, and the second and sixteenth of Second Month.

FRIENDS TEACHERS' ASSOCIATION.—A meeting be held at 140 N. Sixteenth Street, on Seventh-day, First Mo. 22, at 2 P. M. Subject, "History Teaching," by Prof. Wm. H. Mace, of Syracuse University. MARGARET KIRK, Sec.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, communications in regard to business should be forwarded to EDWARD G. SNEEDLEY, Superintendent Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For conveni of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.17 and 8.46 A. and 2.53 and 4.32 P. M. Other trains are met by stage, except on First Mo. 1st, when they are met by twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, Sup.

DIED, at Tulare, California, on the thirtieth Fourth Month, 1898, of diphtheria, MARY MO COX, daughter of Isaac M. and Catharine E. B. aged four years and eight months; beloved by all were touched by the sphere of her sunny and beautiful life.

Tenth Month 7th, 1898, at the residence of parents, James and Susanna Elder, in Germantown, PA., THEODORE E. ELDER. Through many mont feeble health this dear young Friend was preparing the kingdom of heaven. Though life for him many attractions, the desire for earthly joys was not resting in a Saviour's love, he has, we earnestly believe, entered into one of the many man prepared for the righteous.

At his residence in St. Paul, Minn., Tw Month 21st, LEWIS SHARPLESS, in the sixty-year old age; a member of Chester Preparative Monthly Meeting, Pa.

First Month 1st, 1899, near Darlington, Md., MARY S. EDGE, widow of Joseph. In the eighty-first year of her age; a beloved me and elder of Deer Creek Monthly Meeting.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

One may preach a series of truths without preaching the Truth.

Why should Life fear death?" These words were spoken to a Friend as he came out of a large meeting in which several speakers had added forth their teachings not without ability, but without the power. "I believe," was nearly a stranger's language, "thou art feeling overwhelmed with the flood of a lifeless ministry. Why should Life fear death? Hold on with thy eye single to the Life, and see it yet come to dominion and triumph over all the scattered floods of an unanointed ministry." He shall follow up death in victory.

Where the Spirit of the Lord is, there is liberty," is a different saying from the version often practically made of it, namely, that where there is liberty there is the spirit of the Lord." If this be the liberty of the Spirit and the license of the creature, it is a right version. But when the text is most loudly pressed, it is usually the license of the creature which is most encouraged.

If the early Friends had lived the lives many of us are living to-day, where would Quakerism be?" we lately heard a young man say. There are thousands far and near whom it is easy enough to blame for the betrayal of the standing of our religious Society. But a wholesome question for each member to ask himself is: "Will the Society best be restored by living just the kind of life that I am living?"

The Arrival of the Dukhobors.

Our readers will join in the relief felt by our friends Joseph S. Elkinton and Job S. Gidley, together with the sympathizing officials at Halifax, on the arrival of the long delayed Dukhobors at that port. A telegram dated First A. 20th, says: "Visited the steamship *Huron* with the deputy minister and Prince Hilkoﬀ's

staff. The greeting was an affecting and an impressive one. Thanksgiving and praise for the preservation of captain and immigrants was heard, with the voice of melody."

On the same day the following was despatched to the Associated Press:

HALIFAX, N. S., Jan. 20.—The steamship *Lake Huron*, with 2000 of the 5000 Dukhobors who are emigrating from Russia to the Canadian Northwest, arrived in quarantine to-night. The passengers will march ashore to-morrow at Lawlor's Island Quarantine Station and undergo inspection. In the afternoon the steamer will proceed to St. John, N. B., where the passengers will have to take rail to their future home. The *Lake Huron* had a good passage, taking a southern route and avoiding much of the heavy weather reported in the last three weeks on the Atlantic.

The Dukhobors were greeted by a party of their representatives in America, notably Russian Prince Hilkoﬀ and [J. S.] Elkinton, of Philadelphia, and [J. S.] Gidley, of Dartmouth, Mass. At the sight of the Prince the people on the crowded decks coming to their new western home in search of the same freedom as the Pilgrim Fathers sought, broke into a hymn.

On the deck, the Prince, in the midst of the multitude of old men, young men, women and children, led in thanksgiving to the Almighty for the safe voyage. There are many picturesque and interesting characters in the crowd.

This is a movement on a far grander scale, and representing crueler persecution and deeper sufferings than the migration of the Pilgrim Fathers to Plymouth, but involving the same principle, "Freedom to worship God according to the dictates of their own conscience."

The following, gathered from the Philadelphia *Item*, while not expressed in a manner for which Friends could be responsible, is interesting in its showing of a remarkable scene as viewed by others:

Mr. Elkinton of Philadelphia, and other Quakers who received the Dukhobors, wore the broad-brimmed hats peculiar to their sect. They wept with emotion, and as their boat approached the side of the big steamer they called to the people leaning over the rail, "Welcome Dukhobors!"

At the head of the gangway the scene was affecting. The immigrants recognized Prince Hilkoﬀ, and crowding around him, all eager to hear him speak and to kiss him.

The striking feature was the psalm-chanting and the solemn service. The chant was begun by the passengers themselves as the ship slowly came to anchor. The singing was strong in volume and remarkably plaintive. It was interrupted by the Prince's advent on board, and gave place to services [engaged in] by Elkinton, who with streaming eyes, and face raised to the blue sky, and outstretched arms, seemed deeply moved. This service

consisted of prayer and supplication. The psalm-singing [gave forth the acknowledgment]: "God is with us. He has brought us through."

It appears that the captain of the *Lake Huron*, when asked why he took so many on board, said, "I couldn't help it; they were driven on at the point of the bayonet, and told if ever they returned they would be sent to Siberia;" and he adds, "I provisioned the vessel for 2,000 for thirty days, and we were out twenty-eight, with scarcely any sickness, save the death of ten infants."

Concerning Prince Hilkoﬀ mentioned above, the sight of whom so affected the immigrants, the following account is given in the *Aedion Recorder* of Halifax:

Among those to settle with the Dukhobors in their new home is a Russian prince, nephew of the present Russian Minister of Railways and a convert to the religious views of Tolstoy and the Dukhoborts, who will live on his 160 acres of land tilling the soil and living the life of a poor and simple peasant. An account of his position with regard to the people who are coming, says:

"The prince was an officer in the Russian army at the time of the Turkish war in 1878, serving in the Caucasus, and during his military life there met many of the Dukhoborts, who were then living in that hilly country. One day he killed a Turk in battle and captured his horse, but another horse, an extremely fine animal, escaped him after a long chase. The prince returned to camp much discontented and dissatisfied, thinking at first that the failure to get the horse was at the bottom of his disquietude. It gradually dawned upon him, however, that his unrest came from having killed a man. The more he thought upon it the more he realized the bad use to which he was devoting his strength and energy, killing people whom he did not dislike and whom he had never met before, and he determined to leave the Russian army. This he could not do at once, but he attained from taking any more life, though often in positions of great personal danger. At a later period Prince Hilkoﬀ left the military service and settled on his mother's estates in Southern Russia. There he occupied himself with agriculture and came into closer touch with the peasantry. He saw how miserable they were, and how hard their life was in consequence of heavy taxation and enforced military service. Moreover the quantity of land allotted to them at the emancipation of the serfs was insufficient for their needs. Ultimately the prince came into the possession of his mother's estates, and immediately divided it up among his peasants, he himself living by his own toil, and dwelling on a small section of land which had been allotted to him by the peasants themselves. By this act Prince Hilkoﬀ acquired great influence among the peasants, and was consulted by them in all their troubles, more particularly with regard to the overcharging done by the priests of the Russian church in connection with the burial and marriage services. The prince finally advised the peasants to

do as the Standists and the other Protestant sects of Russia were doing—to get along without the priests altogether, advice which was at once adopted. This proceeding caused a serious shrinkage in the church income, and being denounced by the priests as the founder of a new sect, the prince was banished to the Caucasus. His two children were taken from him and handed over to his mother to be brought up in the orthodox faith. In the Caucasus Prince Hilko lived among the Doukhoborts, and when, after a time, the Russian Government banished the leaders and prominent men of the Doukhoborts to Siberia, the Prince was sent to the Baltic provinces, and placed among the Lettish-speaking people. There he lived for two years, and at last receiving permission to leave Russia altogether. His present plan is to accompany the Doukhoborts to their future home in Manitoba, living on the 160 acres of ground which the Canadian government is to allot to each family of these refugees, and in no way will his mode of life differ from that of the peasants about him. Prince Hilko has a fine education and a good knowledge of English, and his presence in the future colony will be very valuable to the emigrants. Prince Hilko will be joined shortly in Montreal by Aylmer Maude, a close friend of Tolstoi, and a wealthy Englishman, who has given land to a colony of 250 of the sect in Purleigh, Essex County, England. He finds them good farmers and excellent neighbors and peaceful subjects of the government. There are also colonies in Manitoba and Ottawa. The government of Canada not only gives them land and a liberal bounty, but exempts them from military duty in deference to their religious convictions and faith."

The *Philadelphia Evening Telegraph* comments as follows:

The immigration movement to Canada of thousands of the Doukhoborts sect of Russia is very significant, but has not as yet attracted the attention it deserves. Two thousand of these immigrants arrived at Halifax yesterday, bound for Manitoba, and several thousand more are on the way. If they flourish in the New World, as there is every reason why they should, this may be a mere beginning of a wave destined to make Canada populous, and of which the States may get their full share. The Doukhoborts are a very desirable and unusual class of immigrants. They are strong, healthy and intelligent; good workers, and far from being a dead weight in their new homes. They are promised free land upon becoming actual settlers, as well as a cash bonus per head. The Doukhoborts is a religious sect, one of whose tenets is that it is sinful to wage war; they are a kind of Russian Quakers, and this interesting movement is a reminder of various others designed to escape the tyrannies of Europe and which have done so much for the development of Pennsylvania and other parts of America. Like the Moravians, the Schwenkfelders, and other sects, they leave Russia not only to found homes, but to secure religious freedom; and, like those immigrants, they have intelligent leadership in the higher classes. So carefully worked out a scheme cannot fail of success.

A valued Friend writes as follows:

"I had intended before to express my pleasure in reading the account of Schaff in THE FRIEND. To learn of such men gives more practical confidence in the great doctrine of the universality of Divine Grace, which is so much

and rightly preached by Friends. To witness its effectual work in placing the feet of such as Schaff and many others on the Rock Christ Jesus, revealed to the soul by the Spirit of Truth, ought to check our criticism of such persons in respect to those parts of an outward Christian profession which we think ought to be relegated to ritual religion that has passed away.

"Do we not see the beginning of an end to types and shadows in the decline of the estimation in which the clerical power and authority have been held, and the discussions taking place concerning the efficacy or value of 'the ordinances.' The inherent force of true Christianity certainly is working in the minds of many thoughtful people, to bring them into the full shining of the Light of the Gospel day."

We give place also to the following gleams of hope as reflected by a correspondent:

"A sensitive nature suffers many a twinge of pain in these days of the removal of ancient landmarks. He who sees the end from the beginning only knows what is to be the outcome of the zeal (let it be true or false) with which many are 'breaking down at once the carved work' of our Zion 'with axes and hammers.'"

"Despair is the opposite of faith; and to give way to it will not be to the glory of Him whose kingdom it is said shall never cease to increase.

"The value of true protestants against regression in spiritual things we cannot easily estimate. That there are such scattered through the length and breadth of our Society we may thankfully believe. I was impressed with this thought when in a Western State,—where we might suppose from the extremes to which the members of the larger Yearly Meeting are going, but little knowledge of Friendism could exist. But in going over the ground it was to be realized that a light is being held up that cannot be entirely obscured."

FOR "THE FRIEND."

THE TESTIMONY OF A YOUNG JAPANESE.

"I learned that the struggle for existence in a truly spiritually minded man points to absolute fidelity to the ideal, while hunger and fatigue stare him in the face.

"When Elijah heard the voice of the Lord and was obedient unto his bidding the ravens brought him bread and flesh in the morning and bread and flesh in the evening. He that could furnish a table in the wilderness and make ravens purveyors and cooks to his prophet, is able to supply me with good things in his own season. It is good to trust in God *fully* in the greatest straits and never to distrust Him."

Recent Letter.

God's LIGHTS.—A little four year old inquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?"

The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark, but presently she saw the bright moon out of her window, and it suggested the question:

"Is the moon God's light?"

"Yes, Ethel," replied the mother, "his lights are always burning."

Then came the next question from the little girl:

"Will God blow out his light, and go to sleep too?"

"No, my child," replied the mother, "his lights are always burning."

Then the timid little girl gave utterance to a

sentiment which thrilled the mother's heart with trust in her God:

"Well, mamma, while God's awake, I'm not afraid."—*Exchange.*

FOR "THE FRIEND."

Baptists Against Clerical Titles.

The compiler for THE FRIEND of the extract of Adoniram Judson's Life, edited by son, says: "It is to be regretted that one tempting to give the world his biography, a that one his own son, should have so far failed to appreciate the depths of his religious feelings." This expression brought to the writer remembrance of the fact that in reading Autobiography of Charles G. Finney, edited by his son, the latter failed to bring out any reference to his father's masonic experience, notwithstanding he had issued a book upon "The Character, Claims and Practical Workings of Free-masonry," and that he had once been threatened with assassination as a penalty for his exposure of the secret institution. It is highly probable, indeed, that Charles G. Finney would not have become the messenger of light and salvation that he was, had he not been faithful in his young manhood to the view which brought him away from the secret dark chambers of the lodge.

It is remarked in the current account of Adoniram Judson alluded to, as illustrative of the humility of his character, that "Brown University conferred upon him the degree of doctor of divinity, but he rejected it." It is not probable that this proper act had its effect similarly pointing the way of Nathan Brown who went out from Boston to Burma, as a missionary in 1833, and remained there until death in 1886. Writing to his daughter in 1855, he says: "I see that somebody has been attempting to adorn your poor old father with a couple of ecclesiastical epaulettes in the shape of two D's. I have good reason to believe, was a mistake; at all events they don't belong to me." Hence, in subsequently writing to secretary of Williams College, whence the degree or the proffer of it had issued, he says: "have long felt, in common no doubt with many others, that the customary use of D. D. as a mark of distinction among ministers of the Gospel, or as an appendage to the common address of an individual, is liable to serious objection and so, hoping he would not be regarded as wanting in true respect for his 'Alma Mater' he desired that the title be dropped.

A third good Baptist exemplar in this direction, and one much more frequently quoted was the late Charles H. Spurgeon. He had liking to be called a "Reverend," and in his lively testimony upon this matter of clerical titles which he has left to the world, he remarks:

"Peter and Paul were right reverend men, but they would have been the last to have exercised themselves so. No sensible person does reverence one jot more because we assume a title. It certainly is in some cases a flagrant misnomer, and its main use seems to be a pestilent one of keeping up the distinction of clergy and laity."

J. W. L.

Third Month 31st, 1863, D. B. Webb writes: "Anna Scattergood was married this day. I had a silent meeting, though we had valued ministering Friends present. How useful find this deep, solemn silence. It humbles and reduces the creature and seems to bring us into the presence of our Maker; Lord grant that we may be more dedicated the coming month."

FOR "THE FRIEND."

The Discipline—Its Origin and History.

BY JOSEPH ELKINTON.

The rules and advices which have been collected from time to time for the regulation of our Society make up "a volume of which Friends and not be ashamed. It contains pages very little read because not immediately connected with matters of denominational administration, which are yet amongst the most valuable parts of its contents.

To the main (they record), a history of life at light, with evidences, from generation to generation, of the presence of the Spirit of God leading the church by a right way.

Their story is largely one of a contest between spiritual vitality and the waywardness of human nature.*

When George Fox felt he "was moved by the Lord (in 1666), to recommend the setting up of five Monthly Meetings of men and women Friends in the city (of London), besides the women's meetings and the Quarterly Meetings, to take care of God's glory, and to admonish and exhort such as walked disorderly and carelessly, and not according to truth," there was no book or code to direct their proceedings, although the Quarterly and General meetings had been established a decade before. Indeed for twenty years thereafter, or until 1735 no such action was attempted in England. Meetings to Discipline were settled in the north of that country as early as 1653, and there are continuing records of births and deaths for one or more meetings since 1850, or two years after George Fox began to preach. These records, together with the regulations about marriage, and perhaps, the foundation, as to point of time, of our system of church government which is true for its simplicity and lack of priestly actions.

There was a protest against "the exclusive pretensions of a sacerdotal class, in whose hands the registration of these three events in human life had come to be vested," that prompted George Fox and those who sympathized with him to give forth the first "advices" which directed the conduct of those meetings for "the affairs of the church, both in this nation (England) and beyond the seas."

His non-conformity soon brought them into trouble. Their marriages were not only considered unchristian, but the validity of them was fully contested.

His, however, proved an advantage, as, after investigation, they were confirmed by the judges in open court.

Business methods and obligations, ministers' personalities and character, the religious education of the youth with their proper apprenticeship and care of widows and orphans called for other advices as also some in regard to the superstitious opinions prevalent about the excess of places of worship and internment, and the extravagance of costly monuments for the dead.

Apart from epistles constantly emanating from the pens of the foremost in the work of entering the Society in that day "papers" of the Christian council and entreaty were early sent to the annual gatherings to subordinate meetings. These were fully engaged looking after the temporal as well as spiritual concerns of the suffering brethren.

John S. Rountree, in "Friends' Quarterly Extractor."

e. g. George Fox writes: "Now concerning Gospel

"It was no rare occurrence," says Samuel Tuke, in his review of "the Origin and Establishment of our Christian Discipline,* at that period," for a father of a family to be thrown into a dungeon, and the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their proscription and ruin by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

If it had not been for the most unselfish interest and sympathy with the abounding charity manifested so strikingly by one section looking after those who were yet more persecuted in another quarter, many more would have perished.

It was this fellowship and tender regard one for another that attracted the attention and extorted the admiration even of their enemies. "See, how these Quakers love one another," was a just observation.

Unremitting efforts to obtain redress in cases of illegal proceedings engaged the time of several Friends in London and elsewhere—constituting a veritable "Meeting for Sufferings," which met weekly for one hundred and eighteen years (1676-1794).

Stephen Crisp leaves a record of his labors in behalf of the needy, viz: "The Church of God, in those days (1655), increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honor that cometh from God only."

"The spirit of a sound mind influenced the body in its earliest period. Contending as they did, for so large a measure of individual spiritual liberty, and placing the authority of man in religious matters, in a position so subordinate to that of the one great Head of the Church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentalities, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that notwithstanding the varying circumstances of the Society and the power of every annual meeting to alter it, it has been found in its main particulars, adapted to those changes, and it remains to this day (in most of the "Conserva-

order though the doctrine of Jesus Christ, requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer for clearance, and it is desired of all before they publicly complain, that they wait in the power of God to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let it be weightily considered, and all such as behold their brother or sister in transgression, go not in a rough, light or upbraiding spirit to reprove or admonish him or her, but in the power of the Lord and Spirit of the Lamb, and in the wisdom and love of truth which suffers thereby to admonish such an offender, so may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may here cause to bless the name of the Lord on their behalf."

*Edition of 1834, London.

tion" Yearly Meetings), essentially the same as it was within forty years of the rise of the Society* and it is worthy of note that at the end of forty years (1688), there were forty Quarterly Meetings, composed of one hundred and fifty-one Monthly Meetings, in existence in England and Wales alone. This was not accomplished, however, without some close struggles, not only with the "unruly" but with quite a number of the more spiritually minded, e. g., Thomas Ellwood and Isaac Penington even), who for a time questioned the wisdom of such legislation as an infringement upon "the glorious liberty of the children of light," indeed so great was the "opposition to the Women's Disciplinary Meetings, and virtually to any system of church organization between 1670 and 1680," that it seemed doubtful for awhile whether any regulations could be uniformly enforced—even after the Wilkinson and Story secession had done its worst. But wiser counsellors prevailing, the General Meeting for Ministers held in London, 1672, at the Devonshire House, merged itself into a broadly representative body, "for the better ordering, managing and regulating of the public affairs of Friends relating to the truth and the service thereof" to constitute "a General Meeting held at London once a year in the week called Whitsun-week." This was the first Yearly Meeting held in London (1673).

That at Newport on Rhode Island was in session three years before, as John Burnyeat says, in his Journal, he found a Yearly Meeting established at Newport in 1671, "that all things might be kept sweet, clean and well." Since which there has not been one omission of this annual gathering in New England, whereas the London representative meeting was discontinued for five years, or until 1678, when "in God's wisdom" it did "see further occasion for assembling," and ever since, once a year.

The General Meeting for ministers, however, continued to meet annually until 1677, and in some respects exercised the functions of the representative body. It was in this year that Robert Barclay wrote his famous treatise on Church Government, under the title *The Anarchy of the Ranters* and William Penn his *Liberty-Spiritual* in support of good order. For there, as here in the New World, "several rose up in a wrong spirit against the blessed order which Friends were gathered into and sweetly settled in. Their envy and bitterness was chiefly against George Fox and his papers of wholesome advice which in the love of God, he had sent among Friends."† Stephen Crisp also wielded his pen and influence effectively at this crisis.

William Edmundson, the apostle of Quakerism in Ireland, contributed not a little help in this country, where he was travelling in 1672. He says, "I took boat and went to Virginia, where things were much out of order; but the Lord's power and testimony went over all.

"When I got several powerful meetings among them and their minds a little settled so that Truth had got some hold, I appointed a men's meeting for the settling of them in the way of Truth's discipline."

Five years later we find a minute of Burlington Monthly Meeting, saying, "Since by the good providence of God many Friends with their families have transported themselves into this province of West Jersey, the said Friends

*"The Institution of the Discipline."—"Friends' Library," p. 114.

†John Burnyeat's Journal, at Oyster Bay, Long Island, 1671.

in these upper parts have found it needful, according to the practice in the place we come from, to settle Monthly Meetings, for the well ordering of the affairs of the Church, it was agreed that accordingly it should be done and, accordingly it was done the 15th of the Fifth Month, 1678.*

Philadelphia Monthly Meeting was established in 1682 and at the same time the Yearly Meeting to be held alternate years at Burlington. It was directed that "each Monthly Meeting appoint two Friends to inquire for and deal with such as raised or spread false reports."

"In the early minutes of most of the meetings mention is made of Epistles received from George Fox containing disciplinary suggestions and regulations, and also from the Yearly Meeting in London, all of which appear to have been adopted by such meetings as obligatory upon them."* To collect these advices into a code, a committee was appointed by the Yearly Meeting of 1709; whose report was adopted the following year and manuscript copies ordered enough to supply each Quarterly Meeting.

This precedes the first English manuscript edition, thirty-three years.

If right living was dependent upon a book we might ask—how did they manage without any for so long? But as it has ever been the crown of our profession to be led and instructed by the Spirit of Truth there has always been an inward Guide to all who will follow its dictates—more unerring in its directions than any book of "Common Prayer," "Order," or "Discipline." However, we would in no wise undervalue these aids to devotion and a Christian walk any more than we would depreciate the inspired writings of prophets and apostles, and as these were often prompted by the circumstances and pressing needs of those addressed in primitive times, so throughout the history of our Society the forth-coming "advice" or rule was not intended to be the final or complete statement of a human system of belief or conduct, so much as the mature judgment of the most spiritually-minded and experienced respecting present condition and needs. Thus we find "Extracts" or passages taken from the "Yearly Meeting Paper" or "Epistle," issued from time to time touching upon different subjects affecting the best life of the individual members of the Society, composing the larger part of our Book of Discipline.

Each Yearly Meeting being the final court of appeal for its own members and having exclusive jurisdiction within its own territory, we might reasonably expect some variation in the "rules" adopted by each. But it is a most significant fact, that with all the varying requirements of two centuries, where the testimonies of Truth have been maintained in their former integrity the same standard and code has been practically accepted by all—with some minor differences. This does not apply to some of the larger Yearly Meetings on both Continents to-day and it is one object of this sketch to follow the course of those changes, which have been made, affecting both the root (principle) and branches (testimonies) of the Society's faith and practice.

The existence of a "Society of Friends" in

the very bosom of the professing Church of Christ, in no sense assuming to monopolize the privilege of being nearer the heart of the Eternal is at once a conception beautifully unique and rarely realized.

"As the eighteenth century advanced the discipline of the Society almost fell into abeyance in some districts (in England). The Yearly Meeting found its instructions forgotten or disregarded,"* and this condition existed to some extent in the American Colonies. So Yorkshire Quarterly Meeting sent a request to London Yearly Meeting in 1735, that an "abstract" or printed collection "be carefully made of the minutes and rules" previously issued by that meeting "for the observation of the whole Society." These had been hitherto kept with more or less care by the several subordinate meetings—subject to many losses;—One file (of Yorkshire Quarterly Meeting), contains upwards of one hundred and sixty such documents mostly manuscript,—issued previous to 1763.

The Yearly Meeting promptly commended this weighty matter to its Meeting for Sufferings which made report the following year only to be requested the more "maturely to consider, digest, abridge and connect" its work, because "through other weighty occasions intervening, the Meeting for Sufferings did not so thoroughly perceive and consider the said extracts"—as they had been expected to do. With great diligence the compilers of this first manuscript, "Book of Extracts" revised their effort and again submitted it to the larger meeting in 1738.

This time, after inspection by its own sub-committee, the Yearly Meeting ordered manuscript copies made "at the expense of the said counties" or Quarterly Meeting, each of which was to be supplied with "a volume of sixty sheets," full writ on both sides, neatly bound in buff calf or green vellum for 50 shillings" a copy.

Some of the Quarterly Meetings appreciated and promptly paid for their new possession, while others did not value it so much and one at least refused to pay. This treatment was noticed by the meeting for Sufferings and little interest was felt by it in preparing fresh volumes for some years.

The later "advices, queries," etc., were copied into this edition of 1738 until 1762,—of course with some variation, by the several Quarterly Meetings.

(To be continued.)

BRIC-A-BRAC.—"The lust of the eyes" is one of the "worldly lusts" that should be denied. A certain thing takes the eye, then it takes the time to make it, or the money to buy it, and remains a useless token of its owner's folly.

There are rooms that are cluttered up with ornamental trash till every table, shelf, mantel, bureau, and stand are covered with a lot of useless flummery, until there is no place to lay anything down and hardly room to walk and get through the apartment. There are candlesticks without candles, tall lamps without oil,

name who belong to Christ's Kingdom on the earth, and that no branch of that church has any right to assume for itself a name that implies in any way the exclusion, or the want of recognition, of others. The founders of the Society of Friends in the selection of its name manifested a breadth of consideration and a liberal regard for others that stand without a precedent in the history of the church." *The Distinguishing Doctrines of the Religious Society of Friends*, by James Wood.

*John S. Rountree in "Friends Quarterly Examiner."

vases without flowers, pictures, images, or ornaments, curtains, and all sorts of fol-de-rol trappings that give neither pleasure nor profit to any sensible person. And yet all of this represses hard-earned and ill-spent money—the savior of years, the bread of the poor, the clothing the needy, the provision for old age, and money that should have been used for the payment of honest debts, instead of being fowled away for such trash.

And in these cluttered-up rooms you hardly find a useful book, a religious paper, a copy of the oracles of God. "Wherefore ye spend money for that which is not bread and your labor for that which satisfieth not (Isa. lv : 2).—*The Christian*.

Simple Home Remedies.

Many people send for their physician for slight ailments, when a little information, judgment and common sense would accomplish the same results with no doctor's bill to pay.

Do not wait until an ailment is developed but treat symptoms. Colds, especially in summer, are annoying, and the little, hacking cough frets everyone who hears it. An excellent remedy is a mixture of one ounce of glycerine and a quarter of an ounce of pargery. Every ten minutes a few drops, say five, should be taken until the cough is better; then only minister it every half hour, until entirely relieved. Another effectual remedy for an asthmatic cough is to place over the chest a cover over the shoulders raw cotton on which mustard is sprinkled thickly; this will blister, and will often check a cough that resisted many other remedies.

Who has not had a cold that in spite of efforts would not loosen? The next time you are any of the family have such a cold, melt a teaspoonful of lard, add to it a teaspoonful each camphor and turpentine, and with the pat close to a hot stove, rub the chest, under arms, palms of the hands, bottom of the feet, and under the knees with this ointment, heat and rubbing it in thoroughly. Place a piece of flannel over the chest. If this is done at night, the cold will be loose in the morning, and, if the patient is kept from taking cold, will be entirely well in two days.

The standard remedy for a cold where there is inflammation of the lungs is a flaxseed poultice applied to the chest, as hot as can be borne every half-hour. There are poultices and poultices. To make one properly, take a half teacup of ground flaxseed, pour boiling water over it, stir it well and spread on a gauze or cheesecloth, remembering to spread it on sparingly; a heavy poultice is an abomination; double other piece of the cloth over it and carry to patient between the folds of a newspaper. Poultices made and used in this way on the abdomen are the finest remedy for inflammation of the bowels.

Pleurisy frequently occurs in connection with a cold, and in its worst form is almost unbearable. An attack should be treated promptly, the patient should be put to bed and hot wet bags or bottles placed to his feet and all around him. Make a strong mustard plaster and apply to the side in which the pain is located. If plaster is mixed with the white of an egg it will not blister. Mustard leaves can be purchased at any drug store, and are much stronger than the home-made ones and act sooner. If patient perspires he will be relieved, but must be taken to keep him well covered, for

*Institution of the Discipline.

†This name "Friends" was chosen in recognition of the declaration of our Lord, "Ye are my friends if ye do whatsoever I command you," and it further recognizes the relations that should exist between those of the same household of faith. The word stands for the teaching of the two great Commandments. The term "Society" was chosen because it was recognized that the word "Church" stood for all true believers of every

killed the pain and difficult breathing will return immediately.

Asthma is to be dreaded, and if once it becomes chronic is difficult to relieve; but in the first stages it may be cured by smoking the dried leaves of the jimson weed. This grows profusely in some States, in Ohio and Indiana, but it can be purchased of any druggist. Use a common tobacco pipe, and smoke the leaves at least four times a day. This relieves, and has cured several cases to my knowledge.

There is nothing more trying than a sty on the eye, but this can be "set back" if taken care of immediately the pricking is felt. The sensation is that of the pricking of a needle, and when this sensation is felt, by examining the lid, a little red spot will be seen. [Hot water frequently applied on a soft cotton cloth usually gives relief].

Nose bleeds seem a simple thing, but if not checked may prove fatal, especially in the case of delicate children. The most simple, yet effective remedy is to place a bit of folded paper in the gum under the upper lip, and with the finger press the lip tight against it. This will most cases check the hemorrhage; should it not, in the course of half an hour, call a physician. After the bleeding has ceased, allow the patient to remain several hours.

In all the diseases mentioned, the one essential thing is promptness. When the first symptoms appear, use the simple remedies here prescribed, and in most cases no physician will be required. A severe cold may often be relieved, and an attack of pneumonia be prevented, by using in time. "An ounce of prevention is worth a pound of cure."—*Housekeeper.*

To the above, a physician adds: "In regard to a recently contracted cold, rather likely to develop catarrh, bronchitis, pneumonia, pleurisy, croup or rheumatism, an admirable remedy is to place the patient in bed, with extra covers; apply a gum-bag filled with very hot water to the feet, and if the chest is affected, another over that region. Administer half a pint of hot lemonade with twenty drops syrup of ipecac, cover him up, and perspiration will usually soon result. Be careful that the bed covers are not removed until entire relief is experienced, and then only one at a time. If chilliness or creepsiness returns, cover him up again.

"When there are symptoms of pneumonia or influenza, the flaxseed poultices are the external remedy. Their usefulness will be increased by incorporating with them a small quantity of mustard.

"I have used jimson leaves for smoking in asthma; but find that paper soaked in a strong solution of nitrate of potassa (potassium nitrate or saltpetre), and burned so that the smoke may be inhaled is better than the jimson leaves. In all cases where relief is not afforded in inflammatory diseases, do not neglect too long to seek medical advice."

THEIR father found a memorandum his children had made of expenditures they intended. It ran as follows:—

"Mother, one dollar.
"Father, seventy-five cents.
"Sister Susan, fifty cents, &c.
"How is this, Laddie?" said the father. "Why do you mean to spend a dollar for your mother and only seventy-five cents for me?"
"O!" was the sufficient answer, "mother's mother."

FOR "THE FRIEND."

DISARMAMENT.

A meditation on the Czar's peace manifesto.

Hark! from the northland issue joyful notes,
A prophecy of bright days yet to be;
Let all the bells from their r-sounding throats
Ring in the glory of earth's jubilee.

For So this reaches forth her sturdy hands
To free them from the reeking cure of war;
God speed the day when rulers of all lands
Shall fly the tattered flag of the Russian Czar.

God speed the glad day which the prophet saw,
When nation shall no longer war with nation,
When Right and Justice reigns as born of law,
In the high courts of legal arbitration.

May the "Peace Congress of the world" relieve
The throes of nations, and their fierce unrest,
Bridle their petty jealousies, and weave
Some fragrant garlands for the world's oppress'd.

And may the Prince of Peace therein preside,
And teach again the love He taught before,
Rebuke the lust of power, the vaunt of pride,
Uphold the brotherhood of man once more.

The children of a common Father, we
In the great family of nations stand
May God forgive us that so blind we be
His plans of mercy not to understand.

Forgive us, that our human hearts, so long
Inured to scenes of blood should cruel grow,
Nor shudder at the Cyclopean wrong
Of war, with all his train of crime and woe.

War, that with withering storms of shot and shell
Upon the land, or on the bounding seas,
Has spread destruction like the breath of hell
Down the long vista of the centuries.

How long it takes the world to understand—
Aye! all these nineteen hundred years of grace—
The force of Christ's disarmament command,
"Put up thy sword again into its place."

Put up your swords, oh nations of the world!
Hush the wild warbling and the cannon's roar!
Let the new year see all your war flags furled,
And peace enthroned on every people's shore.

JESSE EDGERTON.
COLUMBIANA, Ohio, First Month, 1899.

Good Work or None.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well known jurist, living near Cincinnati, loved to tell the anecdote of a young man who understood the risk of doing a shabby job, even when directed to. He had one occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The judge then went to dinner, and coming out found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his work. When he returned, the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished, there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge started. "Why do you spend all that time on the job, if not for money?"

"For the job, sir,"
"Nobody would have seen the poor work on it."

"But I should have known it was there. No, I'll take only a dollar and a half." And he took it and went away.

Ten years afterward, the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among master builders, but the face of one caught his eye. "It was my man on the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys are not taught in their earliest years that the highest success belongs only to the man, be he a carpenter, farmer, author or artist, whose work is most sincerely and thoroughly done.—*Young People's Paper.*

THERE is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself.

It sees to the end of all temptations. As it bears no evil itself, so it conceives none in thought to any other. If it is betrayed it bears it; for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned.

It takes its kingdom with endurance, and not with contention, and keeps it by lowliness of mind.

In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow and brought forth without any to pity it—nor doth it murmur at grief or oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered.

I found it alone and forsaken. I have fellowship therein with them who lived in dense and desolate places of the earth, who through death obtained this resurrection, and eternal, holy life.—*James Naylor's Testimony, shortly before his death.*

CRUELTY TO OSTRICHES.—Many wearers of ostrich feathers suppose themselves free from the charge of encouraging cruelty so justly brought against the women who wear bird plumage. Let such read and ponder well the following account of the annual plucking on a ostrich farm near Cairo:

"The first year a bird is plucked he can be easily caught and thrown by one man. The feathers are then wrenched bleeding from his tortured body, after which the marabout and down are torn off.

"After one experience the birds can only be caught with the utmost difficulty, and it takes six or eight men to throw an old bird. 'It is very hard plucking,' we are told, 'the feathers are bedded so tight in the flesh.' I asked if it would not do as well to clip the feathers close, and was told that dealers will only buy those with the perfect quill. All the undesired feathers offered for sale on the farm had blood on the quills, and we were told that when the annual plucking takes place the shrieks of the birds can be heard to a great distance in the still desert air."

FOR THE FRIEND. The Earliest Lists of New Testament Books.

COLLECTED BY ALBERT J. EDMUNDS.

Besides the following systematic lists there are discussions about books canonical and uncanonical in the writings of the Fathers. Our aim is to give the earliest formal catalogues. Between the age of the Sinaitic MSS. and the Alexandrine there are lists in several Fathers, but by that time the Councils of Carthage in 397 and 419 had drawn up our present Canon. The lists in the great manuscripts are really older than the age of the documents; they belong rather to their archetypes, and probably ascend to the second century. Our manuscript lists are taken from the fac-similes of each.

THE MURATORIAN FRAGMENT.

[This ancient fragment, known as the Canon of Muratori, is so named after the Italian scholar who discovered it, and published it at Milan in 1740. Scholars agree in dating it somewhere between A. D. 170 and 230. We give it in full from the text of Westcott, the lacunæ being in the original manuscript].

..... at which nevertheless he was present, and thus set it down. The third book [is that] of the Gospel according to Luke. Luke, that physician, after the ascension of Christ, when Paul had taken him along with him as a companion in his journey [?] wrote it in his own name as he heard it [?] (nevertheless he had not himself seen the Lord in the flesh), and according as he was able to trace the course of the same; so he began to speak from the nativity of John.

The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops urged him, he said, *Fast ye together for me to-day for three days, and let us relate to each other what is revealed to each. The same night it was revealed to Andrew, one of the apostles, that John should write out everything in his own name, and all read it over.* And therefore, although various beginnings are presented by each book of the Gospels, nothing, however, differs as to the faith of believers, since all things in all are declared by the one chief Spirit concerning the Nativity, concerning the Passion, concerning the Resurrection, concerning his fellowship with his disciples, and concerning his twofold Advent—the first, which has been despised in its humility; the second, which is to be distinguished by regal power. What wonder is it then that John should set forth each thing so uniformly even in his Epistles, saying in regard to himself: *The things which we have seen with our eyes and heard with our ears, and our hands have handled—these we have written?* For he professes himself not only a seer, but also a hearer and also a writer of all the wonderful [works] of the Lord in order.

Now the Acts of all the Apostles were written in one book. Luke addressed the most excellent Theophilus because each thing was done in his presence; as indeed he also evidently declares the passion of Peter separately, [?] and also the departure of Paul when he set out from the City to Spain [?].

But [then come] the Epistles of Paul, which themselves declare to those who wish to understand from what place or for what cause they were drawn up. First of all [there was the Epistle] to the Corinthians forbidding the schism of heresy; then that to the Galatians [forbidding] circumcision. To the Romans, on the other hand, he wrote more largely in the order

of the Scriptures, but also shewing that Christ is the beginning of them—concerning each of which things we need to debate; since the blessed apostle Paul himself, following the order of his predecessor John, writes only to seven churches by name in the following order: first, to the Corinthians; second, to the Ephesians; third, to the Philippians; fourth, to the Colossians; fifth, to the Galatians; sixth, to the Thessalonians; seventh, to the Romans. But to the Corinthians and Thessalonians, though for rebuke he writes twice (*iterum*) notwithstanding it is known that there is one church scattered over the whole earth; for John also, although in the Apocalypse he writes to seven churches, yet speaks to all. Moreover, one was dedicated to Philemon, and one to Titus, and two to Timothy out of affection and esteem; yet also in honor of the Catholic Church and the order of the Catholic discipline. There is current [one] also to the Laodiceans; another to the Alexandrians, forged in the name of Paul, upon the heresy of Marcion; and many others which cannot be received into the Catholic Church; for it does not suit to mix vinegar with honey.

The Epistle of Jude indeed, and* the two inscribed, of John [?] are held as genuine in the Catholic Church. Also the Wisdom written by the friends of Solomon in his honour.

We receive even the Revelations of John and Peter to a certain extent: which latter some of our [people] do not wish to be read in the church. Moreover, Hermas very lately in our own times composed the Shepherd in the city of Rome, while his brother Pius was sitting as bishop in the chair of the church of the city of Rome; and it ought therefore indeed to be read, but it can never be publicly used by the people in the church, either among the prophets (the number being complete) [?] or among the apostles, to the end of times.

But we receive nothing at all of Arsinous or Valentinus or Metiad [?] who also composed a new book of psalms for Marcion [?] along with Basilides, the Asiatic [?] founder of the Cataphrygians.

[The last paragraph is hopelessly corrupt].

APOSTOLICAL CANONS

ABOUT CENTURY III.

Now our [sacred books], that is, those of the New Testament, [are these]:

Four Gospels:

Matthew

Mark

Luke

John

Fourteen Epistles of Paul

Two Epistles of Peter

Three of John

One of James

One of Jude

Two Epistles of Clement, and the Ordinances [or, Constitutions] spoken unto you bishops through me, Clement, in eight books, which ought not to be made public before all, because of the mystical things in them.

And the Acts of the Apostles.

ATHANASIUS.

Festal Epistle to the Alexandrians: A. D. 326.

There is no hesitation in telling the [books] of the New [Testament]. For they are these:

Four Gospels:

According to Matthew

According to Luke

According to Mark

According to John

*Or, the two of John aforesaid.

Then after them

Acts of Apostles

And the seven Epistles of the Apostles called Catholic: thus:

One of James

Two of Peter

Then three of John

And after these one of Jude

Next to these are fourteen Epistles of Paul written in the following order:

First, to Romans

Then, two to Corinthians

After these, to Galatians

Next, to Ephesians

Then, to Philippians

And to Colossians

And after these two to Thessalonians

And that to Hebrews

And straightway two to Timothy

One to Titus

And the last to Philemon

And, again, John's Revelation.

There are fountains of salvation, that he who thirsteth may be satisfied with the oracles thereof: in these alone the good tidings of the doctrine of godliness is preached. Let no man add unto them, or take ought from them. Of the Lord spake when He put the Sadducees to shame, saying: *Ye do err, not knowing the Scriptures.* And he exhorted the Jews: *Search the Scriptures; for these are they which bear witness me.* But, for the sake of greater accuracy, add perforce this about the Scriptures; that there are other books outside these, not canonical indeed, but set down by the fathers to be read to only those who are newly come over us, and are minded to be instructed [or catechised] in the word of godliness:

Wisdom of Solomon

And Wisdom of Sirach

And Esther

And Judith

And Tobit

And the Teaching called *Of the Apostles*

And the Shepherd

And so, beloved, those being canonical at these being read, there is no mention of apocryphal books. But these last are the invention of heretics, who write them after their own pleasure; assigning and adding times unto them; the end that, putting them forth as old, they may take occasion to deceive the simple.

(To be continued.)

THE trend of the home training shows its early in the child's life, and often by simple small acts it is made evident that the principle of courtesy are inculcated, says an exchange. The expression of thoughtfulness on the part of a young member of the family for the comfort of a guest always is a pleasant sight, and does more honor to the mother than does costly feasting.

Into a modest little home of four rooms, where the monthly income is so small that there is nothing for luxuries, and where the mother's days are so busy that there is no time for social amenities, a visitor entered on a warm summer afternoon. She had been seated for a few moments when the little daughter of five summers came in with a pitcher of water drawn at a neighboring well and with a glass rubbed until it shone, and offered a drink to the woman with the grace which sometimes is wanting in the child of the mansion. There had been opportunity for a word from the mother, and the stranger recognized the little courtesy as a result of careful home training.—*Ledger.*

FOR "THE FRIEND."
HYMN AT SUNRISE.

By JOHN BELL.

"Arise, shine, for Thy light is come."

Hail, King of day! Thy golden beams,
Awake me from my pleasant dreams,
Thou bidst me rise and greet the morn,
For jocund day is newly born.

Glad sunlit day! I haste to see
The opening flowers with fragrance sweet,
I hear exultant strains of joy,
Earth brings her treasures to thy feet!

The busy world now throbs anew,
Tired nature has revived again,
For at thy warm and gentle touch,
Ascends a grand and long refrain.

Ride on, great orb, in pomp and power,
From musing's glow till eve's hushed hour.
Then hiding in the curtained west,
Leave a dark world to slumberous rest.

But garish morn will break again,
And then resume thy kingly reign.
The Lord of all, He bids thee give
This radiant light that we may live!

Then let an anthem onward pole
In sweet accord I from pole to pole;
Let every creature here combine
To own thy sovereign power Divine.

I thank thee for this beauteous earth,
For the effulgence of Thy light,
For seas and land, and skies outspread,
And for the starlit dome of night.

Rejoice, O man, with hymns of praise
For all thy blessings from above;
They come from his all-bounteous hand,
The One, eternal God of love.

O Thou great source of life and light
The lamp of Truth illumine the way
Through gloom or darkness of the night,
Till I behold the perfect day!

AN JOSE, Cal., Twelfth Month, 1898.

FOR "THE FRIEND."
The Kingdom of God.

Behold, the Kingdom of God is within you" (Luke i: 21).

God's kingdom is an everlasting one, for He reigns throughout the endless ages of eternity. In through the effects of sin find themselves outside of this kingdom, and cannot but perceive that other rulers besides the Lord have taken over their souls. The world around him, the lusts of the flesh, and the evil prompts of the wicked ones more or less influence his conduct, neither do they find themselves at peace with God, for God's spirit reproves the soul which they allow, and holds controversy with the rulers of man's heart.

It is God who begets in man a desire to seek Him, nor should we forget the injunction, "Accoutn now thyself with Him, and be at peace" (Job xxii: 21). But man can neither see nor enter into the kingdom of God, without being an agent of God's spirit. Nor can He know the things of this new life without the teaching of God's spirit; "for the things of God knoweth man but the spirit of God" (1 Cor. ii: 11). To enter this kingdom, then, a man must be no agent of God's spirit. No man can beget himself, nor can any man in the power of his own will beget another to God. Man must be born again, not of man's will, but of the will of God. And this new birth is the beginning of God's work of regeneration, whereby man is renewed in the spirit of his mind, and is no longer carnal and prone to evil, he becomes spiritually-minded, hating the evil and loving the good. His very thoughts are sanctified,

and his words and acts become pleasing to God. In him, God by his spirit rules and reigns, and through faith is he established in God's kingdom. This kingdom is righteousness, peace and joy in the Holy Ghost. "He that doeth righteousness is born of God." He that doeth evil is still the servant of sin.

The natural man is carnal, subject to sin, and its wages, death, is his due. Man cannot then be born again either of himself or another like himself; so says the apostle, "born, not of blood" (John i: 13); and as Paul says, "God hath made of one blood all nations of men" (Acts xvii: 26), for man having died had no life in himself, nor could he impart that to another which he had not himself. But God sent Christ, the Word, who had life in himself to give life, too, and to be the light of the world; and it is of this seed of life of which man must needs be born again, ere he can come into God's kingdom, in which God reigns and dwells. And the apostle speaks of this "Word which was in the beginning with God and was God, as being made flesh," and dwelling among men. This was in the person of Jesus, as He came in the flesh, but during all ages this same Word was in the world, and as such the life in Him was the light of men, and whoever received the light, to them "gave He power to become the sons of God, even to them that believe on his name" (John i: 12). Nor did the appearance of this same Word, as He came in the flesh, at all change the unchangeable truth and way to God, for none can be born again into the kingdom in any other way, than the one way appointed by God. Jesus told Nicodemus so, who was yet under the law, and before Christ had suffered in the flesh.

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv: 22). And as David says, "The entrance of thy Word giveth light; it giveth understanding to the simple" (Ps. cxix: 130). And as God's kingdom is within you, so is the seed of the kingdom in men, by which men must needs be born again into that kingdom. It is a spiritual kingdom, wherein God who is a spirit reigns, and is "righteousness, peace and joy" in God's spirit; then must the seed of life be a spiritual seed, since the sons of God are those "who are led by the spirit of God." But the natural man, the flesh, cannot comprehend the spiritual, for that is above him, nor can he know the things of the spirit. But he that is born of the spirit and groweth in grace, and in the knowledge of God, who is a spirit, can taste and see the things of God, and hear the language of the spirit. For it is the spirit of God alone, and not the learning or wisdom of man, that can reveal and make known to man God's will in God's kingdom.

Nor did Christ, the Word's coming in the flesh, change either the belief or the way into the kingdom; for the flesh of Abraham must needs be ours. And as Abraham was found in the way of righteousness, so must we, for that kingdom is righteousness, peace and joy. And the prophet, in whom the spirit of Christ was testifying before us of his future coming in the flesh, bears this testimony to Him as the eternal Word, saying, "whose goings forth have been from of old, from everlasting" (Micah v: 2). Christ Jesus then is the Word, the everlasting foundation and Rock of Ages, on which patriarchs, prophets, apostles, and all saints have in all ages been built as the one true foundation of their faith, and he in them became Christ in you, the hope of glory, whom, said Paul, we preach.

What need was there, then, asks one, for Christ to come in the flesh, to be despised and rejected of men, to suffer and die, as He did? and so doing did He change God's way to the kingdom? He came of necessity to do the Father's will, who gave his Son to die for the sin of the world, his life for ours. The door into the kingdom, which is through repentance toward God and faith in Christ, both gifts bestowed on men who hear and obey his call, was thrown open wider to all nations, in fulfillment of this promise of God to Abraham, "in thy seed shall all nations be blessed." As "the Lamb of God that taketh away the sin of the world," Christ, the promised seed of Abraham, came in the fulness of the appointed time, yet was He "the Lamb slain from the foundation of the world." He came to save a world lost in sin and death. And all the sacrifices in the two former dispensations were emblems strictly in keeping with the deadly nature of sin and the requirements of God's law; for God taught all men that without the shedding of blood, there is no remission of sin. For our sins Christ died, and as all have sinned, so were all guilty before God, and God's gift of grace, life and light to men comes only through the one offering of Christ, offered once for all, for all men, both for those before as of those who have lived since the time of his so offering himself. All are partakers of this grace of God that cometh by Jesus Christ, and which hath appeared to all men (see Titus ii: 11; John i: 17). By this grace, that teaches and guides into the way of truth, that testifies of Jesus, and of the soul-saving efficacy of the offering of himself by the will of God, by this grace are men saved. For as Christ Jesus gave himself for us, that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works, so does He pour out of his spirit his grace, upon all flesh, that spirit that comes in the name and power of Jesus, that he may accomplish that purpose for which Christ died. Whoever receives this grace and walks obediently thereto, receives, hears and obeys Christ, and doing so is a true believer, and by faith is he made an heir to God's promises through Christ, who of God is made to him wisdom, sanctification and redemption. To him, Christ becomes his prophet, priest and king, and he is in that kingdom that shall have no end, for of the king it is said, "Thy throne, O God, is forever and ever."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire" (Heb. xii: 28, 29).

W. W. B.

Notes Concerning the Society.

And these "ministers," be it remembered, are not people leading a sheltered and separate life; but men and women engaged in the ordinary business of life, following trades and professions, and sharing in all the daily experiences of those to whom they minister.—*Caroline E. Stephen.*

Those who attend meeting only for the gratification of listening to an able discourse, no matter how instructive or helpful, are not the kind of Friends to spread our testimonies, to infuse life and vitality into the Society, nor to help prolong its existence or usefulness. The leaning upon others unfits a person for active usefulness and induces a spiritual and mental idleness injurious alike to the individual and those near to him, who might be influenced in some measure by his lethargy.—*Letter in Young Friends' Review.*

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Who can "say grace," except as he has it?

One can be a member of the church and not a church, and *vice versa*.

What scholars in the wisdom of their scholarship think of Christianity, carries no authority.

What Christ thinks of scholars, is the question worth considering by each of them. He that speaks, "as one having authority and not as the scribes" speak, by letter and by learning. His kingdom comes to them to all, only as it brings "every thought into captivity to the obedience of Christ." Whenever a scholar is imbued with Christ's Spirit, that is not his scholarship, how scientific or how logical soever it may be, is his authority for opinion he can pronounce about the nature of Christ, or about his doctrine. "No man can say that Jesus is Lord, but by the Holy Spirit." To be entitled to an opinion adverse to Jesus will require that the critic should be his spiritual superior. Who among the sons of men has ever appeared as that superior? No man speaking by the Spirit of God ever condemns us.

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? The Greeks seek after wisdom. But we preach Christ crucified, unto the Greeks foolishness. Unto them that are called, both Jews and Greeks. Christ the power of God and the wisdom of God. Because the foolishness of God is more than men, and the weakness of God is stronger than men."

An Historic Advent.

We are told that when the Pilgrims of Plymouth Colony, having escaped the persecution of their native country on account of their religion, had reached the coast of Massachusetts in the winter season and formed their settlement, they were approached by a native with a cheering cry, "Welcome, Englishmen!"

Two hundred and seventy-nine years have now passed, when a migration of Pilgrims of Peace, on a far grander scale and escaping a more murderous persecution, has reached our Atlantic coast from Russia, to be welcomed first by a native of the same Old Colony of Massachusetts and member of a religious people who, in their turn, were persecuted, some of them also unto death, on both sides of the ocean—a people who, by the passive resistance made by their Gospel of Peace, wore out the sword of religious persecution for America.

Who but a representative at once of the Quakers and of the old Pilgrim Colony could more fittingly have sounded forth, as his boat neared the two thousand Spirit-Wrestlers crowding the mighty ship, those living words: "Welcome, Dukhobors!" And who but a representative of William Penn's Colony of the holy experiment of Peace, of his city founded in Brotherly Love, and of the very meeting-house lot left by Penn for the Gospel of Christ's Spirit, could with more historic appropriateness have been commissioned by the same Spirit, as he felt he was, to meet the exiles in a saviour's sympathy, and with bended knee, in that impressive scene on the ship's deck, to render devout thanksgiving and invoke upon the Pilgrims of the Universal Brotherhood the Divine blessing—thus linking the religious Society of Friends with this historic advent and welcome?

This is the hymn of gratitude, as Prince Hilkoﬀ gave the translation, in which a thousand voices rang out the melody of their hearts upon sea and sky:

"Know all men, God is with us. He has carried us through.

We uplift our voices and sing his praises.
Let all people hear and join us in our praises of the Almighty.

They that planned our ruin did not succeed.
We never feared them, for God was with us and gave us strength.

Our Lord had strength to save us. Why should we fear?

They that put their trust in Him are never forsaken.

They that do not know Him now shall know Him hereafter.

The light shines in the darkness and will dispel it."

While we may not properly claim the Dukhobors as our brethren in creed, for in several respects they are not, we do go out towards them as our brothers in a common humanity. Yet they possess strong features of sympathy with us in their doctrine of gospel peace and of the

immediate authority of the Divine Spirit. Others also profess this—so excellent as far as it goes—whom yet we could not receive as members of the religious Society of Friends. Accordingly we misrepresent ourselves and them before the public whenever we admit the name "Russian Quakers," for the Dukhobors, however noble and God-fearing they may be. While they at present entertain tenets in which we decidedly could not unite, we may cover the honest holders of them, as others of differing convictions throughout our land, with the same mantle of toleration which our forefathers in the Truth purchased for our whole country with their sufferings, their liberty and their lives.

"What is the Matter with Modern Preaching?"

Charles Edward Jefferson, pastor of the Broadway Tabernacle Church in New York city, in a chapter entitled "What is the Matter?" gives his answer as to the radical defect of modern preaching. And the defect which he holds up to view is the same against which, from the days of George Fox, the doctrine of our religious Society has been warning the professing church.

The writer's new name for the old lack is "the lack of the spiritual passion." Of course this means the lack of the spiritual feeling, life, experience, authority; the witness of the quickening Spirit of power; the baptism of the Holy Spirit and of fire.

We may ever faithfully yield our preaching to the Life, or we may study our sermons to death. The anointed preaching of the fishermen will be taken care of, while the able constructions of the study will not be cared for. The anointing with the Spirit stands alone as the qualification of the preacher as such. He may be many things without that—scholar, theologian, orator, philosopher, lecturer, leader, teacher, masterly in mind, thought and language—but not a preacher in the gospel sense. The accompaniment of the Holy Spirit is that without which there never has been any preaching nor will be. That gift in the very act of preaching alone makes it preaching. Otherwise it is only speaking. There has been plenty of "speaking" in the church. Paul forbade that for women, and left no lower standard for men. Friends' doctrine joins Paul's in suffering not a man any more than a woman to do mere speaking (*lalein*), in the worship of the church. But when it comes to *prophesying*, which is preaching by the Spirit, Paul gave some directions how women should appear in that service, and in public prayer. And Friends join him in ranking both male and female as one in Christ,

and so without distinction, for the service of true preaching "with the Holy Spirit come down from heaven." Would that when strangers resort to our meetings to witness samples of the preaching that our doctrine contends for, fewer went away disappointed in the authority of that which they hear. We believe that a too general lack of whole-hearted surrender to the Divine will, is responsible for the dearth among us both in number of ministers and in the general quality of their ministry. Given dedication enough, and we shall have ministers enough.

But we proceed to present Charles E. Jefferson's remarks. He says:

I have no objection to telling you what I conceive to be the radical defect in much of the preaching of our time. It is lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the Scribes. Clergymen are numerous, but prophets are few.

Here lies the trouble. Only a prophet can achieve genuine success in these hurried and fascinating days. Time was when a scholar could do it. When books were expensive, and locked up in the libraries of the *élite*, a man versed in book-lore could find a Sunday audience eager to listen to the information which he was willing to impart. Those days are gone. Before the rise of the daily paper, the preacher could be an editor, and make his sermons running commentaries on current events. That sort of preaching was once counted successful. It is a failure now. Before the multiplication of lecture-platforms and music-halls and art-galleries, and other sources of intellectual entertainment and æsthetic gratification, fine music from the organ loft and exquisite essays from the pulpit seemed to satisfy all reasonable demands. But music, while it may still have charms to soothe the savage breast, is not conspicuously successful in attracting non-churchgoers into the house of God. And much of the finest literary work displayed at present in American pulpits seems to be hopelessly lost on this unemphatic and stiff-necked generation. Even the pulpit-reformer does not wear his crown long. He has had his day, like the editor-preacher and the rest. By striking one special evil hard he may cause the world to rebound for a season with the echoes of his blows, and may even succeed in chipping off a fragment of some false custom or established wrong; but unless a preacher is a great deal more than a reformer, he can not long hold the attention of an intelligent congregation, or hope to build an enduring Christian church. In short, the poor preacher has been ousted from the snug position of editor, lecturer, essayist, reformer; and there is nothing left him now but the arduous vocation of a prophet.

Notwithstanding the discussion ad nauseam through the week in the daily press of every happening and event, there are preachers who have the temerity to expect people to come to the church on the Lord's day to hear the old newspaper straw threshed over again. And notwithstanding every center-table groans with periodicals and magazines edited with consummate ability, and filled with articles written in many cases by the pen of genius, there are ministers who dabble on the Lord's Day in literary discussion and philosophical speculation, and then wonder why the blessing of the Almighty does not rest upon their labors. There is an itch abroad just now to work reforms. Everything is being overhauled, from systems of theology

to boards of aldermen. The social order is rotten, the industrial system is accursed, the ecclesiastical régime is ripe for burning—so men assert. There is a hubbub of discordant voices, each voice screaming out a panacea, and promising the golden age; and in this fury for readjustment and reconstruction, too many pulpits, I am inclined to think, waste their time and strength. It is a proof of Christ's matchless greatness that He stood in the presence of the Roman empire and never struck it. His work was to strike the heart. By striking the heart of peasants, he overturned the empire. He says to his heralds, "Follow me!"

Unless a sermon is different from all other forms of address, the world to-day does not care to hear it. If tired men and women are to be expected to attend public worship Sunday morning, the atmosphere of the house of God must be made different from that which these people breathe through the week.

Bright things, true things, helpful things are said in abundance, but the spiritual passion is lacking. The service smacks of time and not of eternity. The atmosphere of the sermon is not that of Mount Sinai or Mount Calvary, but that of the professor's room or the sanctum of the editor. The intellect is instructed, the emotions are touched, but the conscience is not stirred, nor is the will compelled to appear before the judgment throne and render its decision. The old tone of the "Thus saith the Lord" of the Hebrew prophets is lacking. Men are everywhere hungering and waiting for it, but in many churches they have thus far waited for it in vain.

Stillness.

A dear one recently writing of being healed of cancer closed with these words: "I expected God to lead me out into some great work for Him. I had always thought the result of being Spirit-filled would be a large and active service for Christ. But I am convinced that what He wants of us is an abiding faith in Him and his words abiding in us. He will take care of all the rest. I sometimes feel that my biggest usefulness is along the way of obscure ministries; I am content to have it so, but now no more love wanderings, no more love restlessness. What is the desire of all my heart. Not the blessing, but the Blessor."

"When the Holy Spirit came at Pentecost 'There appeared to them tongues of fire, and sat upon each of them, and they began to speak' various languages. This is all the record of the effect upon the Spirit-filled ones. Rotherham's translation says, upon hearing the sound as of a rushing mighty wind, 'The throng came together and was thrown into confusion, because each one heard his own language. Nay, they were all beside themselves and said, Behold! are not all these who are speaking Galileans? Nay, they were all beside themselves and were quite at a loss, saying one to another, What pleases this to be? Others in mocking said with sweet wine they had become drunk.'"

Where now was the confusion and amazement? Surely not with the Spirit-filled. What was the particular demonstration of the Spirit? Wisdom to see and freedom of speech to tell the things freely given of God. A recklessness of consequences and loss of fear of what "folks will say." They also believed the word of the Lord, and as a result of this faith in the Word of God multitudes were saved. Thus the dispensation of the Spirit was ushered in. Since that time there have been in every age Spirit-

filled men and women. But how many of them were called to large and active usefulness? "Ye shall receive power. Ye shall be witnesses. This is large and active usefulness. The record of the 'Acts of the Apostles' is very meagre. Where was John? What did he do? Where his large field? Where James? Where Phil the Evangelist? Where the others? First the all went into the upper room. They waited. He came, the Spirit and filled them. After first joyously receiving they settled down in unbroken fellowship with the Spirit, and in quietude of soul they walked and talked with God. Each for himself had to come with quietness. Pa speaks of it as dying. Peter says, 'Partake of the Divine Nature.' Stephen 'fell asleep in the centre of a cyclope. Every child of God who walks in the Spirit hears his voice woo him into the upper chamber to dwell forever with the Lord. The writer thought when he received the baptism with the Spirit he would be set out to larger work and more effective, but has always been to hidden work and victory in the Lord Jesus witnessed by few, and it is delight to be unknown and hidden away; to so content in his quietness. It is a joy to be called to silence.

The writer has noticed all who are born the Spirit and who find Jesus a joy, are filled with intense desire to work for God. We make the joy of service for God for the fruit of the Spirit. And so our joy is not staid. It is only when we are hidden, when we dwell in the secret place of the Most High that we do bear 'the sound of a gentle stillness' (1 Kings 12: R. V.), and are content to be used. Him or not used at all as He can be best glorified in us. This is the true place for watchfulness. Not inert, listless and careless, but with the keen ear of love watching, waiting, anticipating the unspoken desire of the heart of the precious Lord and Master. Eager to catch, thought, glad to yield to Him, and so in quietness, waiting upon God.

This is the true place for effective service. We can do much in ourselves and it will amount to little. He can do little in us and it will amount to the ages to come. Therefore come, dear heart, into the peace and quiet of Jesus. Enter into your rest as Jesus did into his. Be content to be unknown. Be content to be "sweet savor unto God." Carry where you are moved by the Spirit the aroma of heaven. It is not what we do that is pleasing God. Truly, it is what we are in our inmost heart. He sees and takes delight in.

Let us therefore be content to dwell with Him and in momentary yielding to breathing of God, let our inmost being be open up to Him to impress his own image upon "Transformed by beholding."—Edgar K. Sel

"GOOD, BUT NOT PLEASANT TO LIVE WITH"—Yes, I suppose she's good—I know she but she isn't pleasant to live with. Only a fragment of conversation that reached the ear as the rattle of the electric car, yet how full meaning they seemed. We need to realize vividly the necessity of being pleasant to with, as well as faithful to life's higher obligations. Do not impatient words slip from your lips, even when your hands are busy with helpful acts?—Common People.

"I MUST ever regard the sacred Scriptures pure and precious though they be, as entirely subordinate in point of dignity and power to the Holy Spirit from whence they came."

The Discipline—Its Origin and History.

(Continued from page 225.)

This difference, in inserting later Advices, used an appeal for a more uniform book from the Quarter in 1759, but its "revised abstract" was considered by the Yearly Meeting too much contracted. Fifteen years later *urham* petitioned for "a new and correct Book of Extracts," which the Meeting for Sufferings took nine years to prepare. In the year 1781, the Yearly Meeting minute refers to "the affair of the Book of Extracts," and how "a considerable body of judicious Friends then present were pointed to come up to London in the Tenth month ensuing to join the Meeting of Sufferings in examining the manuscript which has been prepared," and, later, how these "met, and giving them their attendance with unremitting assiduity in much concord and to mutual satisfaction, were favored after many sittings to go through the work comparing every part with the original records, and the whole was agreed by the Yearly Meeting of 1782 and directed to be printed." Meanwhile (in 1762), John, who really drew up the original manuscript edition of 1738, published on his own account what Joseph Smith catalogues as the "original or first book of Extracts" in which he gives advice about "earthquakes" and "airy courses" and other antiquated but richly aggressive expressions. This book was circulated principally in America and Ireland.

It was appreciated in England in course of time, as a second edition was subscribed for in that country within five years.

Returning to the printed edition of 1782, it is instructive to note the reasons given for its publication:

1st.—That "every Quarterly and Monthly Meeting may be furnished with a complete and correct collection of the several minutes and advices issued by the Yearly Meeting for regulating the affairs of the Society."

2ndly.—"Being more generally known, these may be more uniformly observed, and so order and unity preserved throughout the church."

3dly.—"That, in an especial manner, the youth of the present and succeeding generations may be early and fully instructed in our religious principles and in the nature and design of our Christian discipline, and through Divine assistance, be enabled to adorn our holy profession by a consistent conduct and circumspect conversation, in all godliness and honesty; thereby avoiding the reproach which many through a defection in principle or a degeneracy in practice have brought upon themselves and the body of which they profess to be members."

4thly.—"That all who walk unworthily of fair Gospel privileges and profession, and will not submit to the entreaty of their exercised brethren "may be made sensible that they themselves are the sole cause of their separation from our religious fellowship and communion; for when any by their inconsistent and disorderly conduct, or by inbibbing and adopting principles and practices contrary to the doctrine which we have received, have first openly manifested their disunity with the Society, it is but just and requisite, that after endeavoring and waiting to restore them without effect, the body should testify its disunity with such erring and refractory members."

This edition, as the preceding one (1738-62), was arranged alphabetically under fifty-four "proper heads," dealing mostly with matters of individual practice and collective action." An

Appendix of some dozen pages was added in 1792. This contained fresh regulations about the appointment of elders and overseers and strong advice about speculating in stocks and public funds.

A Second Edition was published in 1802, after three weeks of most careful revision by a large committee. No Friend could possess as his own a copy of this or the preceding "Book of Extracts," as the copies were considered the exclusive property of the Monthly or Quarterly Meetings. It is difficult to account for the origin of this injunction to secrecy, but it has attached to the Discipline through several generations, and been attended with many disadvantages. Passing by a Supplement to the Second Edition in 1822, we come to the Third, and in some respects most satisfactory of the five editions issued during the one hundred years between 1783 and 1883.

The period covering the first third of the nineteenth century had been the most fruitful of doctrinal estrangement and actual disruption of any in the history of the Society.

Hannah Barnard in Ireland, as well as a few who entertained Unitarian sentiments in England, and, overshadowing all, the great and sad separation in America (1827-28), brought forcibly to view the need of a clear statement of belief. Thus we find introduced into the edition of 1834, George Fox's epistle to the Governor of Barbadoes (1671), together with the statement made in 1693 by the most prominent Friends of that day on account of the defection of George Keith, and also certain minutes of London Yearly Meeting in 1829 and 1830, reasserting most reverently the deity and divinity of our Lord and Saviour Jesus Christ, with all that was involved by his death on the cross.*

The Testimony of the Society of Friends on the Continent of America, issued at this period (1829), by a General Committee of all the Yearly Meetings in this country, is a document worthy of more than passing notice in this connection. While not a part of the Discipline, it was none the less authoritative. Clear, pertinent and trenchant in its statement of doctrinal belief, based upon the *Holy Scriptures*, with frequent reference to Robert Barclay's *Apology* and Joseph Phipps' *Original and Present State of Man*, one is deeply impressed with the fervency of spirit and soundness of view and experience manifest in all its paragraphs. The circumstances calling forth this united declaration of faith were peculiar and distressing in the extreme.

The spiritual condition of the membership in general must have been at a low ebb to permit the rapid and widespread dissemination of opinions so repugnant to all right Christian

* A letter by one of the eighty or more Friends who prepared this revision of what then appeared for the first time as "The Book of Discipline," says, "Every subject of interest or importance to our Society was brought before us in succession, and some of the discussions were at once lively and weighty. We worked very hard, beginning at ten o'clock in the morning, and going on until half-past seven in the evening, allowing little more than an hour for dinner and twenty minutes for tea," which last "appeared to be a sort of love feast." "I think every sitting was begun and ended in a feeling of solemnity." Two weeks (Tenth Month 29 - Eleventh Mo. 13, 1832), were thus consumed. "The result of the labors of 1832-34 was a much handsomer volume than that of 1802; the size increased from 233 quarto pages to 333; the paper and the type are better." As a book to look at, the edition of 1834 is perhaps the handsomest of the series, the last of 1802 is the most insignificant." (John S. Rountree, in *Friends' Quarterly Examiner*.)

teaching and feeling. These brought about such a lamentable disruption within the limits of New York, Philadelphia, Baltimore, Ohio and Indiana Yearly Meetings as has not been healed by the lapse of seventy years.

Strenuous measures were adopted to cleanse the camp from all who were known or supposed to hold the unsound views.

The discipline came into requisition with more wholesale application than at any previous period in the history of the Society. And it is very instructive as well as pathetic to read of the trials which must have come almost overwhelmingly at times to the spirits of the faithful standard-bearers in those days.

The period we are now considering is one so rife with trouble and change throughout the Society of Friends, one would fain draw the curtain and retire from contemplating the decline of that body of Christians which so alarmed the priesthood of the established Church of England before the close of the seventeenth century that many seriously thought the Quakers would capture the nation—religiously.

(To be continued.)

FOR "THE FRIEND."

Ohio's Law on Capital Punishment.

We gladly note the plea for the abolishment of capital punishment, by our aged Friend W. H. Townsend in the columns of *THE FRIEND*, and agree with him that such an enactment would be most appropriate in the great commonwealth founded by the worthy Penn.

For the encouragement of Friends' efforts in that direction, wherever situated, we would state, it is believed the influence of views circulated by our Society through its Meeting for Sufferings in Ohio was largely, though indirectly instrumental, in the passage of a bill in our Legislature last year, allowing juries the privilege of substituting "imprisonment for life" for "capital punishment."

During the past few months we have watched with unusual interest the proceedings of a case, the first within our personal knowledge since the above bill was in force.

The criminal was a young man descended from Friends, raised in our immediate neighborhood, and his family still resides in our midst. The jury rendered a verdict of "murder in the first degree," but recommended mercy; and the judge in passing the final sentence of "imprisonment for life," observed that he regarded "capital punishment" almost a thing of the past in Ohio, for he could scarcely conceive of a case bearing stronger evidence than this; which would merit the severest punishment. Awful as seemed the sentence given, it was doubtless just and right, and to many hearts a feeling of thankful relief to know that the poor victim was yet allowed opportunity for reflection and repentance of his great sins. May he be led in mercy to "seek the Lord while He may be found."

Let us contrast with this Christian hope, the horrors of execution, its spectators, and the sensation created by the daily papers, throughout the affair, from the reporter and newsboy, to the thousands who eagerly devour the minutest details that foster the savage instinct in our fallen nature.

By the observance of the sacred command "Thou shalt not kill" we feel assured that the criminal and the public would receive an higher and holier justice.

E. H. S.

Omio.

WE receive the measure we give.

The Farmer's Visit to the Queen.

One Smith, of Dickleborough, in the county of Norfolk, was a fine old Methodist farmer, and a simple-minded, earnest Christian, who had lived through those times for the British farmer, when Napoleon turned all Europe into one vast battlefield, and wheat was selling at from fifteen shillings to one pound a bushel. He was a genius, too, in his way, and invented a plow which was a great improvement on the cumbersome implement then in common use. His invention came under the notice of Prince Albert, who took great interest in agriculture, and he sent for him to explain certain matters connected with the plow. The old farmer accordingly journeyed to Windsor—no light undertaking in those days, when the only public conveyances were the post-chaise, the stage-coach, and the carrier's cart. He reached Windsor in the twilight of a summer's evening and reported himself at the castle. A man of the household—a colonel whose name we forget—told him that he would have to present himself at ten o'clock on the following morning for his interview with the prince.

"Yes, that's all right," said the farmer, "but what am I to do for a bed?"

"A bed?" said the colonel. "Oh! you'd better go to an inn," and he mentioned one where he would be made comfortable for the night; but Smith did not take kindly to the suggestion.

"Why, here now, Cunnel," he said, "that dew seem mighty quar, that raly dew. 'Goo to an inn,' he says! That's verry ill-convenient and costly. I didn't come here because I wanted to come. I came because you axed me, and I had to come, and the laste you can do is to give me a bed. If you was to come to Dickleborough, my missus, she'd find you a bed. I know right well she would, 'specially if we'd axed you to come; and if you was as hungry as I be, I warrant she'd find you sutfen to ate in the bargain."

Old Smith said this in his pleasant way, and the colonel was taken by storm. He brought him up to his own rooms, had a good supper put before him, and gave orders for his accommodations for the night.

"After I'd sutfen to ate, we had a rale pleasant talk. 'Tworn't long, however, afore I got sleepy; I was fair beat out by the jounce of them stage-couches, and I wanted to go to bed. The cunnel he say, 'I'll ring for your candle, Mr. Smith, and the man, he'll show you to your room.'"

"'Thank'ee, Cunnel,' I made reply; 'but there's one thing I allays do afore goin' to bed—I have family prayer. I know my missus is havin' it at Dickleborough, and it won't do for her master not to have it because he happens to be away from home. Will you let's have yar Bible, if you please?"

"The cunnel, he says, 'Oh, certainly, Mr. Smith,' and he put it on the table, and I say to him, 'Well, now, will you pray?' He made answer, and say, 'I think I'd better do the readin', Mr. Smith.' So he read a psalm, he did—a beautiful psalm that was tew, but that was one of the shortest in the book,—and arter he'd done, we knelt down and I prayed and asked the Lord to bless him and the queen and the Prince of Wales and the dear babies.

"Well, in the morning I had a rare good breakfast, and at ten o'clock I was took to see the prince. He shook hands with me quite friendly, and we got to talkin' about my plow, and I showed him how that worked. Arter we'd been talkin' for a bit, the door opened, and

a big man with his hair powdered, and a uniform on, he say, 'Her Majesty,' in a loud voice, and in come the queen. "When I saw her come in I was right stammet (astounded). I tho't she'd have a goold scepter in the hand, and her gown'd all a-trailin' a hind, same as we see in the pictures. But there she was, a plain, simple woman, with a kind look on her face. She spoke to me quiet and friendly like, and said she was very glad to see me, and what a long way I had come to show them my plow, and she hadn't spoke only them words afore I was no more afraid of her than I am of my nabors' wives—not half so much as I am o' some o' them. She was just as simple and kind as if she warn't no more than nobody; there warn't no mock pride about her. But when I had to speak to her I let her see that I know'd who she was, and that I respected her.

"Well, we had a right pleasant talk arter we'd done with the plow. The queen had asked me a lot o' questions about the farmers in our parts, and the poor folks, what wages they got, were their cottages comfortable, did they go to church regular, and all manner o' what, an' I told her the best I could.

"By an' by I began to get a bit onaisy. 'Smith,' I said to myself, 'you're browt afore kings and princess, an' you must testify.' I said, 'I will,' and I looked to the Lord for an openin', an' 'twarent long afore come. The queen she says to me, 'Mr. Smith,' she says, 'however did you come to think o' this clever invention o' yourn?"

"Well, Your Majesty, mum,' says I, 'I had that in my head for a sight o' days afore that come straight. I see what was wanted plain enough, but I couldn't make out how to get at it. I tho't, an' I tho't, an' I better tho't, but that wouldn't come clear nabo. So at last I made it a matter o' prayer, an' one morning that come into my mind like a flash—just what you see in that there model."

"Why, Mr. Smith,' she says, 'do you pray about your plows?"

"'Wy, there now, Your Majesty, mum,' says I, 'why shouldn't I? My Father in heaven He know'd I was in trouble about that, an' why shouldn't I go an' tell Him? I mind o' my boy, Tom,—he's a fine, big man now, keepin' company along of my nabor Stebbins' darter, he is, an' a rale good girl I know she is,—but when he was a teeny little mite of a boy I bowt him a whip, and rarely pleased he was with that. Well, now, he comes to me one day cryin' as if his little heart was bruk. He'd bruk that whip he had, an' he come to me with that. Well, now, Your Majesty, mum, that whip that wornt nothin' to that—that only cost eighteen pence when 'twas new—but it was sutfen to me to see the tears runnin' down my boy's cheeks. So I took him upon my knee an' I wiped his tears with my handkercher and I kissed him, I did, and I comforted him. "Why, don't you cry, Tom, my boy," says I, "I'll mend that whip, I will, so that'll crack as loud as iver, and I'll buy you a new one next market day." Well, now, Your Majesty, mum, says I, 'don't you think our Father in heaven He cares as much for me as I care for my boy, Tom? My plow wornt of much consequence to Him, but I know right well my trouble was."

"Well, now—would you believe it?—when I said that, the prince he turned away, and he blowed his nose with a pocket-handkercher, and the queen she had tears in her eyes, and I see one o' 'em a-rollin' down her cheek. 'You're a good man, Mr. Smith,' she say, 'and I am

thankful I have subjects such as you.' They were her words. I'm proud of 'em; I have told my son Tom he's never to forget 'er, and he's to tach 'em to his children, if so be. God gives him a family. When the queen se them words to me, I say to her, 'Your Majest, mum,' I say, 'I hain't got nothing good abo me, but what comes from God; and she se, 'No more hain't none of us, Mr. Smith.' 'T prince he jined in, and we had a rare good tal that was for all the world just like a hand me in'. Folks may say what they like, but it a'n no use of them sayin' it to John Smith, of Dickleborough. He know, and he say to all the world Queen Victoria is a right good, godly woman and Prince Albert he's another—leastways well, you know what I mean.

"It was getting nigh on to noon by this tin and at last the queen she said to me, 'Mr. Smith,' she says, 'you will find lunch provided for ye and the man who waits on you will take ye over the castle if you wish. There are some very fine paintings, and other things you might like to see.' 'Well, now, Your Majesty, mum, says I, 'I ain't much of a judge of pictures, but there is one thing I should rarely like to see. 'What is it, Mr. Smith?' she say; and I say 'If I might see the dear babes.' The queen's laughed and she looked right tickled, and she say they was out a walkin' in the park, a some one should go with me and show me the way. So she bid me good-day, and so did it prince, and a man came and took me away."

Smith was taken to the park, and met the children who were extant. His conduct "said sutfen" to the woman who was in char of them, doubtless telling her of her Majesty's command, and the good old man talked to the children in his kindly way for a few minit. Then he took off his wide-brimmed white beaver hat, and standing bare-headed in the sun he prayed that the blessing of God might upon them and abide with them. Then turned his face homeward, and went back the simple, every-day life of a Norfolk farmer.

Not long afterwards he received a box which had been brought from London by the carrier and in it he found a most beautiful family Bible with a note explaining that it was a present from the queen and Prince Albert. Smith carefully packed it up again, and returned it with a letter to the queen, asking her "If she would be so good as to write her name upon it." The Bible came back in due time, with autograph signature, not of her Majesty only, but prince also, and of all the children,—even the babe's little hand had been guided to write name,—and under the signatures the queen I written with her own hand, "A memento of visit of a good man."

Smith had a large glass case made to cover the Bible, and on certain days he used to show it to sightseers at three pence a head. The money thus earned was dropped into a missionary box, together with the contributions of family; and when the annual missionary meeting came round, the box and the story were always produced to the great satisfaction of the audience who never grew tired of hearing the good man tell the tale of his interview with the queen.

This is the woman who has outlived every European king, and nearly a score of American presidents, and whose character and influence have been such that many who have never lived in her dominions yet gladly join the prayer "God save the queen!"—Common People.

ONE to-day is worth two to-morrows.

the Earliest Lists of New Testament Books.*

(Concluded from page 222.)

ISTS OF NEW TESTAMENT BOOKS IN THE OLDEST EXTANT MSS.

THE VATICAN MANUSCRIPT. (Century IV.)
(Preserved at Rome. Three columns to a page.)

[Gospel]

According to Luke
According to Mark

According to Luke
According to John

Acts of Apostles
Epistle of James

1 of Peter
2 of Peter
1 of John
2 of John
3 of John
Jude

To Romans
1 to Corinthians
2 to Corinthians
To Galatians
To Ephesians
To Philippians
To Colossians
1 to Thessalonians
2 to Thessalonians
To Hebrews

* * * * *

[MS. breaks off in the middle of Heb. IX., the rest being lost. The titles are repeated at the end of each book, except that "of James" is described, instead of *Epistle of James*. There is no table of contents.]

1. THE SINAITIC MANUSCRIPT. (Century IV.)
(Preserved at St. Petersburg. Four columns to a page.)

[Gospel] according to Matthew.
[Gospel] according to Mark.
[Gospel] according to Luke.
[Gospel] according to John.

To Romans.
1 to Corinthians.
2 to Corinthians.
To Galatians.
To Ephesians.
To Philippians.
To Colossians.
1 to Thessalonians.
2 to Thessalonians.
To Hebrews.
1 to Timothy.
2 to Timothy.
To Titus.
To Philemon.

Acts (of Apostles).

(Epistle of James).
1 Epistle of Peter.
2 of Peter.
1 Epistle of John.

2 of John.
3 of John.
Jude.
Revelation of John.
Epistle of Barnabas.

Shepherd. [Imperfect at the end.]

Words in parentheses are found only in the subscriptions, that is, repeated titles at the ends of books. Brackets signify, as usual, what is supplied by ourselves.

There are six leaves lost between the end of Barnabas and the beginning of Hermas, which doubtless contained one or more of the disputed books, like other manuscripts. There is, however, in addition to the lost leaves, a clear blank column between Barnabas and whatever came next. Between John and Romans there are four blank columns, six between Philemon and Acts, and one between Acts and James. These are clear blank columns, exclusive of fractions of a column. The copyist always began a fresh book at the top of a new column. We have represented blank columns by blank lines, one line to one column.

These spaces in the manuscript represent an ancient division of the New Testament into volumes. Now these volume-divisions coincide in part with Tertullian's *Instruments*: Gospels, Apostles and John. From Tertullian and Cyprian it appears that the *Apostolicon* or Apostolical Instrument would sometimes include everything outside the Holy Gospels, which latter to this day are kept in a separate and consecrated volume by the Eastern Churches. Sometimes, however, Tertullian's Apostolical Instrument appears to contain Paul and Acts; while John's Epistles and Apocalypse are presumably another volume. Then again Acts is sometimes separate from Paul, and ancient manuscripts shew that it was generally bound up with the Catholic Epistles. Thus, at the end of Jude in the Alexandrine MS., the subscription reads: "Epistle of Jude, Acts of the holy Apostles, and Catholic [Epistles]." But the Sinaitic gives Acts a volume to itself. The Shepherd of Hermas, preceded by some other book or books, in this manuscript, made, with them, what we might call the Catechetical Instrument or Catechumens' volume. Athanasius, in his Festal Epistle, shews that Hermas and the Teaching of the Apostles, while not canonical, were used to instruct catechumens. The Sinaitic manuscript therefore presents us with the New Testament in five volumes: Gospels (or Evangelical Instrument), Paul, Acts, Catholic books (including the Apocalypse and Barnabas), and Catechetical books.

III. THE ALEXANDRINE MS. (Century V.)
(Preserved in the British Museum at London. Two columns to a page.)

TABLE OF CONTENTS OF THE NEW TESTAMENT, FOLLOWING UPON THAT OF THE OLD TESTAMENT.

Gospels 4.

According to Matthew.
According to Mark.
According to Luke.
According to John.

Acts of Apostles.
Catholic [Epistles] 7.
Epistles of Paul 14.
Revelation of John.
1 Epistle of Clement.
2 Epistle of Clement.

Together books. [A stain on the parchment has obliterated the number.]

Psalms of Solomon.

18.

The following are the titles of the books in the body of the Alexandrine manuscript. Sometimes they are taken from the heading, sometimes from the subscription (when there is no heading), and sometimes from both.

Gospel according to Matthew.

" " " Mark.
" " " Luke.
" " " John.

Acts of the Holy Apostles.
Epistle of James.

1 of Peter.
2 of Peter.
1 of John.
2 of John.
3 of John.

Epistle of Jude (with rest of subscription as above.)

To Romans.
1 to Corinthians.
2 to Corinthians.
To Galatians.
To Ephesians.
To Philippians.
To Colossians.
1 to Thessalonians.
2 to Thessalonians.
To Hebrews.
1 to Timothy.
2 to Timothy.
To Titus.
[To] Philemon.

Revelation of John.

1 Epistle of Clement to Corinthians.

[Ancient Homily, called 2 Clement, begins on next column, without heading, and the end of it, together with the Psalms of Solomon, is lost.]

The Vatican manuscript has no volume-divisions as have the Sinaitic and the Alexandrine. The Vatican always makes a fresh book begin at the top of the next column, except for the well-known blank column after Mark. The Alexandrine generally does so, but has also a blank column after Mark (though containing the Appendix); another between John and Acts; a blank page (two columns), after Philemon; and one blank column after the Apocalypse. On the other hand, the first Epistle of John and 2 Corinthians follow right on without a break. The table of contents to Mark also follows right on after Matthew. There is a blank column between Luke's table of contents and the Gospel. (The Alexandrine and the Ephrem are the oldest manuscripts that have such tables.) The blank space between Luke's contents and the Gospel prevents our drawing any conclusion as to the separateness of Mark; but the blank between John and Acts doubtless means the same as it does in the Sinaitic. The case is similar regarding the Apocalypse and the Epistles of Clement. The Alexandrine thus gives us:

(1) Evangelicon.
(2) Apostolicon.
(3) Apocalypse (in a doubtful place by itself between the canonical and the uncanonical).

*In the Festal Epistle of Athanasius printed in our number, "Luke" wrongly precedes "Mark."

(4) Catechicon (if we may use the word).

The First Epistle of Clement, however, stood higher than *Hermas*, but it would be just these uncanonical books about which the churches would differ, each having its own catechumens' volume.

EUSEBIUS. (Century IV).

Church History III. 25.

Now it is proper in this place to sum up the writings of the New Testament which have been signified. And here, among the first, must be placed the holy quaternon of the Gospels, which are followed by the writing of the Acts of the Apostles. After this must be enrolled the Epistles of Paul, which are followed by the current First of John, as also the First of Peter, to be confirmed in like manner. After these are to be placed, if suitable, the Revelation of John, concerning which we shall expound the [different] opinions in due time. These, then, are among the acknowledged ones.

But of the disputed [books] (*Antilegomena*), although they are well known to many, that called the [Epistle] of James and that of Jude are current; also the Second Epistle of Peter, and that named the Second and Third of John, whether they be by the Evangelist or by another of the same name.

Among the spurious must be arranged both the writing of the Acts of Paul and that called the Shepherd and the Revelation of Peter. And beside these, the Epistle of Barnabas and what are called the Teachings of the Apostles. Moreover, as I said, the Revelation of John, if suitable, which some, as I said, reject, but others number among the acknowledged. Now, there are also some who enroll among these the Gospel according to Hebrews, wherein those of the Hebrews who have received the Christ especially rejoice. These may be said to be all of the *Antilegomena*. But we have necessarily made the catalogue even of these also, distinguishing those that are true and genuine and authenticated writings according to the ecclesiastical tradition, and the others beside them, not included, but even disputed (*antilegomena*), though they are recognized by most of the ecclesiastical [writers]; so that we may be able to know both those and these, and those that are brought forth for the heretics in the name of the apostles, such as Peter and Thomas and Matthias, or [writings] containing gospels of certain others also beside these, as Acts of Andrew and John and the other apostles.

A WORD TO THE FLOCK.—If God indulge you with ecstasies, and extraordinary revelations, be thankful for them, but do not "exalt above measure" by them; take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in "building a tabernacle" upon Mount Tabor, to rest and enjoy rare sights there, as in taking up the cross, and following Christ to the place of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was upon Stephen, when he said, I see heaven open, and the Son of man standing on the right hand of God." But ye have frequently read there, "Let this mind be in you, which was in Christ Jesus, who made himself of no reputation, took upon Him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross."—*Fletcher.*

THE LIVING CHRIST.

Once in the heart of summers old,
The gentle Christ was seen with men,
Of life in loveliness He told—
Till paradise appeared again:
The world became as dear as heaven,
Where everlasting peace abides,
Where all of good from God is given,
And not a thought from Him divides:
The simple life that poor men live,
In village home upon the hill,
Did that divine instruction give—
Whereby He kept the Father's will!
This blessed place of birds and flowers,
Of grass that grows so green and wide,
The golden posies of the hours,
Was proof of love God will provide:
Instinctive faith in Father God,
A sense of onship sweet and dear,
Came like the incense from the sod.
And brought the beautiful kingdom near:
He turned to men as brothers true,
With love for all supreme and free,
And to Himself affection drew,
As Luna draws obedient sea:
With perfect faith He bade them trust,
The infinite all-blessed love,
Believing souls are not of dust,
But like the holy ones above!
Once in the heart of summer sweet—
This radiant life in beauty grew,
Yet walked the road and common street,
And all our care and hardship knew:
His love was boundless as the sea,
Yet tender as the child's pure prayer,
It blossomed free as springtime tree,
Its perfume reaching everywhere!
In parable He spoke his word—
That it might pass the wide world o'er,
And so with song like piping birds,
It flew afar from shore to shore!
And still the grand ideal lives,
That made his life a type sublime:
And to our souls his Spirit gives,
The power to conquer death and time:
And churches rise to own his name,
And creeds are framed to speak his worth;
We need not then to spread his fame,
We only need his inner birth:
To be as true as He was true,
To be as kind as He was kind,
And bless—as flowers are blest by dew,
Whatever wretchedness we find!
O then to live all simple and true,
Inspired by faith and purest love,
Is with the living Christ to rise,
And in his peaceful kingdom move!
—William Brunt.

WHAT CAME OF GIVING A CHILD A LIFT.—Among the thousands of city waifs who have been cared for by the different charities not a few have risen to influential positions, but it is not generally known that one of them is the Governor of Alaska, by appointment of President McKinley. The story of his life is romantic enough to be told. About thirty-five or forty years ago John G. Brady was a child of the streets of New York. Cast adrift by his parents, he wandered about the docks, near Catherine Street ferry, hungry and forlorn. Here he was found by an agent of the Children's Aid Society, which took him in its keeping. After a while it found him a good home with a farmer's family in Iowa. Here he grew up under kindly influences, and decided to become a clergyman. The late William E. Dodge, who was actively interested in the Children's Aid Society, had a talk with him, and, seeing that he possessed merit, agreed to put him through college at his expense. After he had obtained an education he decided to become a missionary, and was sent to Alaska. This was twenty years or more ago, when conditions in that territory were much worse than they are now. He soon ascertained that in teaching the natives he must begin at the very beginning, and show them how to live in this world, before he could teach them to pre-

pare for the next. So he started a saw mill and a sort of manual training school, and taught the people how to work with their hands and built themselves better homes.

In a few years he became one of the most influential and useful men in Alaska. He returned to the States to marry, but went back to Alaska with his wife to continue his work. When McKinley was elected President, Brady was filled with an ambition to become Governor of Alaska. He went to Washington, but found that the place been promised to a Texas politician. He then came to New York, and laid his case before A. B. Hepburn, treasurer of the Children's Aid Society. A. B. Hepburn brought him into contact with a personal friend of the President, and by this means he secured an interview with McKinley. He told his romantic story, and the President was so much interested that he kept the Alaskan at the White House all the evening relating his experiences in the frozen Territory, and described the condition that prevailed there. When he left he had the appointment in his pocket. He has made a good Governor, and is full of plans for improving the moral and material condition of his people. Says the man who was instrumental in bringing him into personal contact with the President: "This is the class of men who should be appointed to govern our new possessions. Natives of our own land, but long residents, the territories they are to govern; upright men understanding the conditions of people and enjoying their confidence; men who will labor for their own selfish aggrandizement, but for the good of all."—*Ledger.*

FOR THE FRIEND.

Vicesimus Knox.

(Continued from page 213.)

In succeeding pages our author betrays a idea and it may be a correct one, that the Episcopal clergy failed to preach certain important truths, from their antipathy to the dissenters. Most of these dissenting sects among whom we the early Friends, had spiritually-minded men among their leaders; such could preach from their own experience the doctrine of the guidance of the Holy Spirit. Our author remarks: "Since the time of Archbishop Laud, the celebrated defenders of Christianity have thought it proper to expatiate with peculiar zeal on the excellence of natural religion. They probably had reasons for their conduct, but it must be dissembled that in extolling natural religion they have appeared to depreciate or supersede revelation. The doctrine of *supernatural assistance*, the great privilege of Christianity, has been very little enforced by them, and indeed rather discountenanced as savoring of enthusiasm." He quotes another writer as saying "Towards making and forming a Christian supernatural assistance of the Divine Spirit necessary at the beginning of the gospel, do not see what should render it less necessary at any time since, or why it should not be expected now. As these doctrines were the principles and language of dissenters and others who had followed the standard of the parliament against King Charles I; at the restoration King Charles II. the resentment which he placed against dissenters ran high, and I apprehend led the Church clergy not only to angry with the men, but to forsake their principles too, though right and innocent in the selves and aforesaid held in common by Protestants." "This, the author thinks," says Knox, "gave rise to the excessive zeal for

reing natural religion, and for mere moral teaching to the exclusion of the distinguishing doctrines of Christ, and particularly those sublime mysteries respecting the operation of the Holy Ghost, the very life and soul of Christianity, is in vain to cry out against deists and infidels when the Protestant watchmen have deserted their post, and themselves opened a gap for the enemy. Learning and oratory it must be confessed, have arrived at great perfection, but our *old divinity* is gone. Amid these splendid *flashes* the gospel is really lost."

"The sect of Christians denominated Quakers, certainly entertain many right notions respecting Divine influence, and therefore as the Quakers were disliked by the church, the doctrines which they maintained were to be treated with contempt. The Spirit whose operations they daily maintain became, under the operations of worldly policy, a word of reproach to them. Consequently aspiring clergymen wishing to avoid every doctrine which would retard their advancement, or fix the stigma of heterodoxy upon them, were very little inclined to preach the necessity of Divine illumination. They feared the opprobrious name of enthusiasts or hypocrites and so became ashamed of the gospel of Christ."

In process of time arose the sect of Methodists too, however they may be mistaken in some points, are certainly orthodox in their opinions about the Divine agency on the human soul. They read it in the Scripture, in the liturgy, in the psalms, and they preached it with a zeal which many appeared intemperate and certainly was too little guided by discretion. The consequence was that the spiritual doctrines already affirmed by the court of Charles II. and by the vestries of the Quakers, became objects of general scorn and derision.

"Meantime the gospel of Christ suffered by the professed friends as well as declared enemies. Regular divines of great virtue, learning and piety, feared to preach the Holy Ghost and its operations, the main doctrines of the gospel, and they should countenance the Puritan, the Quaker, or the Methodist, and lose the esteem of their own order, or of the higher powers. They often contented themselves during a long life with preaching morality only."

"He tells that at the period at which he wrote, a free avowal of this vital truth might be heard among Methodists and other dissenters, but he does not refer his readers to them, as authority in what distinguishes the Christian Church. He assumes that the Church of England preaches in its doctrines and organization all the essentials of religion, all such principles and precepts as were designed for Christ's militant Church, and hence he refers his readers to the early fathers of that connection. The passages quoted are remarkably free from objection. It is remarkable that a religious movement so well laid, upon grounds of spirituality, to be seized in the lives of its adherents, should in the course of a century have so far lost its first principles. Had the people lived in the spirit such doctrines their lives would have been a forcible argument against the cavils of skeptics, than all the pamphlets written in defence of the faith."

One of the writers he quotes from, and who may be taken as clearly expressing the views of others, is Jeremy Taylor. His active life embraced the stormy period including the time of the Commonwealth of England, and his emphatic words may be understood as designed to call the clergy and leaders of the people to the

gospel standard from which they were departing, he says:—

"We have examined all ways in our inquiries after religious truth but one; *All but God's way*. Let us, having missed in all others, try this. Let us go to God for truth, for truth comes from God only. If we miss the truth it is because we will not find it; for certain it is that all the truth that God hath made necessary. He hath also made legible and plain: If we will open our eyes we shall see the sun, and if we will walk in the light we shall rejoice in the light. Only let us withdraw the curtains, let us remove the impediments, and the sun that doth so easily beset us. This is God's way. Every man in his station must do that portion of duty which God requires of him, and then he shall be taught of God all that is fit for him to learn; there is no other for him but this. "The fear of the Lord is the beginning of wisdom; a good understanding has all they that do his commandments."

And so said David of himself, I have more understanding than my teachers because I keep thy commandment. And this is the only way which Christ hath taught us. If you ask what is truth, you must not do as Pilate did, ask the question and then go away from Him that only can give you an answer; for as God is the author of truth, so is he the Teacher of it, and the way to learn is this, for so saith our blessed Lord: "If any man will do his will he shall know of the doctrine whether it be of God," or no.

This text is simple as truth itself, but greatly comprehensive, and contains a truth that alone will enable you to understand all mysteries, and to expound all prophecies, and to interpret all scriptures, and to search into all secrets, all I mean which concern our happiness and our duty. It is plainly to be resolved into this proposition. *The way to judge of religion is by doing our duty, and theology is rather a Divine life than a Divine knowledge.*

(To be continued).

Notes from Others.

The theory of modern preaching is to make "a sermon,"—a human speech—not to set forth the connected ideas of Deity.—*Edward White.*

TRUE SAYINGS.—Grape juice kills more than grape-shot.—*C. H. Spurgeon.* Drink kills more than all our newest weapons of war.—*Lord Wolsey.* Let all the vices be hatched.—*S. Augustine.* Every moderate drinker could abandon the intoxicating cup if he would; but the drunkard would if he could.—*J. B. Gough.* I know how to abstain, but I do not know how to be moderate.—*Dr. Johnson.*

The moral maxims of the Egyptians, we are told were definite and lofty, their "thou shalt nots" being much the same as the prohibitions of the Decalogue. In a papyrus of antiquity occurs the maxim, "The son who hearkens to the word of his father, he shall grow old thereby." "The man who having received much, giveth little, is one who committeth an injury," and "Be watchful to keep silence," have not an unfamiliar sound. *Westminster Review.*

Spain, without the Bible, has bull-fights; and in America men who do not read the Bible have bull-fights. The moving spring in such performances is brutality and covetousness. A champion bull wins thousands in an hour, and his friends who bet on him win tens of thousands. But it is all the price of blood, and brings ruin on the winners. The money if won is often spent in vice and sin, in drunkenness and debauchery. And those who win to-day are quite sure to lose to-morrow, and end worse off than they began.—*The Christian.*

The Living Church tells this story of a bishop who sought to go about his somewhat neglected diocese doing good:

The bishop of—never mind where—being a new-comer, thought to inspire his clergy to take occasional services during the week by periodically visiting out-of-the-way parishes and taking one himself. On one of these occasions, having formed quite a good congregation, and having been moved to much eloquence in his sermon, he felt a little not unnatural desire to know if he had made any impression on the usually unimpressible yokels, and put some leading questions to the old clerk, who was helping him to undress in the vestry. "Well, I hope they've been pleased with yer," said the old man, patronizingly, "and I'm sure we tuk it verry kind o' yer worship to come down and preach ter us; but yer know, a worsser one would ha' done for the likes o' we, if so be," he added, with becoming humility, "one could ha' bin found."

"Let us be frank with ourselves," says the *New York Churchman*. "Either we believe that our episcopal elections are under Divine guidance or we do not. If we think that God leaves us to human wisdom alone in those days of trial of men's souls, then all the honest electioneering methods of the political caucus and the nominating convention are lawful and right. Only we must not expect to escape the political considerations. We, too, shall have our struggle for the primaries and our capturing of delegates. Possibly, also, we shall have what is charitably called 'undue influence.' And we may be sure that men so elected will care more for the office than for its duties, and will be men to whom, as Milton said of those in his time, 'the hungry sheep look up and are not fed.' If, on the other hand, we believe that the Holy Spirit works in and through the church, we must act on this conviction, and endeavor by every means to keep episcopal elections upon this high plane."

The following little curiosities of the Gregorian calendar are recalled by the fact that we have entered upon a new year: Since the calendar was reformed by Pope Gregory no century has ever begun on a Fourth-day, a Sixth-day, or a First-day of the week; and the same order of days repeated every twenty years. First Month and Tenth Month of each year always begin with the same day; so with Fourth Month and Seventh Month; so with Ninth Month and Twelfth Month; so with Second, Third and Eleventh Months. Strangely enough, there is no single day of the week which is not accepted by some portion of the human race as the "day of rest." For example:

Christians, . . . First-day	Egyptians, Fifth-day
Greeks, . . . Second-day	Turks, . . . Sixth-day
Persians, . . . Third-day	Jews, . . . Seventh-day
Assyrians, . . . Fourth-day	

As measured by the unerring sun, the errors in the Gregorian calendar amount to one day in every four thousand years.—*Adapted from the Westminster Gazette.*

SUMMARY OF EVENTS.

UNITED STATES.—The United States Senate has unanimously agreed, in executive session, to take a vote on the peace treaty on Second Month 6th at 3 p. m. The following United States Senators have been elected: William M. Stewart of Nevada, re-elected; William A. Clark, democrat, Montana; Clarence D. Clark, re-elected, Wyoming; Charles A. Culberson, Texas; Nathan R. Scott, republican, West Virginia. EX-ATROCIES.—General Augustus H. Garland was stricken with apoplexy while addressing the United States Supreme Court in Washington on First Month 26th, and died within ten minutes. He was 67 years old.

The Senate of Alabama has passed a Dispensary bill for such counties and towns as are not now prohibited from selling liquor.

At Orinda, Ohio, the jury in the suit brought against Champaign county to recover \$5000 damages for a lynching in Sixth Month, 1897, has returned a verdict against the plaintiff. The suit was brought under the Illinois law of libel and libel, and the law of the State, which provides that the sum of \$5000 damages shall be paid to the next of kin of a person meeting death

by mob violence. This suit is the first of the kind in the State.

Magistrate Pool, of New York, no longer swears witnesses on the Bible, but by having them hold up their right hands. There is no law, he says, providing that right hands must be kissed, and the practice, he declares, is a brooder of disease.

The New York clearing house exchanges on the 24th ult., amounted to \$347,216,834, and the balances to \$12,156,453, both of which break the record for any one day. As an illustration of the magnitude of money-day banking credits that large st-riog loans were being offered at 24 per cent. An Ohio banker in town on that day said that the banks of that State were overburdened with surplus money seeking profitable use.

The total expenditures of the Board of Education, from the 1st of January, Fifth Month 24, 1883, to Twelfth Month 1, 1898, were \$181,351,300. The total receipts during the same period were \$17,727,900. The first year the bridge was opened 12,500,000 passengers crossed it; the second year 30,000,000 crossed it, and in 1890 40,000,000. The present average is about 45,000,000 per year.

Quail are so plentiful in the Southwest New Mexico country near El Paso that great damage to crops is threatened.

P. H. Newell, the Hydrographer of the United States Geological Survey, addressed at Association Hall last week, before the Franklin Institute and Young Men's Christian Association, on the "Reclamation of the Arid Lands of the West."

He called attention to the enormous area of extremely fertile land still in the ownership of the United States Government, and showed that fully one-third the territory of the entire country, exclusive of Alaska, is yet unused and open to settlement; this area is nearly three times that of the original thirteen States. Within it are rich agricultural lands, capable of sustaining a population of many millions if sufficient water were shown.

He showed that vast quantities of water run to waste at the foot of year when it was not needed. If properly stored millions of acres of land, capable of producing from two to five crops a year, could be reclaimed. By conserving all available waters probably from seventy to a hundred millions of fertile acres could be added to the wealth of the country.

The natural cave of the Denver Times says: A natural cave has been opened by miners at work on the property of Gift and Weatherman, which gives promise of proving a great natural wonder. They were running a tunnel and suddenly broke into a cave filled with hot air. Going further, they found that they had opened a cave more than eighty feet in length. There was an opening from this into another cavern, and their investigations revealed no less than five of these rooms, aggregating 500 feet in length and varying from a few feet to fifty feet in width. They are reported to be filled with beautiful stalactites and stalagmites and other forms of brilliant rock.

The statistics in this city last year were reported to number 518, which is 64 less than the previous week and 60 more than the corresponding week of last year. Of the foregoing 133 were children under five years of age; 244 were males and 274 females; 66 died of pneumonia; 60 of consumption; 40 of typhoid fever; 20 of heart disease; 12 of inflammation of the lungs; 20 of old age; 18 of apoplexy; 18 of diphtheria; 17 of convulsions; 14 of bronchitis; 12 of Bright's disease; 12 of nephritis; 11 of inanition; 11 of paralysis; 10 of marasmus; and 9 of cancer.

Markets, etc.—U. S. 28, 99 a 100; 4's, reg., 112 a 116.25; coupon, 121 a 119.75; new 4's, reg., 128 a 129.75; coupon, 129 a 130.75; reg., 111 a 112; coupon, 112 a 113; 3's, reg., 106 a 107; coupon, 107 a 108. COTTON was steady on a basis of 6 1/2c. per lb. for middling uplands.

FEED.—Winter bran, in bulk, quoted at \$15.75 a \$16.25, and spring, in sacks, \$15.25 a \$15.75. Corn—Wm. Wm. Wm. \$2.50 a \$2.75; do, extras, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.25 a \$3.45; do, do, straight, \$3.50 a \$3.65; Western winter, clear, \$3.30 a \$3.50; do, straight, \$3.60 a \$3.75; do, patent, \$3.85 a \$4.10; spring, clear, \$3.10 a \$3.35; do, straight, \$3.75 a \$4.00; do, patent, \$4.20 a \$4.50; RYE FLOUR—\$4.20 a \$4.40 a \$4.50; city mill, extra, \$2.75 a \$3.00; do, clear, \$3.50 a \$3.75; do, straight, \$3.75 a \$3.90; do, patent, \$4.00 a \$4.50. RYE FLOUR—\$3.20 a \$3.30 per barrel, as to quality. BUCKWHEAT FLOUR.—\$1.90 a \$2.00 per 100 pounds, as to quality. GRAIN.—No. 2 red wheat, 80 a 80 1/2c. No. 2 white wheat, 75 a 75 1/2c. No. 2 white oats, natural, 55 a 55 1/2c, clipped, 56 1/2c.

BEEF CATTLE.—Extra, 5 1/2 a 5 1/2c; good, 5 1/2 a 5 1/2c; medium, 5 1/2 a 5 1/2c; common, 4 1/2 a 5 1/2c.

SHEEP AND LAMBS.—Extra, 4 1/2 a 5 1/2c; good, 4 1/2 a 4 1/2c; medium, 3 1/2 a 4 1/2c; common, 2 1/2 a 3 1/2c; lambs, 5 a 5 1/2c.

HOGS.—Best Western, 5 1/2 a 5 1/2c; other kinds, 5 1/2 a 5 1/2c.

FOREIGN.—Arthur James Balfour, First Lord of the Treasury, in his annual address to his constituents at Manchester, referred to the sympathy between England and the United States, and "there cannot be a greater ground for future peace, freedom, progress and civilization, not only of this or that country or community alone, but of the whole human race."

Rear Admiral Dewey has written a letter to an English editor, in which he says: "The mightiest factor in the civilization of the world is the imperial policy of England."

In "well informed circles" in London a peaceful solution of the Newfoundland question is expected shortly.

Germany's exports to the United States last year decreased nearly \$15,000,000, the decrease being almost wholly in sugar.

In the Reichstag last week, the Minister of the Interior expressed the opinion that Germany, the United States and Great Britain should act conjointly in regard to Antarctic exploration.

Immense damage is reported to have been done by floods in England recently enacted a law forbidding the sale of tobacco to youths under sixteen without signed orders from adults.

The seismic disturbances which began in the Peloponnesus, or southern part of the Kingdom of Greece, on the 1st of January, 1899, and which have continued intermittently in the southern and western departments of the peninsula, were very violent again on the twenty-seventh.

Every year about 280,000 conscripts are added to the Russian army. In times of peace it numbers 1,000,000 men, and is the largest standing army in existence.

A despatch from San Francisco dated First Month 29th says: "The news has been brought here from Australia that the British man-of-war *Penguin* has just returned to Sydney, N. S. W., after taking soundings between the Island of Longu and Auckland, N. Z. The officers found that Falcon Island, which suddenly came up out of the ocean in 1885, is gradually receding. When relocated by the *Penguin* in 1898, it was found to be 172 fathoms from the surface of the water. The officers of the *Penguin* also succeeded in taking the temperature of the ocean at a greater depth than ever before. Hitherto, where the thermometer got down a certain distance it was invariably broken. On this occasion the thermometer was sent down to 762 fathoms, while on the surface the temperature was 82 degrees. This, the officers of the *Penguin* assert, is the deepest ocean reading ever taken."

The *Cubano Libre* says: "The health of Santiago was never better than it is now. Only one death has occurred within the city limits during the last five days. Nothing approaching this immunity is recorded in the history of the city. The vultures, which were formerly the city scavengers, are starving, and now pounce on cats and small dogs—a circumstance very significant in illustrating the changed sanitary conditions."

It is reported from Kingston, that the Civil Government of Jamaica is to be abolished, as is also the office of Colonial Secretary. The control of the island will be vested in the hands of the Military General, who will be assisted civilly by a Secretary appointed from the Colonial Office in London.

The President of Mexico has appointed Manuel Aspriz, Ambassador of the Republic of Mexico, to be Ambassador at Washington. He is a native of Pueblo, is fifty-five years of age and was prominent in the Liberal party during the Juarez administration.

A despatch from the City of Mexico, dated Twelfth Month 26th, says:

A despatch from Colima states that the volcano of that city is in full activity. An outburst of smoke followed by lava occurred directly after the recent earthquake. The sight is imposing, and the Indians are moving from the neighborhood of the mountain.

No further casualties are reported here.

In the Valley of Mexico the small boats had a general meeting of the Council to the Atlantic coast. The second shock lasted longer than any heretofore known in Mexico. Much damage was done to buildings.

On the 27th ultimo, the steamer *La Superior*, with the second batch of Doukhobors 2000 in number arrived at Halifax, N. S. Small pox had appeared on board, and the victim died, two other deaths occurred on the voyage. They will probably be detained at Halifax one month.

NOTICES.

EDMUND S. SMITH is appointed Agent for THE FRIEND in place of Parker Hall, deceased. Address: Andover, Ohio.

NOTICE.—The remaining public meetings at Lansdowne in the evening are to be held on the second and sixteenth of Second Month.

WANTED.—By a middle-aged Friend, a position: care taker of an invalid; is willing to assist in the light work of the house.

ELIZABETH MACKENZIE,
No. 1616 Cherry Street.

WESTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regarding to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, at communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westown P. O., Chester Co., Pa.

WESTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 55.

EDWARD G. SMEDLEY, Sup't.

DIED, at the residence of his son-in-law in Providence, R. I., Twelfth Month 20th, 1898, EDWARD DILLINGHAM, a minister, and a member of New Bedford Monthly Meeting of Friends, Massachusetts,—aged 84 years, 2 months and 11 days. In his younger manhood while he was sailing as captain of a coasting vessel, a storm at sea seems to have inspired him with a religious belief in the Lord. Feeling he had much to overcome and endeavoring to be faithful manifested duty, his heart was engaged for his cleansing and was enlarged for the welfare of others. His strong social nature was made use of in drawing him into intercourse with many, particularly of young men, and he became a powerful influence in the often held with edifying recitals of the Lord's do in the guidance of men. As he advanced in years grew in grace and in love for all, and in the ever-deepening conviction of the truth of the principles and testimonies of our religious Society. Of latter years he seemed heavily burdened with the condition of the church ministry among us, and earnest was his conviction that Friends' ministry should be kept in the life a power, and unless with Divine authority for utterance held in silence. The warnings of his approach close which came, were followed by a desire to dep and be with Christ; who, he said, was calling him higher service elsewhere.

at Lansdowne, Pa., on First Month 16th, 1898, after a short illness, GEORGE S. GARRETT, aged 56 years, an esteemed member of Darby Preparative & Chester Monthly Meeting.

—on the sixth of Fourth Month, 1898, MARY J. HAY, daughter of Jesse and Annie Hall, at seventy-one years; a member of Cedar Grove Preparative and Rich Square Monthly Meeting of Friends North Carolina. Of a retiring disposition, she was a firm believer in the principles of early Friends, a from her youth, and example in both dress and dress. Although she could scarcely hear her friends have the comforting hope that her end was peace. —at the family home, on North Mulberry Street, Wilmington, Ohio, the twenty-ninth of Twelfth M 1898, MARY J. CAREY, wife of John Carey, in sixty-ninth year of her age. She was a member a faithful attendee of the small body of Friends in which she lived, and was a devoted husband and only daughter to mourn their loss, though her right life and peaceful close leaves a comfortable b that is well.

—on the tenth of First Month, 1899, at family home in Wilmington, Ohio, KACHEL JOHNSON, wife of John Johnson, who died at the age of seventy-one; an elder in the small body of Friends. She was a firm believer in the doctrines of the Gospel held by the faithful reformers of 1647 and propagated by true friends to the present day, believed them to be the same as taught by Christ and apostles.

WILLIAM H. PILE'S SONS, PRINTERS,
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A Dawning Light on Oaths.

How could rational minds ever expect either oath or the law to gain respect, by requiring us, as if to make their word more true, to swear by kissing or touching a Book which commands them *not* to swear?

And churches which are strenuous about an outward Baptism or Supper simply as being the Lord's command,—can they find among possible commands any one more definite or exact than that which says, "Swear not at all?" Is a spirit of mind which denies the latter while it prizes upon the former means to neutralize its profession of *obedience*, and to prove rather its *rejection* for form. What kind of obedience that which disregards the plainer of two commands, but honors the one which can be used as a ritual? When it was remarked lately, "I know of no religious reason why I should affirm head of swear," and it was answered, "Unless the Bible should say, 'Affirm not at all,'" it seemed as if that was the plainest way to expose the inconsistency of the prevailing popu-
larity.

Is not this one reason why our procedures of vice are not more blessed, because for each in they begin in a denial of the word of Christ, tempting a witness to repudiate the command of Him who said, "Swear not at all," by posing to him to swear in the very face of the Bible which finally forbids it? This must be a teaching on the part of the State however much it may profess the Church's, of *obedience* in practice.

Do we wish, without irony, to call ours a Christian nation? Then we shall look for some consistent sign of it. Shall it be the spectacle of a government having opened with a sworn oath of Christ's word—having commenced its actual existence by requiring its first President assuming office to disobey an explicit command of Christ? and regularly of all Presidents officers since, to ignore that Christian law of just oaths? If there is to be any conscience

about it, the State leaves that affair to the citizen to whom it prescribes the oath. If he chooses the affirmation, that is his choice, and not the proffered offer of the State or court.

And if the nation has not yet adopted the Christian law concerning oaths, what do we expect it to do with the dictates of the Prince of Peace? Long seems the journey yet to be trod before the practical christianization of a State or nation is realized. Would that all they who kiss the Bible might know what it is to "kiss the Son." Would that all who write 1899 as "the year of our Lord," might live as if they believed it. "Why call ye me, Lord, Lord, and do not the things which I say?"

The assent of the professing church to prevailing standards is natural rather than spiritual. The reason why a "supported" ministry must (as a rule not without noble exceptions), be expected to support the moral and social systems of its own supporters, and interpret Scripture accordingly, is not far to seek. It was a religious Society which abjured a paid ministry, that gained for men so much of a reform as now subsists—the liberty to *affirm* instead of swear. It was such a Society whose ministers could preach, without jeopardizing salaries, that war is contrary to the nature of Christianity; that had no paymasters North or South to whom its Christianity should preach, in each section, an opposite doctrine as to slavery; a Society whose free Gospel ministry has used its liberty in Christ to move as a pioneer in the forefront of nearly every great moral and spiritual reform.

From a University in Ohio we are in receipt of an acknowledgment (dated "Jan. 18," of Isaac Sharpless' book entitled, "A Quaker Experiment in Government." It contains this encouragement: "The rolling years are vindicating the Quakers as to most of their principles and methods. God bless them more and more; and God bless the young Czar of Russia in his noble and Christian effort."

The next day after the acknowledgment was sent, a practical confirmation of it, in its relations to oaths, was made by Justice Robert Earl, of Herkimer, N. Y., who declared

That the free use of the Bible in taking oaths in the courts should be discontinued. He said there was no more solemnity in the act of kissing the book than in affirmation and the frequent instances of perjury brought shame upon the Bible.

"The remarks of Judge Earl are generally approved in this city," said the special despatch from New York.

"My opinion," said Assistant McCann recently, "concerning Judge Earl's doubt about jurors having consideration for their oath is that the average juror comes to court determined to do his duty

and no oath is necessary. An affirmation or declaration is all that is needed to hold them to the performance of their duty to the State."

The clergyman Madison C. Peters said recently: "How can anyone be impressed by the solemnity of an oath when a dirty, greasy Bible is thrust at one, while a man who does not believe in what he is saying mumbles and mounds some words that may or may not be a solemn oath? Fewer oaths and more solemnity is needed. An affirmation is the best attainable remedy for perjury."

As information having some connection with this subject we are willing to add the following from *The Literary Digest*:

Vigorous objection has been made from time to time in various quarters to the practice of requiring witnesses taking the oath in our courts of law to kiss the Bible as a part of the ceremony. It is objected to on religious grounds as detracting from the reverence due to the Bible; it is still more strongly opposed for sanitary reasons. *The Northwestern Christian Advocate* (Chicago) reasons against the custom in the following:

"The custom of kissing the Bible in connection with the taking of oath in court has practically become obsolete in America. The custom has been abandoned almost imperceptibly, and chiefly, perhaps, as the result of the enforcement of sanitary laws for the prevention of the spread of disease. It seems, however, to be still continued in foreign countries. Occasionally a witness refuses to 'kiss the book,' but it is rare, if, indeed, there has been more than one occasion when this method of administering the oath has been denounced from the bench. Such denunciation, however, took place recently in one of the English courts. A witness insisted upon not being sworn in that fashion, and for his encouragement, the magistrate, who was also a physician, said: 'That book has been kissed this morning by all sorts and conditions of men—some with dirty faces, others with sores on their faces and lips—and I am delighted that one person, at any rate, has had the common sense to stand out for the sanitary oath.' He added: 'I would rather be vaccinated many a time over than kiss that book. The habit of kissing the book is one of the most fruitful sources of infection.'

"The custom of kissing the Bible grew up during the Middle Ages, and was designed to increase the impressiveness of the oath taken by a witness.

"The significance of the kiss of a president or sovereign has not, so far as the public was concerned, been in the mere act of kissing the book, but has depended upon the particular passage which their lips are supposed to have touched, and it has usually been so arranged that the passage shall be such as to create a favorable impression upon the public mind.

The time has come now in the history of the world when, for both sentimental and sanitary reasons, the practice of kissing the Bible should be abolished. It certainly adds nothing to the practical value of the oath, as those who have no regard for their word would have no regard for their oath even when accompanied by this solemn act, which has become a mere formality."

The light that is enlarging however slowly on Oaths, and, we believe, on War, and especially filling the department of education and other fields of our testimony, should be encouraging to Friends. The Christianity of a government is but a tardy reflection of the Chris-

tianity of its people. A government follows and drags its slow and heavy weight after the opinions, the principles and the motives of the mass of its citizens. The inspiration of one's heart that is open to the light of Truth, and to which he, standing alone for a season may become a martyr, presently proceeds as a leaven among men, gathering first a peculiar people, and then as these are found faithful, permeating the masses, in the fulness of its time it finds expression in statute law and sways the government. Thus, fidelity to our convictions, faithfulness to the inexpressing Word in political work, is casting votes for history ahead, it is in advance shaping the moral policy of empires for generations yet unborn.

The Source of Christian Virtues.

Though a man say to himself, "I will be humble," is he therefore humble? Though he say, "I will be patient," though he keep back the quick words from escaping his lips, is the thought of his heart controlled? Though he say, "Henceforth I will love my neighbor as myself" does love come with the willing? Out of the heart are the issues of life; but the preparation of the heart is it not from the Lord? So the Christian virtues, whose exercise is dependent primarily upon the condition of the heart, are not of man's assuming—they are not to be picked up and put on as a garment. Like every good and perfect gift, they are from above, and they are confirmed to the soul by obedience to the heavenly Giver. Fruits of the Spirit, they mature only as there is an abiding in the sunlight of God's presence. S.

John Yeardeley and his Travels.

(Continued from page 193.)

"Their sojourn at Bonn, where they arrived on the thirty-first of Eighth Month, was exceedingly cordial to their religious feelings. The persons with whom they were the most intimately united were two women, Alexandrine Mackeldey and the Countess Stynum; the latter of whom had come to know the way of salvation during a visit to England. J. Y. describes the opening for service which they found in this city, in a letter to Josiah Forster:—

"This morning, the first of Ninth Month, we received an early visit from a pious young woman, *interior*. On her entering the room we felt the Spirit of Jesus was near. As soon as we discovered the piety of her mind, and her sweet and open disposition, I said to her: 'Now, tell us who there are in this place who are really spiritually-minded persons.' She said, 'I will;' and instantly took the pen, and put down about six or seven names, among which was the name of the Countess Stynum. 'This lady,' said she, 'I am sure, will be rejoiced to see you; is she so weakly to leave her house, but I am going to her and will tell her you are here.'

"Our kind helper soon returned with the expression of a warm desire from the countess that we would remain to-morrow and hold a meeting in her saloon in the evening, and invite any of our acquaintance, and she would give notice to her own friends. There was so evidently a pointing of the Great Master's finger in this matter, that we were at once constrained to accept the invitation.

"Ninth Month 3rd.—A little before six

o'clock last evening the countess sent for us to take coffee with her, to have an hour of our company before the meeting. She gave us a hearty reception, and in such Christian simplicity, that we soon felt at perfect ease in her company. She has a well-informed and enlightened mind and a strong understanding, and lives, I believe, in the fear of the Lord. She asked many questions about the religious sects in England, as to the state of real piety, their forms, baptism, etc. Then she came to our own Society. I was in a poor plight for answering questions; however, I explained the spiritual view we took of those subjects, and asked permission to send her books, in the reception of which she seemed to promise herself much gratification.

"Her commodious and elegant saloon was conveniently seated and pretty well filled. Our manner of worship was quite new to every one present. We first explained it privately to the countess, who immediately comprehended our view; there was no wish at all shown to sing or read; a precious solemnity prevailed, and I was enabled to speak, in German, first on the nature of our silent worship, then on what [else] rested on my mind. The young woman above mentioned, A. Mackeldey, interpreted for my dear M. Y., who, I thought, had the best service; and she did it so well and so seriously that the right union seemed to be preserved, and prevailed over us; and after a supplication in German we parted under a very precious solemnity."

"The interesting narrative tells of several cities they visited. Passing on to Mannheim, they saw the effects of the revolution in Baden; the fine stone bridge over the Rhine had been blown up, and not yet replaced. The handful of pious persons with whom they had met in 1848 had been preserved in the midst of the danger; and their meeting had been maintained and was increased in numbers. One of these, a widow, told them that, during the bombardment of the city, a cannon-ball had entered her house, and had passed by her bedside when her children were in the room, and also that a shell had burst before her door; but on neither occasion were any of the family hurt.

"At Stuttgart they received the affecting intelligence of the decease of Elizabeth Dudley, who died of cholera on the sixth of the Ninth Month. The removal of this, one of her earliest and dearest friends, was a severe stroke to Martha Yeardeley, and sensibly affected her bodily health."

"To these affecting tidings was added some discouragement in respect to their proposed journey to Russia. The little hope that John Yeardeley still entertained of being allowed to cross the Russian frontier was extinguished by the information he received at Stuttgart. A large number of the German emigrants who settled in the South Russian colonies were from the neighborhood of this city, and John Yeardeley inquired of some of their ministers, who had served in the colonies, how far the country was likely to be accessible to a foreigner going thither to preach the gospel. The information he received was unfavorable, and his endeavors to obtain in this city the signature of the Russian ambassador to his passport were fruitless."

"On the eighteenth they went to Kornthal to visit the interesting society in that place. Hoffman's widow, who seems to have returned from Basle after the death of her husband, was there, but so aged and infirm as to be confined to the house. The inmates of the establishment were therefore convened in some apartments adjoining her chamber, so that she could par-

take in the spiritual repast. Their kind friend Reuchlin had prepared the way for them; as when the assembly took their seats, a solemn silence ensued. John Yeardeley and "Brother Kolne" addressed the meeting, and the form supplanted at the conclusion. On their way back to Stuttgart, Madame Reuchlin invited them on the doctrine of election, and rejoiced to hear from them their full belief in the universality of the grace of God; and they communicated to one another their convictions respecting this great truth, their spirits were knit together in the love of the gospel.

"From another pious person in this city, John Yeardeley received a word of timely encouragement. He was anxious about their going to Bohemia, not having, as he thought, a sufficiently clear guidance to determine his course."

"The conclusion to which they came in regard to Bohemia was, not to attempt the journey at that time."

"6th.—To-day we received a visit from young English lady. She came to ask how we understood the passages in Paul's Epistles bidding women to speak in the church. We gave her an answer, and handled the matter fully that she was quieted down before she had little thinking, as she acknowledged, that much could be said in defence of the practice among Friends. She even said she thought to be a general loss to the Christian Church that women are not permitted to take part in the ministry. She is a thorough Millenarist and said the prophecy in Joel, that the Spirit should be poured out on all flesh, referred the coming of Christ to reign on the earth, and I reminded her of what happened on the day of Pentecost, when Peter said expressly that was the fulfilment of the prophecy of Joel. Two other ladies were with her. We parted friendly, and she thanked me for the information had given her."

(To be continued.)

FOR THE FRIEND CONSECRATION.

BY LOUISA C. RAY.

One passed into the fields at early morning,
While yet the young day's rays glowing light
Rested upon a harvest turning white,
He paused, and then his brave heart, scorned
To question why the task should be so great,
He worked both well and long, thinking at noon to
And rest awhile. At noon the Master came,
"Nay, stop not now," he said, "The harvest stand
Full ripe. At even-tide, perhaps, but now all have
Must turn and work with patience in my name."

At eventide a laborer, gray and bent with years,
Lifted calm eyes unto his Masters' face.
The night draws near, dear Lord: and now my plow
Will soon be empty. I must lean my fears
On thee and rest at last. The Master's gaze so bent
On him tenderly. "It is not rest thou need
Come now into a new, rich field and labor still;
Only glad service 'neath my yoke brings bliss,
All rest doth dwell within the shadow of my will."
EAST CLARNDON, Ohio, First Month 18th, 1899.

INVISIBLE HEROISM.—The most truly heroic may be the refusal to appear as a hero. To resist a temptation to make a display of energy, courage, or whatever is likely to set itself conspicuously in that which is visible to the world, sometimes calls for the invisible employment of those very forces. It is restraint to be silent and "strength to sit still. Restraint and self control are in reality of high energy, physical and moral. At the best, they constitute a heroism as noble as secret and invisible.—S. S. Times.

The Discipline—Its Origin and History.

(Continued from page 227.)

As we have indicated, the edition of the Discipline issued in 1834 (London), was substantially the same in contents with the editions of 1833 and 1802, but very much improved in form; it bears the marks, however, of a disposition to alter the relative position of the Scriptures of Truth and "that Light which enlighteneth every man coming into the world."

Highly as these sacred records have ever been esteemed by every true Friend, they never can be rightly substituted for the Spirit of Truth as "a primary rule of faith and practice." Whenever this view has been abandoned in any of our Society, radical changes have sooner or later taken place, both in the character and discipline of Yearly Meetings.

In the course of fifteen years after the printing of the edition of 1834, a large supplement was prepared increasing that quarto volume considerably, so that the issue of 1849 contained over hundred pages. Important national legislation such as the repeal of the Test and Corporation Act, the Dissenters Marriage Act, the Commutation Act and that of General Registration had called for readjustment of the Society's rules. These were superficial changes, however, compared with others which mark the Fifth Edition of 1861, entitled: "*Extracts from Minutes and Epistles of the Yearly Meeting of the Religious Society of Friends, held in London from its first institution to the present time relating to Christian Doctrine, Practice and Discipline.*"

The Queries or "Questions,"* as they were called, for the first century of our denomination's existence, were answered by the representatives of subordinate meetings, at first verbally in written answers with a verbal supplement, if "lively." Later the prescribed form pre- pared by the overseers, with which we are all familiar, was the established usage. In this Fifth London edition, however, certain changes in these Queries were made, viz: "That ancient, comprehensive and vitally searching Query, 'Where among you any growth in the Truth; hath any conviction appeared since last year?' was dropped; at least so far as an answer was required. Daniel Pickard, in his review of this edition says, 'A growing 'in the truth' is an increase through faithfulness, in a full apprehension and sense of the things of God under the immediate enlightening of Christ and the teachings of His Holy Spirit, in contradistinction to the ever varying, corrupt, and fallible teachings, doctrines and commandments of men.'"

In like manner the Query previously addressed to Ministers and Elders, viz: "Are they served in love and unity one with another harmoniously laboring for the advancement of Truth, the spreading thereof?" was discontinued.

In 1882 we find the beginning of our Queries: "Let two representatives from each of the Quarterly Meetings be expected to answer three questions; first, as to the death of ministers during the year, secondly, with regard to Friends who had died in the year."

Thirdly—"How the truth has prospered amongst them in the last Yearly Meeting? and how Friends are in love and unity?"

In 1720 a fourth question was added, viz: "How are our Friends among you taken care of?" Twenty years later there were written answers sent out by the end of the century fifteen Queries, including those we now have, were read and answered at once a year by the subordinate meetings.

Doctrine, Practice and Discipline Examined. 1864.

"Truly it may be said since the days of the Apostles and Early Christians there has been no people more blessed together with the communion of the love of Christ and with the gospel privilege of seeing 'eye to eye,'"

"Plainness of speech, behavior and apparel" was taken from the Query and put into the Advice, viz: "Be careful to maintain in your own conduct and to encourage in your families that simplicity in deportment and attire, that avoidance of flattery and insincerity in language and that non conformity to the world which become the disciples of the Lord Jesus."

All references to the heathen names for the days of the week, "Christmas" and other religious celebrations of at least doubtful origin were omitted. A rather significant fact! especially, in connection with the disuse of the "plain language."

"Oh! may the wavering be admonished, the weak be strengthened, and the wise in heart take heed, lest the great goodness which the Lord our God hath showed to this people in the sight of the nations be taken away from them through their revolting in these things."

There is no wish to detain the reader with all the changes that were made at the time of this revision, but as some are fundamental and indicative of the trend of events,—accompanying a wide-spread decline of genuine Quakerism during the last forty years—a few more may be cited.

The query which we know as the Third was divided and the part relating to the Scriptures of Truth made into a separate enquiry to precede that relating to parental instruction and example in the training of children; as under,

3d. "Are Friends frequent in reading the Holy Scriptures and do those who have children, servants and others under their care, encourage them in the practice of this religious duty?"

4th. "Are Friends careful to maintain a religious life and conversation consistent with our Christian profession? and do those who have children or others under their care endeavor by example and precept to train them up in accordance therewith?"

We have noted how the distinguishing dress and address of our members disappear in this alteration and with them went this Advice, "Admonishing them to keep to that plainness and simplicity in apparel speech and behavior into which the Spirit of Truth led our fore-fathers and which becomes the humble self denying followers of Jesus Christ."

A comment at the time on this change with reference to the prominence given to reading the Bible is particularly pertinent, viz:

"The Scriptures of Truth are indeed, ever to be preferred before all other writings; but there is a Word more nigh, more ready for all occasions; even as is therein declared, 'in thy heart and in thy mouth that thou mayest do it.'"

It is well known that the mere reading aloud of ** Doctrine, Practice and Discipline Examined. 1864.*

†The underlying principle of the Society's testimony for "plainness" is simplicity. Friends have never adopted "a uniform," because the expression of this gospel principle will vary from generation to generation, while yet remaining distinctive. Primarily, it springs (as it ever will with most efficiency) from a conviction in the individual heart. Incidentally it has proved to some as strength in the time of need to preserve from temptation, but loyalty to Christ in all His teachings and gentle leading out of conformity to the spirit and practices of an unregenerate world must ever be the more worthy motive for its adoption. This in many an instance has been followed by heavenly peace in the soul.

the Scriptures is in itself an easy and formal act, one that can be done by such as are inclined to the world, whereas to hearken to the *inspeaking* Word of the Lord and to walk in his Covenant, as it is written on the sentient tables of the heart, *truly redeems from the world giving life to the soul.*"

The practice of reading from the Bible in meetings for worship has been substituted in places for that silent waiting upon the Lord which has characterized our manner of worship from the rise of the Society and this is but one step toward a humanly prepared ministry.

The Query, "Do Friends avoid all vain sports and places of diversion, gaming, all unnecessary frequenting of taverns and other public houses, excess in drinking and other intemperance?" was now transferred to the Advice.

Thirty-one out of thirty-five paragraphs on "Tithes and Sufferings" were omitted, doubtless somewhat because of altered national legislation, and some fifty relating to "a timely and impartial" application of the discipline.

The attendance of our younger members at meetings for discipline has an interesting history in this connection. In 1704 "those that are worthy (were) to be esteemed members of those meetings." In 1743 "such of our younger Friends as are sober and hopeful may be invited and encouraged to attend our meetings for the affairs and business of the church that they may become useful therein and instrumental to the continuing that good order and discipline which the Spirit of Truth led our ancient Friends into the practice of, for the same Spirit which was their leader must be ours; but if we depart from its holy guidance the will and wisdom of man will be found unable to build upon that foundation which God hath laid" and for some years this query "Is care taken that no unfit person sit in meetings for discipline?" was read and presumably answered. "In the primitive times the children of Friends were regarded and cared for as members under the discipline but not admitted to its deliberations until they had given evidence of becoming alive in the Truth and in a good degree, subjects to its holy government. In process of time, however, and in order, as it was hoped, that the presence in meetings for Discipline of the children of Friends would be attended with advantage and profit to themselves their indiscriminate attendance came to be encouraged."

[D. P.]

A passage from the Printed Epistle of 1748, contains this advice, which was omitted in this revision of 1861—"We tenderly exhort that in all your meetings for the Discipline of the Church you wait in humility to have your own spirits brought into a holy subjection to the Spirit of Christ; that thereby you may be duly qualified for the work and service conducive to the building up of his Church, in which work all who are engaged should be men of upright hearts and clean hands,—rightly prepared for the service they undertake."

The Query with regard to marriage, reading, "Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our Society: and in due time to deal with such as persist in refusing to take counsel?" was left off the list. Practically our testimony against "mixed marriages" was thus dropped. The following counsel being substituted as an Advice "contemplating the engagement of marriage, look principally to that which will help you forward on your heavenly journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a

union, of an accordance in religious principles and practice. Ask counsel of God, desiring above all temporal considerations, that your union may be owed and blessed of the Lord."

With all these and many more changes there yet remains much that is very edifying, and while it cannot be truly said, as it was by the compilers of the first printed edition: "We are the same people our forefathers were, in faith, in doctrine, in worship, in ministry or in discipline," nevertheless there is enough to deeply impress the honest enquirer with the wisdom of many passages, *e. g.*, over date of 1835 we may read: "We desire that all may be careful not to indulge in a criticising spirit; much less in a disposition to cavil or to judge their brethren (in the ministry) or in controversy. Such things are highly injurious and unbecoming; they lead off from that individual watchfulness and knowledge of ourselves which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple in Christ. Light conversation on the sacred truths of religion is also dangerous." "And you who may believe yourselves called to bear a public testimony to your Lord, let such a call be accepted as a motive to increased watchfulness and humility. Yield yourselves wholly to the operations of His Spirit, who sitteth 'as a refiner and purifier of silver,' to 'purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Let self be laid low, and your will be given up to the Lord. Move only as He calls you, and be very watchful to know both the outflowing and the staying of the anointing oil." (1861).

So it may be truthfully said the contents of this, as well as of the preceding and still later edition, "presents probably the highest ideal of the Christian life, both from its spiritual and its practical side, of any book or church in the world, affording a deeply interesting subject for study, not only to the members of the Society for whom it has been written and compiled but for everyone* who can appreciate the benefit and beauty of its high standard.

EVERY-DAY RELIGION.—"If I only lived in your home, instead of mine, I could be a Christian. My environment is against me."

If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine.

"It is so easy to be a Christian while we are in the sanctuary, and the very breath of eternity is upon us, and God is at hand. To-morrow, in the city, in the workshop, in the office, in the mart, it is very hard."

God is no more in the sanctuary than He is in your shop, or your office, or the mart, and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here.

So long as you are longing for freedom from your present environment to be a Christian, you will never find the deliverance you seek.—*Christian Work*.

JOSEPH PHIPPS says: "He punisheth the settled wickedness of some, by the wickedness of their enemies, which He permits to be turned upon them; and afterwards proceeds in like manner with them, when they have also filled of their measure."—*Friends' Library* vol. 10 p. 408.

*The Message of Quakerism to the Present Day, p. 47.

Such Gifts and Givers as God Loves.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshipped in bungalows and old Dutch chapels, decided that they must have a house built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls' schools at Oodoville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more, it was her marriage portion, and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria; "I have given it to Jesus, and as He accepted it you must." And so to-day the first Christian house of worship in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for many years contributing twenty dollars annually for the support of this young Hindoo girl, but the donor was unknown. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated, "Peabody; what Peabody?" "Mrs. Maria Peabody, who resides here—the widow of the former professor," was the answer. "Oh! I must see her before I leave," said the earnest man, about to continue his journey.

The first words after an introduction at her house, were: "I have come to bring you a glad report; for I cannot but think it is to you we, in Ceylon, owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Louisa Osborne, my poor colored cook. Some years ago, in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to my sending yours.' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as the time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded that I would rather give what I can while I am earning, and then if I lose my

health and cannot work, why, there is the poor house, and I can go there. You see they have no poor-house in heathen lands, for it is on Christians who care for the poor.'"

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor-house do you believe God would ever let that good woman die in the poor-house? Never!"

The missionary learned that the last knock of Louisa Osborne she was residing in Lowe Mass. In due time his duties called him to the city. At the close of an evening service, before a crowded house, he related among many incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The interested devotion, self-sacrifice and implicit faith and zeal of the Christian giver in favor of America, has been developed, matured and won high esteem by her faithful protegee in far-benighted India. His heart glowed with zeal and deeply stirred by the fresh retrospect of triumphs of the gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, Louisa Osborne and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming, "I believe this is my sister in Christ, Louisa Osborne?"

"That is my name," was the calm reply. "Well, God bless you, Louisa; you have heard my report, and know all; but before part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes and in a low, trembling voice she replied:

"Well, I do not know, but I guess it was Lord Jesus."

They parted only to meet in the streets of New Jerusalem; for the missionary returned his adopted home, where, ere long, the lowly hands of the faithful native brethren bore him to his honored grave. The humble handmaid of the Lord labored meekly on awhile, attended her failing days, not in a poor-house, but through the efforts of those who knew her best, in a pleasant, comfortable Ladies' Home. "Him that honoreth me, I honor."—*Life and Light*.

"FOOLSCAP."—It is well known what foolscap paper is. An exchange ventures to remark that not one in a hundred that daily use it can answer the question. The following will show you how the term originated:

When Oliver Cromwell became Protector after the execution of Charles I., he caused a stamp of the cap of liberty to be placed upon the paper used by the English government. Soon after the restoration, Charles II. had occasion to use paper, some of this government paper was brought to him.

On looking at it, and discovering the stamp he inquired the meaning of it, and on being told he said: "Take it away; I'll have nothing to do with a fool's cap."

The term "foolscap" has since been applied to a certain size of glazed writing paper.—*Morning Star*.

EVERY blessing we enjoy represents a martyrdom or a suffering somewhere in the past.

The Friendly Association.

BY ISAAC SHARPLESS.

The early Pennsylvanians had ample reward for their fair treatment of the Indians in the abundant peace and prosperity that ensued. It was not merely the fact of purchase, though William Penn probably paid liberally to the Indians that prepossessed them in their favor.

In various other matters he impressed them with the idea of anxiety in their welfare and a desire to protect their interests. He restricted trade in skins to agents whom he thought could trust, and required the weighing to be done in public; he advocated mixed juries in cases where both races were concerned; he did not drive them from the lands he purchased, unless settlers were ready to take possession, and allowed the Indians to repurchase as his subjects; he did his best to keep them from them. Some of these benevolent schemes proved impracticable and had short lives; but they moved to the Indians, and nothing could shake their belief in it through generations of tradition, that Onas was their unselfish and trustworthy friend. His brethren in religious profession seconded his efforts and shared the Indian confidence. The red man passed by them even in the madness of border outrage; he sought their dwellings when in strange cities; he demanded their presence at conferences and treaties as a pledge of justice; he looked to them for the presents which cemented friendship in the Indian mind, and was duly grateful.

It became a recognized part of the Quaker policy of government to appropriate large sums to the maintenance of Indian good-will. Between 1733 and 1751, a period of perfect peace, besides the ordinary expenses on Indian affairs, we find a record of over £8,000 expended for this purpose. And when we consider the ravaging of their hunting ground, the breaking up of all their cherished habits of life, and the woe wrought by the vices and diseases of the whites, the grant may be defended on the grounds of justice, as well as of policy. The same practice has obtained in recent years in our national treatment of them, for it has been found cheaper and better and fairer to feed the Indian than to fight him.

This policy was attacked on the ground that to give the worthless drinking savages money might better be appropriated to suffering soldiers; that it pauperized them and destroyed their savage virility; and that when given after war as the price of peace, it was an actual incentive soon to renew it, for the sake of another reward. There is some justice in this; but the story of the years prior to 1755, whether we consider economy, white men's prosperity, or the men's welfare, as compared with the score of years following is 10 to 1 in favor of the Quaker policy.

Up to 1751, Indian affairs were largely in the hands of James Logan, who had conducted them for almost half a century with prudence and success. He became greatly influential with the natives, and while not always quite able to restrain the Governor and Council had a powerful virtue of his character and services which no successor could wield.

The vestiges of the holy experiment disappeared when in 1755 the Delaware Indians and their allies, the successors of those who had sided with William Penn, joined the French and attacked the border whites of Pennsylvania. As Quaker influence could no longer be exerted through the executive branch of the

government it seemed necessary to have a new organization to deal directly with the troublesome Indian question and in course of time "The Friendly Association for regaining and preserving peace with the Indians by pacific measures," was formed.

The walking purchase of 1737, and the subsequent forcible removal of the Minisink Indians, the Albany treaty of 1754 when all western Pennsylvania was sold to the Penns by the Six Nations without the consent of the dwellers on the soil, the intrigues of the French to secure the alliance of the discontented under promise of recovery of their hunting grounds, and the impositions of traders had made the Delawares and Shawnees the open enemies of the English, and the Indian war broke out on the northern and western borders of the white settlement. The records of the times are full of the harassing details. Petitions for protection came in from dwellers all along the line, and the province was worked up to an excitement never before known. As has been so often seen in our history, the natives goaded by wrongs have in desperation instituted their cruel warfare to be met by stern denunciation and a fierce cry for their extermination.

The first effort of the new association, in which Israel Pemberton took the leading part, was to make a final effort to avert the declaration of war on the part of the Governor. In the minutes of the Provincial Council under date of April 12, 1756, we find:

"Several of the strict and reputable Quakers presented an address to the Governor, bearing their testimony against war, expressing their apprehensions at this declaration, and praying that amicable methods might be further tried. Mr. Logan (William Logan, son of James Logan) moved for a full council to be called this evening, and the summons served instantly."

The address appealed to the Governor to consider the very disastrous results of war, and to make yet further efforts for peace, and added, "we hope to demonstrate by our conduct that every occasion of assisting and relieving the distressed, and contributing towards the obtaining of peace in a manner consistent with our peaceable profession will be cheerfully improved by us, and even though a much larger part of our estates should be necessary than the heaviest taxes of a war can be expected to require. We shall cheerfully by voluntary presents evidence our sincerity therein."

This offer was made in reply to the charge that the Quakers were indifferent to suffering on the frontiers and were refusing the payment of the war tax just levied, under a false plea of conscience.

The attempt was not successful, as indeed, as nothing new was presented, it was hardly expected to be, "and after full consideration and debate all the Council (except Mr. Logan who desired his dissent might be entered on the minutes) agreed that the Governor ought not to declare declaring war against the enemy Indians. The bounties for prisoners and scalps were then considered and agreed to."^{*}

The efforts to avert war being unavailing, the association made its next attempt to detach some of the northern Delawares under Tedyuscung, from the Friend alliance, and to conclude a separate peace with them. Several thousand pounds were raised, mostly by Friends, but partly also by Swenckfelders and other sympathetic German bodies to purchase presents to be distributed on the conclusion of peace.

^{*}Colonial Records, V, viii, p. 84.

The first step taken was to send a delegation of friendly Indians to express a desire for a conference. "From the time of the first messengers arriving at Teagong (Tioga)," Israel Pemberton says, "hostilities on our northern frontier ceased, and an acceptable respite being obtained for our distressed fellow subjects, we enjoyed so much real pleasure and satisfaction in the happy event of our endeavors as to engage us cheerfully to pursue the business we had begun, though many malicious calumnies and aspersions were cast upon us by persons by whom we had a right to expect encouragement."

Then followed a series of conferences, in which was much scheming at cross purposes. The Governor and Secretary Peters were most insistent to prevent any blame being attached to the proprietors in connection with fraudulent purchases of lands. But Tedyuscung would not be refused, and whether drunk or sober adhered to his story of wrong, and demanded reparation. The Friendly Association, there by suffering, with nothing to gain for themselves, endeavored to be mediators, so as to secure justice to the Indians, and also to act as loyal subjects of the government. Unquestionably the success of Tedyuscung, who trusted them implicitly as the "Sons of Onas" was due to their advice and suggestions, though he himself proved to be no mean diplomat. The Five Nations constituted another factor. The desire of the Governor was to use their influence to choke off the Delaware claims, while the Association sought to gain their help in encouraging peace propositions.

(To be continued.)

HELPING GRANDMA.—There is nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother cannot thread her needles so easily as she used to do, and is sensitive on the subject and does not like to be too obviously helped—to have attention called to her failing eyesight, which she so much regrets and does not like to admit. There are two ways of meeting the difficulty. Mattie, a kind-hearted girl without much tact, will exclaim: "O, granny, what perfect nonsense for you to fuss over that needle! You know you cannot find the hole where the thread should go in—your eyes are too old! Give me the thing; I'll thread your needles!" The intention is most excellent, but the old woman is hurt, and stifles a sigh. She had young eyes once, and she has the same independent spirit still. Edith, in the same circumstances, manages in another fashion. She simply threads a dozen needles and leaves them already for grandma in her needle-book, saying pleasantly, "It saves so much time, dear, in these busy days, to have one's needles all ready and waiting."—*Harper's Round Table.*

A TRUE HERO.—A nurse was passing through a hospital in the field. She saw a boy evidently dying. She asked him if she could write a letter home for him. He thanked her and replied that she could, but turning to another wounded soldier near him said, "I can wait. Take him first. He is about to go." The nurse did not believe that he could wait, and insisted upon taking his letter first. She told him there was time for both. He replied, "No, I can wait. Take him first." She turned to the other wounded man and began rapidly to write his letter, and as she did so she would glance furtively at the first boy. When he saw that his pale face disturbed her, he called a passing surgeon and had him turn his face away so that

the nurse as she wrote could not see the creeping death of the shadows over it. When the letter was finished the nurse hastened to his side to write the letter he had desired, and the boy was dead.—*Presbyterian.*

FOR "THE FRIEND,"

Ellwood Dean to the Afflicted.

CHESTER HILL, Ohio, Ninth Mo. 13th, 1836.

Dear Niece!—We have understood that thy husband had been very sick, but have not heard what his ailment was, but we feel sympathy for you in your afflictions, and hope you will be sustained through them. Trials and afflictions, seem to be the lot of mortals while here on earth, but we believe they may be sanctified to us, if patiently borne with the eye single to him, who has power over all things. They may have a tendency to wean us more and more from earth, and show us that we have no continuing city here, but must ere long go the way of all the earth, and that the great work of our day is, by seeking unto God for his holy aid, to be enabled to work out our soul's salvation with fear and trembling before Him, which can only be accomplished by taking heed to the inexpressible word of Divine Grace which is able to save the soul. If obedience keeps pace with knowledge, we shall be led out of all error, into all Truth, and when this Divine light shows us our true state and condition, we shall see ourselves to be poor, helpless creatures, and that without Him we can do nothing to deliver our souls from spiritual bondage and death; then we are prepared to repent and cry mightily unto Him for forgiveness, and deliverance from this condition. Then for Christ's sake, who died for us, that we might live, He freely forgives us all sins thus repented of, and grace to preserve us and keep us from sinning, so that we may do his holy will whilst here on earth, as it is done in Heaven, according to that which he instructed his disciples to pray for. Then our love will go forth more and more toward all mankind, that they may be saved, and the dear Redeemer's kingdom advanced in the earth, and we shall experience the realization of that command, "Love ye your enemies, bless them that curse you and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father, who is Heaven." Thus love will fill every heart that is brought into the loving spirit of our dear Redeemer; and by this shall all men know that ye are my disciples if ye have love one toward another.

The Discipline can never be exercised to profit, unless those who are called into this work, have their hearts imbued with this deep feeling of the restoring love of Christ. This is a testimony to the transgressor, or those who have missed their way, that we are concerned for their restoration—into the dear Saviour's love, into the unity of the Spirit, in the love of peace, and it brings into the conviction in all honest hearts, both within and without the Society, that we are Christ's disciples.

I had no thought of writing after this manner when I took the pen, but hope it will be no harm. No doubt you knew all these things before, but sometimes it does us good to have these things brought fresh to our remembrance. I have no doubt you feel a concern to do your duty, and to be found walking acceptably in the sight of our Heavenly Father, and I wish you encouraged in this, for his mercies are over all his works, and he willeth not that any should perish, but that all should come to the knowledge of the truth, and be saved. His gracious

language is: "Come unto me all ye that labor, and are heavy laden, and I will give you rest, take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

This gracious invitation I hope you, and we all will be favored to accept, and that we may be favored to meet in a better world, where sickness and sorrow and parting are no more. Our dear Saviour said, "not a sparrow falls to the ground without your Heavenly Father's notice, and even the very hairs of your heads are all numbered." "Fear not therefore, ye are of more value than many sparrows."

Now with love, farewell, ELLWOOD DEAN.

Vicesimus Knox.

(Continued from page 231.)

"Every man understands more of religion by his affections than by his reason. It is not the wit of the man, but the spirit of the man, not so much his head as his heart that learns the Divine philosophy. There is in every righteous man a new vital principle; the spirit of grace is the spirit of wisdom, and teaches by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies, and as the soul of man is the call of all his vital operations, so is the spirit of God the life of that life, and the cause of all actions and productions spiritual; and the consequence of this is what St. John tells us of; ye have received the unction from above, and that anointing teacheth you all things—all things of some one kind, that is all things that pertain unto life and godliness; all that by which a man is wise and happy.

"Now since at the same time we see other persons, not so learned it may be, not so much versed in Scriptures, yet they say a thing is good and lay hold of it. They believe glorious things of heaven, and they live accordingly as men who believe themselves. What is the reason of this difference? They both read the Scriptures; they read and hear the same sermons, they have capable understandings; they both believe what they hear and what they read, and yet the event is vastly different. The reason is that which I am now speaking of; the one understands by one principle, the other by another; the one understands by nature, the other by grace; the one by human learning, the other by Divine, the one reads the Scriptures without the other within. . . . And the reason is that he hath a Divine principle within him and a new understanding, that is plainly he hath love, and that is more than knowledge, as was rarely well observed by the apostle. Knowledge puffeth up, but charity edifieth, that is, charity maketh the best scholars.

"If we stand up from the dead and awake from sleep, then Christ shall give us light. For though the Scriptures are written by the Spirit of God, unless, besides the light that shines upon the face of them there be a light shining within our hearts, interpreting the mysterious sense of the spirit, convincing our consciences and preaching to our hearts, to look for Christ in the leaves of the gospel is to look for the living among the dead. There is a life in them, but that life is according to St. Paul's expression hid with Christ in God, and unless the Spirit of God draw it forth we shall not be able.

"Too many scholars have lived upon air and empty notions for many ages past, and troubled themselves with tying and untying knots; like hypocondriacs in a fit of melancholy falling

out about nothings and being very wise about things that are not, and were never planted in paradise by the finger of God. If the Spirit of God be our teacher we shall learn to avoid evil and to do good, to be wise and to be holy, to be profitable and to be careful, and they that walk in this way shall find more peace in their consciences, more skill in the Scriptures, more satisfaction in their doubts, than can be obtained by all the polemic and impertinent disputations in the world. The man that is wise, he that is conducted by the spirit of God, knows better to what Christ's kingdom doth consist, than to throw away his time and interest, his peace and safety, for what? for religion? No. For the body of religion? not so much. For the garment of the body of religion? No; not for so much, but for the fringes of the garment of the body of religion; for such and no better are many religious disputes in which the soul and spirit are not at all concerned. The knowledge that comes from godliness is something more certain and Divine than all demonstration and human learning.

"And now to conclude: to you I speak, fathers and brethren, you who are or intend to be of the clergy; you see here the best compendium of your studies, the best alleviation of your labors, the truest method of wisdom. It is not by reading multitudes of books, but by studying the truth of God: it is not by laborious commentaries of the doctors that you can foil your work, but by the exposition of the spirit of God; it is not by the rules of metaphysics, but by the proportions of holiness, and when all books are read and all arguments examined and all authorities alleged, nothing can be found to be true that is unholy.

"The learning of the fathers was more owing to their piety than their skill, more to God than to themselves. These were the men that prevailed against error because they lived according to truth. If ye walk in the light and live in the spirit, your doctrines will be true, and that truth will prevail.

"I pray God to give you all grace to follow this wisdom to study this learning to labor for the understanding of godliness, so your time and your studies, your persons and your labor will be holy and useful, sanctified and blessed, beneficial to men and pleasing to God, through him who is the wisdom of the Father, who made to all that love him, wisdom and righteousness, sanctification and redemption."

Among others Knox makes the following observations on these words of Jeremy Taylor: "These doctrines must be again disseminated by the bishops and all parochial clergy, if the sincerely wish to check the progress of infidelity. The minds of men must be impressed with the sense of an influential divinity in the Christian religion, or they will reject it for the morality of Socrates, Seneca, the modern philosophers and all those plausible reasoners, to whom the world and the things which are seen are the chief objects of attention. The old divinity taught and preached with wonderful efficacy, because they spoke as men having authority for the Holy Ghost, and not as the disputers of the world, proud of a little science acquired from heathen writers in the cloisters of an academy.

In saying this he seems to overlook the want of a proper qualification on the part of the clergy to present the true doctrines. Indeed, there appears to be something in a man-made minister that is not only not conducive to vital religion but antagonistic to it. This will more fully appear in subsequent parts of this review.

Vicesimus Knox proceeds to quote a number

authorities of an earlier period, who testify the necessity of Divine grace, as a basis of religious rectitude. One of the most clear and reliable of these is Bishop Smalridge, who in point of time directly followed Jeremy Taylor. They were perhaps needless in this review to insert much from them. They all reiterate, though in different phrases the unalterable truth, that to be a worker in the gospel or an individual member of Christ's militant church, one must become a changed creature, and depend continually upon Holy help, to keep him from falling.

But from the nature of the arrangement by which the government of England provides for filling the various offices in the church, those offices became filled with unequalled incompetency, and hence there was accelerated degeneracy. Yet from time to time we find men of more or less religious fervor, who while lamenting this degeneracy, were wilfully blind to the evidences of religious vitality prevailing around them. The philanthropic Earl of Shaftesbury, when he was entering upon his remarkable career of benevolence, was prejudiced against reading anything on the subject written by a Quaker. When he found afterward that the Quaker co-workers in this field of labor that he could find, were "dissenters," he yielded so far as to admit their Christian brotherhood. Yet it was so wedded to the idea of the State care of the church that he proposed the government could reduce, in some instances, the size of the parishes, and then make every clergyman holding a parish responsible for the religious welfare of all within its limits.

(To be continued.)

THE CLAIM OF CHRISTIANITY.—No more in the staggering drunkard on the street can we see the obstructive lamp-post, can the common "worldly-wise man" do away with the righteous reality and power of religion. Religion of some sort is such an universal element in social life that the denial of its operative presence must be as glaringly absurd as it could be wildly extravagant. The only practical differences of opinion on the subject, however, are the most radical and inveterate of all such differences, regard the outward form or method of manifestation in which the power and claims of religion have been and are to be most worthily asserted and maintained. So overwhelmingly great is this diversity of opinion, that it must require a strong faith in the essential unity and harmony of all Truth to suggest any hope of coming unanimity of religious sentiment. But with its now growing grasp of that sublime principle, the human mind is doubtless being prepared to ignore its ancient but infantile distinction in thought and deed between religious life and duty, and secular or current everyday life and duty. At that stage of public enlightenment our test of superiority among the diverse forms of faith will presumably be found in the simple question which of the rival claimants so nobly embodies the merits of all the rest as to indicate that it must be the culminating development of them all; and so, howsoever tardy in its definite and complete revelation to mankind, must be the original and immutable ideal of the Divine Creator and Ruler of the universe? According to this desirable consummation, it may perhaps be now found not unseasonable, even in a secular journal, to revive the teaching of a "early Church Father." The celebrated Augustine, realizing in his old age his solemn responsibility for the large wake of influence he

was about to leave behind him, wrote as follows in his final and revisional work of "Retractions": "The very thing which is now called the Christian religion existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, whence the true religion, which already existed, began to be called Christian."—*Pascal* in the *Philadelphia Evening Bulletin*, First Month 7th, 1899.

The Bread-and-butter Psalm.

A young woman was far from home in a strange city. She was in poor health, and compelled to call frequently upon a physician. This physician was a most devoted Christian. Once she went to him and said,

"Doctor, do you ever have the 'blues'? I am so lonely, homesick, and discouraged that I have a dreadful attack of them."

The doctor kindly replied, "I used to have them very frequently before I became a Christian, but now I am happy all day long."

"Well, doctor, can you prescribe a remedy for this very troublesome malady?"

"Yes," he answered; "take your Bible, go down to Blank number on Black street, and there you will find a man who is very sick. Go in and read to him the hundred and third psalm, which I always call the 'bread-and-butter' psalm. Then, before you leave, drop a quarter into his hand, for he is very poor."

The young woman, in utter amazement, said, "Why, the man would think I was very rude to come into his house and do such a thing as that. I really can't do it."

She left the office, leaving the impression that she would not go. But something led her on. By and by she found herself in a bare room, almost devoid of furniture and utterly destitute of comforts of any kind. On the bed lay the invalid, face and hands emaciated, but with a countenance as bright as the sun. He was resting in the love of God. She approached the bed, and commenced to read the psalm as directed. At first she read mechanically, but soon the truth and beauty of the psalm burst upon her, and she read with her whole heart. While she was reading a woman came in, and ere the psalm was finished the woman was in tears. Then she told the visitor that she was a stranger in the city, a dressmaker by trade, and that she knew no one and could get no work, so the young woman handed her a dollar and gave another to the sick man. In a few days she returned with material for a dress, and recommended the dressmaker to friends. In two months' time the dressmaker had so much work to do that she hired two assistants, and the sick man's wife had a position as housekeeper until his recovery.

And how about the "blues"? Does the young woman have them any more? No; for the love of God came into her heart while she was reading it to others, the sick man's mind was relieved, and the poor woman on the point of despair was delivered out of all her troubles.—*Lida M. Keck, in Western Christian Advocate.*

"He careth for you" (1 Peter v: 7).

The Lord knows all his people, their persons, wants and trials; He thinketh upon them to benefit, deliver and supply them. He keeps his eye upon them in all places, at all times, and under all circumstances. He has them in his hand, and will not lose his hold. He looks upon them always as his own; the objects of his love, the purchase of his Son's blood, the temples of

the Holy Spirit. They are precious in his sight. He knows they are weak, fearful, and have many enemies. He teaches them to cast themselves and all their cares into his hands; and He has given them his word, that He will care for them. It is a Father's care which He exercises. It is wise, holy, tender and constant; therefore all will be well, only trust.

Believe that He cares for you this day; carry all your concerns to Him in the faith of this; leave all with Him, persuaded that He will manage all by his infinite wisdom, and bring all to a good issue by his omnipotent power. Cast all your burdens upon Him as fast as they come in; be anxious for nothing.

"Cast thy burden upon the Lord, and He shall sustain thee. He will never suffer the righteous to be moved."

"Cast, He says, on me thy care,
'Tis enough that I am sigh;
I will all thy burdens bear,
I will all thy wants supply."

—Selected from the "Believers' Daily Remembrancer," by James Smith, London.

"But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

Notes Concerning the Society.

We notice the reappearance of *The Interchange*, published monthly in the interest of the members of Baltimore Yearly Meeting, and edited by Richard H. and Anna B. Thomas. This paper is designed in no respect to supersede any periodical which is concerned with the Society at large; but is addressed to more local and personal interests.

One of the leading citizens of Merchantville, N. J., of another denomination, after attending one of the little meetings of Friends lately opened there, was heard to remark: "I wonder that every Christian is not a Quaker!" This meeting has recently received serious loss in the removal of two of its most interested members,—one of them, Ezra Prickett, by death. Unable to bear, this young man came only to worship; and the devout communion of his spirit was felt as a gathering ministry of life.

A Friend who attended the late Western Yearly Meeting held at Sugar Grove, Ind., and the meetings belonging to it, writes: "We were comforted in finding many Friends who, we felt were concerned to maintain the principles of our Society."

"Our Friends, John W. Foster, of Rhode Island, and Henry T. Outland of North Carolina, were at the Yearly Meeting at Sugar Grove, as also at Farmville. We could but hope that there might be a gathering to our camp among our Indiana Friends. The fast Friends have gone so far from the ancient land marks, that really there is little to tell them by except the name, and even that is the 'Friends' Church!' Many are dissatisfied, but whether they will ever find their way back into the Society, we cannot foresee. A great many of them attended public meeting at Sugar Grove, on First-day, and seemed to enjoy it."

The *New York Times*, 8th ult., speaks in warm praise of the exertions of the English Friends for the Doukhobors. "We venture to say," it remarks, "that there is hardly another association of men of equal numbers in England that includes so many ability, large means, and persistent force. As a class they enter upon no work of this sort without the utmost care, deliberation, and investigation. And when they have once decided upon a course it is with ample knowledge of what they expect to do and the means in their possession. They have a compact and harmonious organization, with extensive relations, both commercial and social, and there is no tiring them out."

SUMMARY OF EVENTS.

UNITED STATES.—The Filipino forces attacked the American outposts at Manila on the night of the 4th inst., and there was fighting through the night and all the 5th, from Calocan to Santa Mesa. The Americans advanced at daylight and captured several of the enemy's positions. The cruiser *Charleston*, gunboat *Concord* and the monitor *Manoadock* aided the troops in shelling the enemy's position. Major General Oils on the 6th captured the list of the enemy's casualties in the American forces on the 4th and 5th. So far as they went thirty-eight dead and missing and over forty wounded were enumerated. A Hong Kong despatch says that the rebel forces at Manila have been driven back ten miles, and their losses are estimated at 1900 killed and wounded.

The United States Admiral, in the Navy Department that he has seized another schooner loaded with arms and ammunition intended for Aguinaldo and his followers.

Information in the possession of the authorities is to the effect that the German Consul at Hong Kong was concerned in the sale of arms to the Filipinos. The authorities feel satisfied that the German Consul will not be permitted to continue his unfriendly course.

On the 6th inst. the treaty of peace with Spain was ratified by the Senate, the vote being 91 in favor and 27 against.

The government receipts during First Mo. amounted to about \$41,775,000 and the expenditures to about \$51,207,000. The war expenditures amounted to about \$23,580,000.

Joseph V. Quarles, Republican, has been elected United States Senator by the Wisconsin Legislature, in joint session, to succeed John L. Mitchell.

Edwison G. Foster, Republican, was on the 2nd inst., elected United States Senator by the Washington Legislature, to succeed John L. Wilson.

The North Dakota House passed the Senate bill requiring a residence of one year before a divorce can be secured. It will be approved by the Governor.

The Colorado Legislature adopted a joint resolution recommending other States to give a trial to the woman suffrage system.

Texas has an annual cotton crop between 3,000, 400 and 4,000,000 bales, and only four small cotton mills.

Early walnut trees in Cass County, Michigan, were recently s. id for \$10,000 cash. These trees have now been felled and will be shipped to English buyers. The largest tree was seven feet in diameter at its base, and will yield lumber worth from \$700 to \$1000.

Preparations are being made to establish an industry at a turtle farm, near Des Moines Co., Ia., in the State of Iowa. The contract has been let to dig twelve ditches, ranging in length from 125 to 320 feet, 3 feet wide and twelve feet deep. A tract of three and a half acres of ground has been rented on the Calton Hook road for the purpose, and the feeder for the ditches will be Thoroughfare Creek. The owners of the farm will open the turtle farm in connection with their fish and game store in Philadelphia.

The last of First Month brought to a close the most extraordinary month in the annals of Wall street speculation. The month's sales in the stock exchange included 24,566,498 shares of listed and unlisted stocks, and \$4,475,000 of gold and silver and precious bonds. As there were twenty-five days business, the average daily sales were nearly 966,260 shares of stocks and \$5,696,700 of bonds. This degree of activity, extending over so long a period is unprecedented. Every stock record for day, week and month has been beaten in the time under review.

Telegrams from Northwestern and Western Texas say stockmen in those sections have suffered great losses in their herds by the cold weather of the last month. Cattle have died by the thousands from lack of food and by freezing. In Moor County the loss of cattle has been particularly severe, and the country west of San Angelo is full of dead sheep.

Temperatures of 12 below zero in Chicago and 7 in St. Louis were reported on First Month 31st. From 20 to 36 below was the range in the Northwest. Severe blizzards raged in Texas, West Tennessee, Arkansas and Mississippi, with temperatures near zero. New ten feet of snow had fallen at Breckenridge, Colorado, in six days.

Deaths in this city last week were reported to number 512, which is 6 less than the previous week and 72 more than the corresponding week of last year. Of the foregoing 258 were males and 254 females: 86 died of pneumonia; 43 of consumption; 38 of typhoid fever; 30 of heart disease; 25 of old age; 23 of apoplexy; 18 of influenza; 18 of cancer; 18 of inflammation

tion of the stomach and bowels; 16 of diphtheria; 16 of inanition; 15 of convulsions; 13 of inflammation of the brain; 13 of nephritis; 11 of bronchitis; 9 of uremia, and 9 of Bright's disease.

Markets.—U. S. S., 99 a 100; 4's, reg, 112 a 112½; coupon, 112½ a 113; new 4's, 128½ a 129; 5's, 111½ a 112; new 5's, 106½ a 107.

COTTON.—Demand from spinners was light, but official quotation was unchanged, on a basis of 6½c. per lb., and 100 lbs. to a bale.

FEED.—Winter bar, in bulk, quoted at \$16.25 a \$16.75, and spring, in sacks, \$15.75 a \$16.25 per ton.

FLOUR.—Winter super, \$2.25 a \$2.50; do., extras, \$2.75 a \$3.00; Pennsylvania royal, \$3.15 a \$3.35; do., do., straight, \$3.40 a \$3.60; Western winter, clear, \$3.70 a \$3.90; do., straight, \$3.95 a \$4.05; do., patent, \$3.70 a \$3.85; spring, clear, \$3.00 a \$3.25; do., straight, \$3.75 a \$4.00; do., patent, \$4.00 a \$4.20; do., favorite brands, \$4.25 a \$4.40; city mills, extra, \$2.75 a \$3.00; do., clear, \$3.35 a \$3.50; do., straight, \$3.60 a \$3.80; do., patent, \$4.00 a \$4.40. **RYE FLOUR.**—\$3.30 per barrel for clear Pennsylvania. **BUCKWHEAT FLOUR.**—\$1.40 a \$2.00 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 75½ a 76½. No. 2 mixed corn, old, 41 a 41½. No. 2 white oats, clipped, 36 a 36½.

FOREIGN.—Ten thousand Protestants, including representatives of all organizations connected with the established church in the three kingdoms, met at Royal Albert Hall, London, on the evening of First Month 31st, and protested against "Romish practices in the established church of England." A telegram was sent to the Queen, asking her to direct Lord Salisbury to take legislative steps for the suppression of the practices condemned.

The St. James Gazette reports that the French Government is negotiating for a loan of from \$40,000,000 to \$50,000,000 for the increase of the French armaments.

Turkey, according to special despatches from Bucharest, is making military preparations to take a possible Russian invasion, and the Bulgarians have been answered by Bulgaria with feverish arming.

Russia's export of eggs exceeds 1,500,000,000 a year. A correspondent of the New York Tribune says: "An impression has become current in America that the Japanese have almost exclusively upon rice. This is a mistake. In the Japanese market, rice and cereals are in the following proportions: to wit: Rice, 18,498,855 bushels; wheat, 17,761,945 bushels; rye, 2,616,235 bushels; barley, 37,246,425 bushels; millet, of all varieties, 11,017,650 bushels; rape, 3,554,760 bushels.

There were also produced 3,715,170 bushels of Irish potatoes, and 9,966,560 bushels of potatoes.

All the Powers have agreed to a prolongation of the mixed tribunals in Egypt for a year. Trolley cars of Pittsburg, Pa., are to invade the land of the Pharaohs. Negotiations have been closed by the Westinghouse Electric and Manufacturing Company for the equipment of fourteen cars of the ordinary trolley type for use in the city of Cairo. The line will be the first in the country, but it is proposed to build another line to the Pyramids as soon as the natives become accustomed to the operation of the cars, and to connect Alexandria by trolley. The Schoen Pressed Steel Company is to build 400 steel cars for the Soudan Railway.

A Melbourne, Victoria, despatch says that the unanimous agreement finally reached by the Australian Colonial Premiers, who have been in conference there for some days regarding certain unsettled questions connected with the Australian Federation bill, referred to them by the Colonial Legislatures, seems to insure the success of the federation project.

General Ludlow telegraphs to the Secretary of War that, owing to improved sanitation, the death rate in Havana for First Month was reduced forty per cent. below that of last year.

A despatch from Washington dated the 6th inst., says that Mr. Porter arrived in Washington last night, having come directly from Havana, after his successful mission to General Gomez, whom he met at Remedios. He submitted his report to Secretary Gage this morning. Aside from the successful outcome of his mission the most interesting part of Mr. Porter's report was his observations as to the condition of the island as they exist to-day. "From Havana to St. Domingo, nearly two hundred miles," says Mr. Porter, "our Commissioner went over the same route as he did last September. The difference, however, in the condition of the country now and then is very striking. There is no longer any life, any hope, any scene of desolation. There were literally no signs of life, human or animal, except at the railway stations,

which swarmed with starving humanity. Never were there such abject misery seen as then. To-day conditions are improved. There are leguirs, but no chronic sores. A decided change for the better is noticeable in the country itself. The people are beginning to work again. The quick growing crops have been planted, and some are ready for harvest. For ten hours in September travelling on the same road but one yolk of oxen was seen. To-day in some fields large herds of several hundred cattle greeted the eye. This is the surest sign that Cuba is pacified." The next day after arrival at Remedios, General Gomez, by appointment came into the city and an interview between Mr. Porter took place February 1st. The General said that he was completely identified with the work of commercial and industrial reconstruction of the island. "Its wounds," he said, "will heal with the rap promotion of work. This is the battle we are now fighting, and I avail myself of this opportunity to tender my services." Mr. Porter thanked General Gomez for these assurances and called his attention to the fact that in framing the new tariff the President and the Secretary of the Treasury have directed that no discrimination in favor of the United States should be made. That the tariff was made in the interest Cuba and not in the interest of the United States.

NOTICES.

NOTICE.—The remaining public meeting at Laudowne in the evening is to be held on the sixteenth Second Month.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in a Committee Room on Seventh-day, the 15th inst., at 6 o'clock A. M. JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal. Payments on account of board and tuition, a commutation of board and tuition, should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown from the stage, we meet trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telephone, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Superintendent.

Friends' Library, 142 N. 16th St., Phila. Open from 11.30 A. M. to 2 P. M., and from 3 P. M. to 6 P. M. on week-days. Free circulation of books. Among the books added First Month 25th, 1899, notice the following:

BUDGE.—Isaac Sharp.
EARLE.—Home Life in Colonial Days.
FARRAR.—Great Books.
JASTROW.—Religion of Babylonia and Assyria.
LODGE.—Story of the Revolution (2 vols).
LOVEJOY.—Poetry of the Seasons.
MACDONALD.—The Voice.
POWELL. (ed.)—Historic Towns of New England.
ROBINSON.—Loom and Spindle.
VAN DYKE.—Gospel for an Age of Doubt.

DIED, on the twenty-ninth of Twelfth Month, 18 at her residence in this city, SARAH D. ALLEN, widow of the late Dr. Allen, aged nearly eighty-four years, a valued member and elder of the Month Meeting of Friends of Philadelphia. Endued with sound judgment, and earnestly concerned for the support of the principles and testimonies of our Society she performed the duties of an overseer and an elder for many years with humble-mindedness and fidelity. In the winter she mentioned her belief that her end was near; and though she expressed but little her feelings in the approach of death, her family friends have the consoling belief that, through the mercy of God in Christ Jesus, her purified spirit is been admitted into the realms of everlasting peace.

She was the wife of Dr. Allen, and was the daughter of F. BAKER, wife of S. Calvin Baker, in the 64th year of her age, after a short and suffering illness of pneumonia; she was a member of Spring Preparative Meeting and Chester Monthly Meeting. She was a true and faithful companion, a loving and helpful friend, and a true and faithful friend. Her death leaves her the comforting assurance that her end was peace.

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Probably different minds entertain different standards of loyalty to the religious Society of Friends. To go to the root of the matter, the true loyalty to our religious Society, and about which all other objects of loyalty are as husks, consists in loyalty to the Holy Spirit. From this will spring faithfulness in everything that is the showing and outcome of the same Spirit.

Several modern substitutes for Christianity have been announced—as Theosophy, Christian Science, Spiritualism, Socialism, Agnosticism, &c., all this because the supposed Christianity of today has been so much without Christ. A Christianity without Christ is an infantry. It lives room for the “isms” to come in and dwell there. Will not the professing Church, by judgments, if not by mercies, be rallied to choose again the substitute for all such substitutes, even the living Christ himself?

It is said that a patriotic Jew, Haym Solomon, loaned the Government about four million dollars during our Revolutionary War. The money was never returned to him, and when, he lay dying a pauper, some one reminded him of the millions he had sunk for the public, he said, “Yes, I die a pauper, but I die happy. I have lived to see civil and religious liberty accomplished in this country.”

We are not so sure that the seeds of the war irren then sown, and repeated more and more broadcast in our country since, are not tending to be the death of that very civil and religious liberty which Haym Solomon thought was accomplished. We have seen the humanity that teach the sword perishing with the sword,—why not the liberty also?

In Spirit and in Truth.

A number of pastors in New York now assemble in some quiet place in the vicinity of the city, and the meetings, which are conducted with no prearranged program, are devoted to prayer and meditation. The spiritual benefits

of such meetings are said to be greatly appreciated by those who attend them, who are thus enabled to enjoy, as they say, “the truest kind of Christian fellowship, nowhere else afforded.”

We believe that as Christians find each other out in the true hunger after direct Divine intercourse and communion, they will find a way for such quiet opportunities together before the Lord, who will be surrendered to in the fresh openings and outpourings of his own worship.

May this New York ministry so experience the blessing of retiring inward to such true feeding-places together, as to open opportunities for a quiet hour to the spiritually disposed of their flocks.

The application of this same discovery in worship to the devotions of the congregation, has been an essential characteristic of our religious Society for two hundred and fifty years. Without faithfulness thereto the Society of Friends would not have survived their first generation. And as now, at the place of obediently waiting worship, something of a stampede of modern members is starting out at one door, it is reassuring to see the appearances of an entering in of other denominations at the other door. “We need you,” so have pastors of other folds said to some of us—“we need the example of your practice in Divine worship for a testimony to our own congregations on the true inwardness of worship. The whole of Christendom needs the Society of Friends as a teacher of higher spirituality for all churches.”

This recalls to remembrance an article published a few years since by a Baptist pastor near Boston, and entitled, “It was Good to be There,” describing the deep impression made on his mind by a nearly silent meeting of Friends, and inquiring of his fellow-members whether, in failing to introduce silent worship into a part of their system of worship, they had not overlooked a Divinely intended means of grace.

It had not been unusual at the same country meeting of Friends for other pastors of different denominations to sit with summer visitors as individual worshippers, and sometimes to rise and testify among us of the preciousness of the silent part of it to their own souls, and to exhort us to perpetuate in their primitive purity and manner the observance of Friends’ original principles.

Not many days after the meeting so enjoyed by the Baptist pastor, a Monthly Meeting was held in the same meeting-house, when several of the Methodist neighbors with their pastor joined Friends in the sitting for worship. Near its close the Methodist minister arose and de-

clared to Friends that they could hardly be aware of the importance of their standing as a church among the Christian denominations of the world; that the Christian church at large had grieved need of the original standard of truth in its simplicity and purity being held high and lived up to by the Society of Friends. “And you will do us Methodists more good,” said he, “by adhering to your original and fundamental principles, and by living up to them in your manner of worship and everywhere—you will do us far more good by keeping to that than you possibly can by imitating us.”

And it was on the same First-day on which the first-named meeting occurred, when the present writer with the aged uncle whose decease was lately editorially mentioned, attended meetings in Plymouth County, within the limits of the same Quarterly Meeting. Near the close of the evening an aged clergyman of still another name, who had come over from Scituate, Mass., arose and exhorted the young people to prize their heritage in the Society of Friends, and especially the privilege allowed them of public silent waiting on the Lord for spiritual nourishment, communion and strengthening of soul, uninterrupted by vocal interference. He had been sadly pained in many places to see this privilege and duty ignored, and meeting-leaders calling out: “Don’t waste any of our precious time, brethren, by these silent intervals.” “Won’t somebody occupy the time?” etc., etc., till he doubted whether the true nature of Divine worship was understood in the church generally. Faithfulness to the spirit of Christ in the great concern of Peace on earth was also commended by the speaker, the principle of simplicity of personal appearance, of inspiration in the ministry of women, of which he mentioned instances, and in short all testimonies for Christian life observable in “as many as are led by the Spirit of God,” who thus, he said, have a right to be called “the sons of God.”

These testimonies that the Lord has need of us are adduced, not in order to inflate us with a self-satisfied sense that we are the people, which would be proof-sufficient that we were not, but to hold up the necessity of spiritually occupying the mode of worship which has been laid upon us. For if we assume this form of godliness, and neglect or deny the power thereof, our dead silence will be explanation enough of a growing avoidance of our meetings; it is we who will be inviting a condition of things that will demand a stated and paid ministry. We have heard the prophecy publicly uttered that if

Friends do not livingly occupy their silent meetings with true worship, the privilege of silent meetings will yet be taken away from the Society.

But vain will it be to expect worship enough in our meetings to save them, if our only worship is that which takes place in meeting-time. It is only as we are concerned to be in a state of worship and dedication during the week, that we shall be so concerned in meeting. He that out of meeting has been habitually prayerful, will in meeting be prayerful still.

The Friendly Association.

(Continued from page 237.)

The first of these conferences was at Easton in 1756. The Indians appeared to desire peace, but Tedyuscung was not secure of his authority, and needed time to bring other tribes into the arrangements. He was dined and left in a friendly humor. The presents of the Friendly Association were by the directions of the Governor, who at one time refused permission to the Friends to deliver any present to the Indians, finally given with those provided by the Government.

Later in the same year a meeting of the Friends was held at the house of Israel Pemberton, and adopted the following address to Governor Denny, who had just come into office.

"The address of a considerable number of the people called Quakers, in the city of Philadelphia, for themselves and their brethren in other parts of the said province, sheweth that the calamities and desolation of our fellow-subjects on the frontiers of the province, having been the painful subject of our frequent consideration, with desires to be instrumental towards their relief by every means in our power consistent with the peaceable principles we profess, some of us had by the permission of Governor Morris some conferences last spring with some Indian Chiefs of the Six Nations, from whence we are confirmed in our apprehensions, that there was a prospect of some good effect, by further endeavors to promote pacific measures with the Delaware Indians, on the northern frontiers of this Province.

"That immediately after the conference, Governor Morris sent a message to the Indians, in which he particularly mentioned our earnest desires to interpose with the Government to receive their submission and establish a firm and lasting peace with them.

"That from the accounts given us by the Indians who delivered this message, we were informed that the Delawares reposed great confidence in the continuance of our endeavors to that purpose and after the receipt of a second message, some of them were induced to meet Governor Morris at Easton, and there laid the foundation of a more general treaty. That a considerable number of us attended the said treaty at Easton, and from the conduct and express declaration of the Indians, were assured that our personal attendance was very acceptable to them and conducive to the general service.

"That in confirmation of the sincerity of our desires to promote the restoration of peace, we had provided a present of such clothing for these Indians as they appeared to be immediately in want of, which Governor Morris was pleased to deliver them in our behalf.

"That as we are now informed, a much larger number of Indians are waiting to meet the governor at Easton. Being still desirous of

promoting the restoration and establishment of peace with them, we are ready and willing by personally attending the treaty, to manifest the continuance of our care and concern herein, and our hearty disposition to regain and improve the friendship of the Indians to the general interest of our country; and if our furnishing a supply of clothing for them against the approaching winter in addition to what is provided at the public expense, may in any measure tend to these purposes and be consistent with the Governor's pleasure, we shall cheerfully provide and send them to the place appointed for the treaty to be delivered them by the Governor in such manner as will most effectually promote the public service, and express our friendly disposition towards them. All of which is with much respect submitted to the consideration of the Governor."

The treaty which followed was not conclusive, but tended to draw whites and Indians together. The king complained of the forged deeds of 1686, and of the walking purchase which had robbed his people of the ground where they now stood, and Secretary Peters admitted in private that the "walk" could not be vindicated. "The Proprietors always despised it," he said, "and it was unworthy of any government." He was however unwilling to open the question, and the meeting terminated with nothing definite established. The Commissioners appointed by the Assembly, however, sympathized with the Indians and with the Friendly Association, and the progressive secretary to the Governor was induced to yield his contention that there were no real grievances, only French intrigue. Presents were exchanged, and Tedyuscung following the Friends to the ferry, told them he had endeavored to turn in his mind and look up to God for direction; that when he was alone in the woods and destitute of every other counsellor, he found by doing so he had the best direction, that he hoped God would bless our endeavors, and wanted Friends to remember him. He followed us to the boat, and was so much affected he could only by tears manifest his respect." It would not have been difficult to preserve peace with such a man, if any respectable treatment had been accorded him.

Another conference followed in Lancaster in 1757, thus described in a letter from James Pemberton to Samuel Fothergill:

"In the Fifth Month last a treaty was held at Lancaster with a number of the Five Nations Indians, who had come down in consequence of an invitation from the Government to attend the proposed treaty with the Delawares which was expected could have been held early in the spring, but that the old king (Tedyuscung), had not been able to accomplish his business of collecting the several tribes who were interested in the matter. The views of our politicians were greatly frustrated in the issue of that treaty, as they fully expected the Five Nations would have undertaken to have confirmed the land purchasers and challenged the Delawares for their complaints, but on the contrary they avoided and acted with as much policy and more candor than themselves (our politicians). These poor people after being long detained, much to their loss, many of the principal men, and some of those we could place the most confidence in, being taken off with the small-pox, yet they went home pretty well satisfied, and great numbers of Friends attended this treaty from various parts of the country."

A more important conference was held late in the same year at Easton, where Tedyuscung had collected representatives of a large number of tribes who owned his sway. The Governor at first refused to allow the Friends to participate, alleging they were trying to persuade the Indians to attach themselves to their own particular interest, and that subjects had no right to treat with foreign powers. In reply to this they sent a long address, rehearsing how they had endeavored to have the Indian grievances inquired into instead of raising soldiers and building forts against them, which had aggravated the conditions, and that they believed a peaceful policy the best in treating with them, and finally that Tedyuscung refused to go into the treaty unless the Quakers were to be there. They reminded the Governor that the first settlers were men of standing and property, who bought the land of the proprietors with the understanding that he should clear all titles, Indian and other, which agreed the first Proprietor had kept. They therefore had some right to know that the bargain was still intact, and that the present Indian claim on the land were satisfied.

(To be continued.)

The Araucanians.

A writer in *Harper's Round Table* describes the interesting Indian race, in the southern part of Chili.

The Araucanians live partly in villages, where they use wooden or wattle osier houses; part in the country as farmers, herdsmen and horse breeders. Each village has a regular market place on certain days of the week, when all adjacent country buys and sells. Computation is made with knotted cords. They have always known the divisions of time into years, days, weeks, and allow for the intercalary days. They with so much practical and inherited knowledge, which belongs to what we call science, this people disdains books, and the acquirement of reading and writing is discouraged as leading to effeminacy. Bards recite the history and deeds of the forefathers in spirited poems to keep the fire of patriotism forever aflame, going from house to house, always sure of reverence and warm hospitality.

Christianity has made no headway among them, for the South American form of the religion with which they would come in contact has but little charm for a race marked by gacity and good sense, and without superstitious leanings. They believe in a Supreme Being, various minor deities who are his agents, in future state and in omens and divinations. They have no priests, no idols, no temples, no rites, no ceremonies nor sacrifices, and the worship, for the most part, is in the spirit. The Romanist missionaries have long since given them up as desperate cases, although these Indians have never interposed objections to the people becoming converts at their own choice.

Their skill in farming and stock-breeding noted, their knowledge of the arts which conduce to household comfort and personal respect, such as carpentry, pottery, metal-working, cloth weaving from wool and cotton, and while they seek no contact with the white men they are most honest and hospitable in the reaction of all strangers. Possessed of so many the finest traits of civilization, it is a marvel that they have followed intact so many of the primitive customs of their ancestors. Possibly this has best insured their survival as a hard and virile nation.

Vicesimus Knox.

(Continued from page 239.)

John Wesley never gave up his attachment to the Church of England. He and his co-workers were instrumental in bringing many of the fold of Christ. Believing that they should be members of an organized church, he asked the clergy having charge of the respective districts where they belonged, to admit them to their flock. They refused to do so. Whether refusal was because they belonged to the higher—the lower classes, or because their speaking was effected by means outside the lists of learned (authorized), preaching, we do not, that I remember, informed.

Notwithstanding this repulse, Wesley clung to the State organization. He encouraged the holding of many extra religious meetings among his followers, but he asked them on all occasions to attend the regular parish services, and made their appointing any meetings, that would conflict with an attendance at those services. He insisted that his preachers should be ordained, according to the ritual of the Church of England. It is true many labored in the work of the gospel, who were not thus ordained, yet they were not thought qualified for all the functions of church officers. It seems that when length necessity required independent action, as against his protest. He appears never to have contemplated that his people would dissolve all connection with the Church of England.

The writer now under review, did but act according to the course of human nature, and according to many precedents coming down through ages, in determining that all that was said in religious matters should be brought within the bounds of his church establishments. We see by several quotations from his pen, and from passages taken from other writers, what is the religious standard that he sets his approval. Yet when others not of his religious connection attempt to maintain this standard he becomes jealous of their success, and can hardly speak of them in terms of respect.

When the disciples James and John saw one of their own kindred, they said, "Thou art a Jew, and thou art a Samaritan, and thou art a Gentile, and thou art a heretic, and thou art a schismatic, and thou art a blasphemous man, and thou art a persecutor, and thou art a murderer." This narrow-minded discipleship has tarred the Church of Christ in all ages. In the various stages of the reformation, each new sect, first themselves objects of persecution, became when power passed into their hands, persecutors of others. When at length they could no longer resort to physical violence, they took upon the good work of others with jealousy or indifference. In accordance with this liberal usage we find V. Knox, on contemplating the work of those around him, although not just what he had advocated filled not with pity, but with an emotion bearing too nearly stamp of malignity.

He sees so plainly the difficulties that beset the good work in the hands of the clergy of his age, he says, "There is no doubt that infidelity diffused by theological controversy, where illumination of the Spirit,—the sanctity of the gospel is entirely laid aside." He inveighs strongly against the fervor of devotion in the Methodists, and yet says: "If the heart feels the love of God in the degree which our Saviour requires, the language of prayer and thanksgiving will be always glowing, and on extraordinary occasions rapturous." In further insisting on the work of the Holy Spirit, he says, "It is God that worketh in us both to will and

to do of his good pleasure." "I speak with the utmost diffidence when I say that such powerful energies are sometimes distinguishable from the operations of the mind. I am sensible that the doctrine may open a door for fanatical extravagance, but if it be the true doctrine it ought to be maintained whatever the consequence."

He wishes to bear his testimony against the cold philosophy which discourages all the warm sentiments of the affections, and will hardly allow them in any thing that concerns religion, a condition which we are led to believe has commonly marked the stated services of the Church of England, yet is fearful of encouraging those who for that reason have withdrawn from it. He says the Scriptures afford many examples of a natural and laudable enthusiasm.

The language of David in the psalms and the rapturous style of prophecy, are proofs that those who have been singularly favored by God, were of tempers which the modern philosophers would call enthusiastic. Their fire was kindled at the altar. St. John was a burning and a shining light. St. Paul was of an ardent temper and a glowing imagination, nor did our Saviour himself express his sentiments in the cold language of Aristotelian schools, but with emphasis and pathos."

His ideas of the Methodists of his age, the causes which led to their being distinct from the State establishment are so interesting that we may quote most of a chapter covering this ground. On many points his halting between approval and condemnation is almost amusing. We may conclude he did not understand the religious depth of their convictions. And further we may imagine he did not entirely wish to understand them. Could he and other church officers have come to believe these doctrines of a spiritual church infallibly true, and so believing have put them in practice, the man-made fabric of the Church of England must ere this have gone to pieces. Knox says:

"Philosophers by the light of nature discovered in the earliest ages the wisdom of avoiding extremes, and no precepts are more common than those which recommend the golden mediocrity. These were undoubtedly suggested by actual experience and a careful study of the human constitution. If they are just and proper when applied to philosophy, there is reason to think them equally so when applied to religion. Excess in the very name implies culpability, so that whoever advances his virtues beyond the line of rectitude, errs no less than he who stops at an equal interval on this side of it. Yet at the same time I must observe there is something far more noble and generous in errors of excess than of defect, and the virulence which has been shown in refuting the poor Methodist, who has been tormenting himself with superfluous austerities, seems to me to arise from a want of good nature and charity, far more criminal than the mistaken discipline of a zealous devotee."

The part of the Methodists who are sincere in their rigid self-denial, and in all the active and passive virtues of their persuasion, are certainly objects of kindness and of compassion rather than of severe animadversion.

"The church, and the Protestant dissenters, it appears, teach the doctrine of grace, a doctrine which the Methodists consider as of the first moment, and for the sake of attending to which with more earnestness they seceded from the church, to the tabernacle. Their preachers they found, were used to dwell on that subject

more than on others, and with a degree of vehemence not usual or approved by men of more learning, moderation and humility. They were caught by the sound and taught to hate, both the church and all regular ministers with a hatred truly unchristian. The church and its ministers it seems were not sufficiently holy for their purposes. The church and the ministers did not preach the gospel in its purity, and neither its doctrines nor its discipline were sufficiently strict and severe."

(To be continued.)

A Quickening of the Moral Faculties.

In the daily papers, some months ago, there appeared a telegraphic despatch which gave a brief account of the return to the Government of a sum of money, (nearly five hundred dollars), by a minister in Indiana, who had been a lieutenant in the United States army during the Civil War. The item stated that "the sum thus returned was pension money, and that the application for it had been well based." Having for some time felt an interest in this matter of the pensions, and, in reply to a letter of enquiry addressed to the Commissioner of Pensions concerning the frequency of restitutions, received his response expressing the belief that "in the majority of cases the action taken [return of the money] has been found to be the result of impairment of the mental, rather than the quickening of the moral faculties." I felt an impulse to communicate additionally with the man who had acted so uprightly in the present instance. His rejoinder (omitting the opening sentence), I feel quite sure will interest Friends, and is as follows:

"I would not have you think that at any time I intended to obtain a pension fraudulently. Indeed, I am under the law entitled to a pension this day; but in my first certificate wrong diseases were specified. But in all the matter I have obeyed the 'Voice' in my soul. I cannot explain it to any one who does not know the ways of the Lord with his own. For years I have sought to be entirely given up to obey and follow the Lord in all things, according to John x: 4. As He 'goes before' and 'calls,' I 'follow' when I hear his voice. His voice said 'no,' when the law said 'yes' in the matter of the pension. I know not why. Perhaps He does not want his sanctified one to live off of that which is connected with war. Perhaps He just simply wanted me to trust Him alone for 'daily bread,' and to look to no 'arm of flesh.' I am satisfied to know it is his will, and am glad and free in doing it."

Now, although the Pension Commissioner, with knowledge that this man has an income of less than four hundred dollars a year, might feel almost disposed to classify his case as one of "impairment of the mental faculties," yet the words given above are those of truth and soberness and assuredly betoken a "quickenings of the moral faculties."

The day preceding the reception of the letter just quoted, one was received from a town in Massachusetts, the writer of which said that when he was a "pastor in New Hampshire two or three years ago," he had received from the undersigned some tracts, "the reading of which (he had) greatly enjoyed, and the sentiment of which (he is) now entirely in sympathy with." Having for years been "opposed to oath-bound secret societies, and to all entertainments, amusements and suppers as a means of supporting God's cause," though so common in all the

popular churches, he continues: "I was obliged in obedience to the dictates of conscience to resign my pulpit and pastorate. I cannot endure the bondage of these ecclesiastical systems and I cannot accept them as from God. I have also come to reject all ecclesiastical titles, believing them to be un-Scriptural in every respect." Referring to the tobacco evil, he queries: "Is it not strange that professing Christian merchants will traffic in tobacco, accepting a revenue for the support of their families that is based upon the vices or one of the vices of their fellow-men? I am now seeking," is added, "by prayer and personal inquiry to find some business position, as clerk or salesman or in some other capacity, where I can glorify God, support my family and promote the cause of Truth. I have a family of seven to look after."

Some of the readers of this paper may probably have seen within the past month, the newspaper notification of the fact that a Brooklyn minister, J. M. F., pastor of the First Dutch Reformed church, receiving six thousand dollars a year, beloved by his people, assured that that salary as long as he cares to fill the pulpit of one of the richest churches in the Metropolitan district, had definitely concluded, in obedience to the higher call, to relinquish all the comforts and emoluments of what would be ordinarily considered an exceptionally desirable position. Announcing the reasons for taking so unusual a step, he said, in part:

"I have spent seven years of my life building up a church, which has grown strong and useful. I now desire to give the remainder of my life to building up souls without money and without price. I have fully consecrated my life to the cause, and I am convinced that the step I shall take, as soon as the way is completely open, is in the right direction. I hope to enter a field where no one can impugn the motives of a minister because of the money he receives for his preaching. I hope to work in the ministry entirely without salary." Alluding to a previous experience, J. M. F. continued: "It shows that in certain communities you will get the ears of all if you do not ask for money, and do not want any. I have often thought that I would like to have that old experience again." (The indicated change, I think, has not as yet been carried out.)

As giving insight into a new religious "movement" lately appearing in England, "opposed to what might be called the clerical idea," and so honoring and acknowledging the appearance and the sincerity animating and guiding work of the Holy Spirit, the following further explanation of the step taken by J. M. F. may be noted. While in England, last summer, he studied the Keswick movement and became much impressed with its doctrine that the gospel should be free—actually free to the hearers, "no pew rent, no church fairs, no debts, hence no debt raisers." Thus it may be added, was the conclusion arrived at years ago in Philadelphia, by the well-known Presbyterian Minister and author, Arthur T. Pierson. A conflagration having destroyed the manuscripts of all his sermons, he came to the conclusion after a good deal of thinking, and waiting upon God, that he had given too much attention to the matter of mere oratory, that he had not sufficiently, in the past, depended upon the direct putting forth of the Holy Spirit as to what he had to deliver, and that paid pews and a stipulated salary would need to be given up. Liberal support awaited him if he would remain, but the call of duty was elsewhere.—*North Carolina Friend.*

THE HOUSE OF OBED EDOM.

MARGARET E. SANGSTER.

The house of Obed Edom,
Where safe the ark abode,
What time were wars and fightings,
On every mountain road,
What time was pitched the battle
In every valley fair,
The House of Obed Edom
Had peace beyond compare.

With famine on the border
And fury in the camp,
With the starving children huddled
In the black tent's shivering dam,
With the mothers crying sadly,
And every woe a prayer—
In the house of Obed Edom
Was neither want nor care.

The fields of Obed Edom,
No foe-man trod them down;
The towers of Obed Edom
Were like a fortress town;
And only grace and gladness
Came speeding on the road
To the house of Obed Edom,
Wherein the ark abode.

And far and near they told it,
The men who passed that way,
How fell Jehovah's blessing
On that home by night and day;
How the smallest to the greatest
Had joy and hope and love,
While the roof of Obed Edom
Was watched by God above.

The line of Obed Edom
Is on the earth to-day;
In the house of Obed Edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant blessing,
The hallowed ark of God.

And never strife nor clamor
Shall break the tranquil spell
In which our Lord's beloved
Forever safely dwell.
In the house of Obed Edom,
In sunlight or in dark,
Abides the ceaseless blessing
That rests within the ark.

Unkept Promises.

A thick-set, ugly-looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing?"

"Yes; I've been figuring my account with O. A., to see how we stand."

"And he comes out ahead, I suppose?"

"Every time; and he has lied every time."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me, but he made a beast. Then he said he would brace me up, but he made me go staggering around, and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and be the laughing-stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me as 'sick as a dog.'"

"Of course."

"He said he would warm me up, and I was soon nearly frozen to death. He said he would steady my nerves, but instead he gave me delirium tremens. He said he would give me great strength, and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward; for I beat my sick wife and kicked my little child. He said he would brighten my wits, but, instead, I made me act like a fool and talk like an idiot. He promised to make a gentleman of me, but he made me a tramp."—*Canadian Baptist.*

"War On Christian Principles."

A missionary from Madagascar once gave the following account of an effort made by the Kora Government to conduct a war on Christian principles. Certain Sakalava tribes were very troublesome to their Kora neighbors. The Kora Government were as forbearing as possible, but at last it seemed as if active measures must be taken. It was the first time they had gone to war since the establishment of Christianity the religion of the country, and the Prime Minister reminded the people that it must be carried on in a Christian manner. Accordingly beside the usual military drill, native pastors were hard at work among the soldiers, instructing them that there must be no needless bloodshed, no carrying off slaves, no stealing or other immorality; and that there should be no temptation to rob innocent Sakalava villagers, (people of Antananarivo raised subscriptions for them—that what they wanted in the enemy country they might honestly pay for. Mes while, prayer-meetings were held daily for right conduct and speedy termination of the war.

So well were their instructions carried out that when the Kora soldiers arrived in the territory of the rebel Sakalava, some of the villagers exclaimed, "What strange enemies they are to treat us so kindly, and not take so much as an egg without paying for it! Would n't they be the better rulers?"

At last the two armies met. "Before the fight," said the nephew of the Prime Minister who was commander-in-chief, "let us try who negotiation will do." So he arranged a meeting between himself and the rebel chief, and explained to him his reasons for wishing to avoid bloodshed.

"You are afraid to fight," sneered the chief.

"What will you sell me yonder bullock for?" answered the commander.

The price was named. The commander paid the sum, and prepared to aim at the bullock.

"You won't kill it all that way off," the chief sneered again.

The shot was fired, and the bullock fell dead.

"Many of my men are quite as good marksmen as I am," said the commander. "What do you say to your chance in a combat?"

"That we are all dead men," replied the chief, and the words were echoed by his followers.

Negotiations followed which ended in the chief saying:

"We accept your conditions, and thank you for the way you have treated us. Can not some of your men stay and teach us the religion that makes enemies into friends?"

And so ended that Christian war. Since the Malagasy have had the chance to learn from other Christian nations war on different tactics.—*Messenger of Peace.*

THE Christianity of the New Testament not a system of doctrine addressed to the intellect, but a heaven, a spiritually renewing transforming principle and power, to be introduced into the whole life and conduct.—*W. A. Bennett.*

Conversion to the Core.

BY THEODORE L. CUYLER, D. D.

An unjust prejudice has been aroused against the word "revival" in certain minds, because they associate the word with a mere spasmodic excitement of the emotions which produces no permanent change in character and conduct. Very good thing has its counterfeits; and that would be a spurious revival which yielded only spurious conversions; the Holy Spirit would have no part in it. Let us look back to the first great outpouring of the Spirit in the city of Jerusalem, and listen to the words which the first great revival-preacher addressed to an audience of awakened sinners. His short, pithy statement was, "Repent ye, and be converted." The first step was repentance. There was a logical necessity in this; for no person can cleave to his sins, and lay hold on Jesus Christ with the same hand. Conversion signifies a turn around; and no person can turn to Christ until he has turned his back upon his sinful practices and begun to keep Christ's commandments.

Sometimes the attractive and lovable qualities of the Divine Saviour are presented before a popular assembly, and a request is made that "all those who believe in Christ should rise." One persons may respond to this request at the moment, and then go home and drift back into their favorite sins. There is no conversion, because there has been no repentance. Why should any one lay hold of a Saviour (for that is what "faith" means), if he does not realize that he needs a Saviour, and that there is an abominable evil in his own heart and life that he must be saved from? I doubt whether any person ever lays a thorough hold on Christ until he has the need of one who can save men from their sins—from the guilt of sin in the past, and the dominion of sin in the future. The office of the Holy Spirit is to make a man see himself and his own sinfulness first, and then to see Jesus. The clearer the view of sin the more rep and sincere is likely to be the repentance. "Ye must be born anew," said the Master to this anxious inquirer Nicodemus. That new birth or regeneration means the production of new governing principle in the soul which is antagonistic to sin as well as obedient to Jesus Christ. The one essential element of repentance is a change of character and a change of conduct. And that is what I mean by *conversion to the core*. The number of these measures is power of a revival.

Paul was a king of revival-preachers in his day, and here is one of his texts: "The grace of God that bringeth salvation, hath appeared to all men—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly." I commend this bit of inspired truth to every one of my readers who desires to be a thorough and effective Christian. Shallow religion brings neither peace nor power; it must go to the core if you would be ever happy or useful to others. You desire to be saved, and that must come from the grace of God. In his infinite love He offers you salvation, and it is on certain conditions. The Bible bounds in precious promises, but they are all conditional. In this pithy text the grace of God teacheth you three vital things: First, your duty to yourself—to control sinful passions, appetites and desires. Secondly, your duty to your fellow-men—by dealing with them justly and according to the Golden Rule. Thirdly, your duty to God—by living in obedience to his word and his will. In your becoming a Chris-

tian the divine element and the human element must combine. Without God's work on your soul you cannot be converted. Without your soul's working for God, or in obedience to Him, there can be no legible and actual evidence of conversion. In short, salvation is a combination of grace and good works. The Holy Spirit acts on you *inwardly*, and you are to work out into practice what that inspires you to do. The Spirit implants in you the germ; and you are to grow the fruit of your daily life. Christ says that will be known by your fruits, whether you are his genuine follower or not.

Salvation, as you see, then, is a very simple process; it is denial of self and repentance of sin and a following of Christ in your daily life. But there is a great difference between the word "simple" and the word "easy." Some preachers have been heard to say "it is just the easiest thing in the world to become a Christian." That is spiritual quackery. It is, indeed, very easy to be carried away by eloquent appeals, to weep under pathetic oratory, to drift with a sympathetic current into a revival-meeting or into an inquiry-room. It may be very easy to join in the enthusiastic song:

"Jesus, my cross have taken,
All to leave and follow thee."

But actually to take up a cross and to become a self-denying, devoted and conscientious follower of Jesus Christ is no holiday business. The atmosphere of a fervent meeting is a very different thing from the atmosphere of the outside world. To sing sweetly about Christ is a very different thing from following the Master, keeping step with his commandments against head-winds and through all weathers. Paul's text tells us that salvation means "denying ungodliness and worldly lusts." Lusts signify the things that human nature loves to have and loves to do. To "deny ungodliness" is to break off from sins and to put the knife to them, with a determined purpose to obey Jesus Christ as Saviour and Lord; is that easy? For a proud, skeptical spirit to come down into a lowly temper and take Christ at his word; for the possessor of strong animal passions to become clean and continent; for an ambitious soul greedy of applause to risk unpopularity in order to be right before God; for a covetous man to give Christ the key of his purse; for a lover of ease to deny self-indulgence by hard work for those who may not even thank Him—are all these things easy? Faith is a very simple process; but when it requires a man to forswear his own self-righteousness and confess his sins and to trust an unseen Saviour, it goes against the grain. Naaman's going down to wash in the river Jordan seemed a simple process; but it cut the comb of his pride and his bigotry. There is, indeed, a cheap and shallow religion that will bear no pinch and endure no self-denials; that is willing, as stout old Rutherford used to say, "to ride to heaven in a close-covered chariot," but it is as worthless as chaff and barren as the east wind. To trust to it for salvation may be only a swinging out into eternity on a spider's web!

I do not say these plain things to a sincere inquirer in order to discourage all effort to become a Christian, but rather to assist you by throwing the clear light of Bible-truth on your pathway. When Peter preached repentance at Jerusalem he knew that conviction of sin was the only way to conversion to Christ. After conversion came "gladness of heart and steadfast continuance in well doing." The more thoroughly sick of sin you become, the more that you

can get the bad stuff out of you by deep repentance, the more unreservedly you can yield up self to Jesus Christ, the healthier, stronger, happier Christian you will be afterward. When sin is saved over, then, like a cancer, it breaks out again. Jesus Christ loves you too well to offer bribes. He will help you to bear a cross for Him, and then to wear a crown with Him. The most subtle devil in your heart or in any heart is *self*; and that must be cast out before Jesus will come in and fill your soul with peace and joy and power. Chaffer not with your conscience for a half-way religion. Attempt no compromise with a favorite sin. Accept Christ with a whole heart; enthroned Him in the core of it; be satisfied with nothing less than a full salvation; open your soul to a great baptism of love; saved yourself, be at work at once to save others. Your back will get stronger for every load, and every cross you bear will be the first instalment of your crowns.

Terrapins.

The catching of turtles and terrapins along the Georgia coast has grown to be a rather important industry of late years. Time was, in the old slavery days, and during the years immediately after the war, when thousands of terrapins were captured by the colored fishermen in their bateaus, and the regular price was six cents apiece, and fishermen frequently had to carry their catch to Savannah to dispose of the terrapins, as but few were required in the smaller towns. Now there are several men engaged in the business here in Brunswick who ship thousands to New York and Eastern markets every season, and since the great October gale, which destroyed so many of the terrapin "crawls," as they are termed, well-grown terrapins command a dollar apiece in the home market, and are worth from forty to sixty dollars a dozen in the New York markets.

The little winding creeks that pursue their tortuous course through the broad expanse of marshes, and the narrow inlets that penetrate the wooded shores, are the favorite feeding-grounds of the terrapins. They generally congregate in deep pools and eddies, where they gather in great shoals, at the approach of winter, and bury themselves in the mud. It is frequently the case that the sable boatman paddles his rude craft along the inlet until he reaches some dark eddy where he suspects the terrapins make their home. No visible sign indicates the presence of the game, but the cunning fisher stops his boat and begins tapping lightly on the gunwale with the paddle. In a few minutes there is a swirl in the water, and a black head pops up and two steely eyes peer out in every direction to locate the unwonted disturbance. The first head is quickly followed by another and another until the surface of the pool is knobbed with them, and then the fisher knows that he has discovered a rich find. Carefully the drag-net, with its heavy sinkers attached to the lower edge, is thrown out, and the boat circles slowly around so that the net may surround the terrapins. The sinkers frighten them, and they make a rush to escape and are caught in the bag of the net, which is quickly hauled ashore on the mud bank and the captured terrapins transferred to a box in the boat. In this manner several dozen are sometimes captured at one haul.

The terrapins are graded according to size. The favorite size is six inches in length, but a full-grown terrapin often measures nine inches. The six-inch terrapin, however, is the standard

grade, and after the fisherman has secured a load he paddles his boat to the nearest "crawl" and disposes of the catch to the proprietor. The regular price has been fifty cents apiece until the storm, but since then high prices have been the rule.

The owner of the "crawl" has a high picket fence erected across the outlet of some little creek, the upper and lower ends, below high-water mark, being protected by wire netting, so that the tide may circulate freely. Inside this enclosure he has a huge box, thirty or forty feet in length and the breadth of the creek, in which the terrapins are placed. They are fed once a day with scraps of fish, the smaller fry being purchased from the fishermen for that purpose, and they soon become so tame that when the signal for feeding-time is given by tapping on the planking of the box, a general scramble ensues, and the terrapins will wriggle up to the edge of the crawl and take the bits of fish from the hands of their owner, just like pet chickens. They grow very rapidly in confinement, and in the early spring and summer they creep out on the banks and lay their eggs, which are hatched by the sun, so that in a few weeks the "crawl" will be alive with young "cooters," many of them not bigger than a silver dollar. The little fellows keep pretty close during the helpless days of their infancy, before their shells harden, as they are a prey, in their natural state, to raccoons, otters, and larger fish of various kinds. In their native haunts they creep ashore at night and deposit their eggs in the warm sand, frequently so close to the margin of the bluff that it is a source of wonder that they do not lose their hold and tumble back into the water.

When a raccoon captures a terrapin, he fastens his fangs into the soft part just back of the point of the bottom shell, and tears away the flesh, leaving the empty shell after he has feasted on the contents. Sometimes the raccoon makes the mistake of being too eager, and places his foot in close proximity to the head of the terrapin, which quickly seizes it in a death-like grip. If the combat chance to take place at a point below high-water mark, the terrapin holds the raccoon in its grip until the frenzied animal, in desperation, either gnaws his foot off at the joint and escapes, or succumbs to the rising tide, the victim of his own appetite.

When the shipping season opens, the terrapins are carefully packed in barrels and loaded on the big steamers for Northern markets. The terrapins are very sensitive to heat and cold, and in stowing them away great care must be exercised to secure an even temperature, for if the air around them is too hot they suffocate during the voyage and if too cold they die from the chill.

The old-time manner of cooking terrapins, in vogue among the slaves, was by burying them in the embers of a hot wood fire and allowing them to remain until cooked through and through. They were then raked out of the ashes, the shell carefully removed, and the delicious white meat picked out and seasoned with salt and pepper. The flesh thus prepared preserves a richer flavor than when the terrapins are dressed and prepared after modern usages.

In November the big steamers take on big deck-loads of the mammoth green turtles that are caught on the islands off the coast of Georgia and Florida. These huge creatures frequently weigh as much as three to four hundred pounds, and are captured on the sandy beaches of those secluded islands when they leave the water at

night to ramble along the lonely shores. It takes an expert to "turn" one of the big turtles. Unless it is done very quickly, the animal reaches out its flippers and glides away from its tormentor into the water. But an expert will tip the monster up on the edge of its shell and lay it flat on its back where it flounders about perfectly helpless and at the mercy of its captor.

In shipping the big turtles, boxes half filled with sea sand are prepared on deck, and the turtles are laid flat on their backs inside, with a bunch of moss for a pillow to keep the animal from bruising its head on the voyage. In this manner they arrive in New York, "alive and kicking," and are purchased by the restaurateurs and hotel-keepers to be transformed into the highly prized turtle soup of the epicure. In Sixth Month the large turtles go ashore to deposit their eggs in the hot sand, and parties of young people visiting the summer resorts have no end of fun on "turtle turning" expeditions, which involve long strolls on the shining beaches, under the glow of the great semi-tropic stars.

The nests of both the terrapin and the turtle are so cunningly concealed that the tyro might search for an indefinite period without finding the eggs, unless by accident. A deep hole is excavated in the soft earth by the hind foot of the animal, and in this the eggs, from one to two dozen are carefully deposited. The mouth of the narrow aperture is then carefully closed and the ground smoothed over with the flippers. The breezes that forever sweep those solitary shores soon obliterate the tracks of the animal and every sign of its nest. It is only by the most careful observation and long experience that the egg-hunter is enabled to locate the nests. When the eggs are found they are eaten with great relish.

The catching of the genuine diamond-back terrapins has been followed so persistently along the coast that they are not nearly so plentiful as they were some years ago, before the coast-traders discovered that they were in such demand in Northern markets. But a couple of skilled fishermen, at present prices, are now enabled to make from one to two hundred dollars a month catching them during the season, and one dealer whose "crawl" was destroyed by the October storm, lost two thousand terrapins, which he valued at five thousand dollars, showing that the shipper finds the business lucrative, even after paying a good price to the fishermen. —*New York Evening Post.*

RETRIBUTION.—We cannot hurt our neighbors in the slightest manner, wilfully, and escape a deeper injury ourselves.

No feelings, no doctrines, no practices are good and true in themselves which we do not, in some degree at least, feel to be good and true.

The thought that we cannot harm another without suffering injury ourselves should make a deep and lasting impression on our minds.

In every evil act there is concealed the germ of retribution, which will sooner or later spring into active life and produce bitter fruit.

When we have once put evil forces at work we cannot stop their progression.

The spiritual law of consequence works as surely as any law of the natural world, and in some way we will be hurt.

Happy for us if that hurt is productive of repentance. —*Ex.*

"Be pitiful, for every man is fighting a hard battle."

The Discipline—Its Origin and History.

(Continued from page 236.)

The two decades between 1860 and 1880 saw still greater changes among Friends on both continents.

In England exemption from ecclesiastical demands, an active interest in municipal and national government, together with the method introduced in connection with the Home and Foreign Mission, Adult School and other religious and philanthropic work, made its impression on the Society. Ninety Friends were apart in the spring of 1882 to revise the Book of Discipline, and they produced by the time of the next Yearly Meeting the Fifth and last edition which retains the doctrinal, practical and disciplinary divisions of the previous edition—rearranged and enlarged into an octavo volume with an elaborate index. The meetings on Ministry and Oversight* had been reconvened in 1876, the Advice and Queries having been revised the previous year with important changes in the organization of the Meeting for Sufferings.†

The concluding paragraph of the preface to this edition contains the passage: "May it ever be borne in mind that rules, however wisely devised or carefully digested, if acted on with a mere rigid adherence to the letter, will tend only to formalism. . . that wisdom, patience, forbearance and love ought always to prevail in the hearts of those engaged in its administration." This agrees substantially with a passage taken from the first printed volume issued just a century earlier, viz: "We are not, however, without a clear sense that this public will prove insufficient to produce the desired effect, unless we are very careful to move and act under the immediate influence of the spirit of Christ in the pure love of the gospel; a close adherence to which would render a multiplicity of rules unnecessary."

It is but just to state, whatever changes have been made in order to allow of greater individual liberty, that in some respects, the later editions speak with increasing clearness, as for instance about the disuse of intoxicants; the entire abolition of slavery all over the world; the substitution in all cases of arbitration for war; the necessity of absolute purity in thought and life both for men and women, and with regard to education.

In moral reforms the Society will compare very favorably now with any previous period as is abundantly verified by consulting the Monthly Meeting records on either side of the Atlantic fifty or one hundred years back; there is some consolation in the midst of much which must distress the honest-hearted in Israel. One can quite appreciate the feeling expressed by John L. Rountree after a careful examination of the several editions we have viewed, when he expressed how much one impressed "with a sense of the enormous lab which has been bestowed upon the book by generations of good men;" and how continuous changes in calligraphy, spelling, the meaning of words, the style of composition and in the arrangement of materials, are patent even to the "cursory reader."

"Then, behind these literary changes which lie as it were on the surface, there are the con-

* From 1727, when Friends in the station of Eld first sat with ministers their "Meetings of Ministers and Elders" were regularly held until 1876, when the name was changed.

† Women Friends are now admitted to an equal voice and share in its deliberative councils.

ant evidences of change in the religious community, whose thoughts these pages reflect—ranges in ideals, modes of action, estimates of moral and ethical significance of the details of human conduct. The ebbing and flowing of spiritual zeal, the swinging of the doctrinal indulgence with alluring conceptions of the objects and limitations of associated church action.*

To cite instances of the changed meaning of words. In 1690 young persons are counselled against being led into any forward *briccole* (bride), or uncertain affections to their own hurt this great concern "of marriage."

In 1708 "sensible" (spiritual) Friends are encouraged to be diligent in visiting meetings. In 1715 the Yearly Meeting records with sorrow how some "young men instead of observing y^e gospel exhortation to be sober-minded, have given way to lightness and vanity, and y^e pernicious effects thereof have led them to pride, so that some have cut off good heads of hair, and put on long, extravagant and gay gages."

References to these "wigs" and women's high heads" do not appear in any printed edition of *The Discipline*, neither the paragraph *on singing*, issued in 1675, which concludes, But where any do or shall abuse the Power God or are Immoderate or do either (serious singing, sensible groaning or reverent singing) Immitation which rather Burdens than Edifies, such ought to be privately admonished, less rebellious, for that Life, Spirit and Power Risen in the church which doth distinguish it hath power accordingly to Judge."

Excellent suggestions about education were given by George Fox, but it was more than one hundred years before Ackworth School gave finite expression to them.

There is another subject connected with "the reading of Truth" worthy of mention. The recitation of the approved writings of Friends as primarily committed to the Meeting for Sufferings, which was charged with the inspection of all books setting forth the faith and practice of the Society.

"The Second-day Morning Meeting" also exercised considerable supervision over such publications, but in course of time this was relaxed in England, and now most of the paragraphs in the subject have been removed, allowing most any range of literature professionally in the interest of the Society—a very doubtful improvement.

In 1691 each Monthly Meeting was directed to buy at least two copies of all such books as are approved by the Meeting for Sufferings at sixpence each, and one copy if the price exceeded a shilling.

(To be concluded.)

FOR "THE FRIEND."

The Lord in the Whirlwind and the Cold. "Out of the South cometh the whirlwind, and cold out of the North. By the breath of God od is given; and the breadth of the waters is lightened"—until the man of little faith, amid the loss of his material goods and the anguish of his body, cries out in bitterness, "Can he God that so smites his children be good?"

But in the Divine dealings with men, is not the body secondary to the soul? The body is a grass, the flower whereof falleth away, but the souls of men are so precious that for them he must die. Though God ride on the storm and the tempest, it is on love's errand to show

to men, amid the wreckage of temporal things that perish, the beauty of the unseen things that endure, seeking to open in all hearts, through the fellowship of suffering, the love that burns low in men's hearts in seasons of fatness; for at such times we are so content with the sweetness of the honey-comb that we are prone to forget God and our fellow-man, the love of self becomes more and more firmly established in the heart, all whose strength should be given to the love of God and the neighbor. But our heavenly Father is not willing that the soul should so dwindle and starve. As in private trouble, so in times of public distress (as when the earth is visited by the whirlwind and the cold). He draws, in an especial manner, near to his children, whom He would turn towards a better country than this earthly, even an heavenly; whom He would teach to look away from the strength of the finite hands to the power of the Everlasting Arms; whom He would teach to have love one for another. What though the body do suffer and the fruit be blasted in the vines, if the soul is thereby drawn out of itself into a living sympathy with fellow-sufferers, and being touched with a real sense of the common brotherhood of all men, goes forth to help another? Truly does such a soul, while looking, not at the things which are seen, but at the things which are not seen, realize in measure with the apostle, that, though the outward man perish, yet the inward is renewed day by day; for his light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory. S.

ANN HUNT was closely tied by domestic anxieties and care, which lay heavily upon her, and physically she was never strong; yet these were probably the means by which she gained that discipline of heart, and that clear vision which looked beyond the perplexities of the world and gave confidence and strength to others. In many ways hers was a lonely life, but instead of dwelling on it she lived "to find that those who give their love freely to others are never really lonely, never uncared for nor unloved."

—Memorial by Matilda Sturge.

Items Concerning the Society.

The Tract Association of Friends of Philadelphia last month distributed about 6,000 of its publications. It also issued four of them in the Spanish language, with a view of sewing the good seed in Spanish America and elsewhere.

"It is not our first consideration and concern," says *The British Friend*, "to work for peace and union, but to work for the cause of Truth and Justice and Love. The cause of Quakerism, whether in England or America, is only important in so far as it makes for this."

William Marshall was present at the London Meeting for Sufferings, on his way to Bolivia, South America, with a minute of liberation from Iowa Yearly Meeting "to reside among the people of that partially civilized country, still in gross spiritual darkness. He gave the meeting a feeling statement of his concern, which met with considerable expression of sympathy, whilst some unspoken hesitation was felt, and afterwards expressed, in view of a Friend of about seventy years of age leaving wife and family for service so far away, and under circumstances which even a young and strong missionary would feel to be extremely arduous. He reminded us that the Spanish Catholics tolerated no dissent, and that at least three native tribes are cannibals. Much could not be done publicly, and any private effort would also require acquaintance with the languages of the people. William Marshall sailed from Liverpool on the tenth ult."

"We have received," says the *British Friend*, "a copy of the new volume of *Present-Day Papers*, edited by J. Wilhelm Lowmire and Henry B. Bins, of York. It contains a brief preface explaining the objects of the series, and an editorial entitled 'The Outlook,' in which the position and work of the Society of Friends is reviewed with much freshness and power.

"A comparison is drawn between the position of the Society at three periods—1699, 1799 and 1899—and its relations to some of the great forces that moved the world at those times. The development of Evangelicalism during this century is outlined with sympathy and with discrimination, and it is concluded that 'Home Mission work, in its later and broader development [illustrated by the Manchester Conference and the Scarborough Summer School], has shown, once and for all, the absolute necessity of combining intellectual earnestness and tolerance with evangelistic zeal.' The writers approve the payment of settled workers by the Home Mission Committee, urging, however, that 'professionalism, with its clerical tendencies and accompanying parasitism,' must be carefully guarded against—and that how to do this 'is a practical question we have yet to answer.' We have grave doubts whether it can be answered. No further allusion, we observe, is made to the great struggle with sacerdotalism which is now upon us, and which should give the Society of Friends an unique opportunity of proclaiming our fundamental message of the nearness of Christ to men, and of the democratic character of the Church which He came to found."

Notes from Others.

"The Quaker method is to present, not a plan of salvation so much as a power of salvation."

Dr. John G. Paton's reports for the past year tell of eleven hundred and two South Sea Islanders won for christianity. In Christianity, one missionary alone receiving two hundred and fifty into church membership. A translation of the New Testament into another of the island languages has been finished by Dr. Paton, and will soon be issued.

An Effect of Fiction.—Josephine Kipling, the eldest child of Rudyard Kipling, was whipped for telling a fib, and an angry mother, being rebelliously, "I think it's a real mean, so there." My pet writes great big whoppers, and everybody thinks they're lovely; while I just told a tiny little story, and got whipped and sent to bed!"—*Methodist Churchman*.

H. K. Carroll, formerly editor of the *N. Y. Independent*, in an article on the church of Rome, says: "It is destined to survive the assaults of the future, as was survived the assaults of the past, learning something from them, changing just a little, but profiting more from the example of a spiritual Protestantism. I am disposed to prophesy a very gradual reformation. The church does not call councils to annul doctrinal declarations or revise its creeds, but it grows away from the things which have lost the vital principle."

How comes it that we have in our language such a sinister word as "priest craft"? If a priest be a reputable person his craft ought not to be a disreputable craft. Whence again such unpleasantly suggestive phrases as "sacerdotal assumption," "pretorial tyranny," "hierarchical pride" and the like? It is easy enough to attribute the coining of such words to pure spite, but while that would account for their getting into circulation, it would not account for their staying in circulation. A far more probable account of their genesis and of their prevalence is that they stand for and describe certain very real and objectionable misrepresentations of what the ministry was designed by Christ to be.—*Wm. E. Huntington (Rector of Grace Church, N. Y.)*

Speaking generally, the life of a minister's wife is one long course of discipline, self-denial, self-control and increasing forethought. I can frankly say, out of closest experience, that among the moral

heroines and the social virtues who snatch triumph out of the elements of defeat, none are more worthy of the crown of praise than ministers' wives. Besides fighting grim poverty, often wolfish and terrible, or walking the chalk line of strict economy, she has to bear with the moods and tempers of a husband who, usually in proportion to his success as a preacher or pastor, suffers from nerve-exhaustion, and so has to be comforted and nourished with all the resources of a woman's tactful consideration.—J. Malcom Smith.

"Am I therefore become your enemy, because I tell you the truth?" Such bitter experiences are avoidable only by avoiding truth-telling. The minister who declares the truth with a loving heart is himself to be blamed that the truth he speaks is not loved; but not the love of God can make his loving words lovely to souls that love sin. And ministers are not to be astonished that many in their congregation, and some, too, in their church, tire of "so much Gospel," and would like to exchange him for one who makes no profession of being interesting. Ministers have no right to complain that they can barely get a living in their work. They get as much as they had reason to expect when they decided to be ministers.—J. Malcom Smith.

SUMMARY OF EVENTS.

UNITED STATES.—The treaty of peace, as ratified by the Senate, was signed by the President and Secretary Hay on the 10th inst.

The State Department has refused to recognize the claim of the Austro-Hungarian Government for indemnity, for its subjects killed and injured by Sheriff Martin's posse during the Hazleton strike, in 1897. In a legal opinion it is held that there has been no denial of justice in the case, a jury having decided that the strikers were violating the law, and had refused to obey the Sheriff's demand, when they were shot.

Chairman Cannon of the Appropriations Committee of the House, has sounded a note of warning against extravagant appropriations, and practically served notice that neither the Ship Subsidy bill nor the Nicaragua canal bill, as they stand, will pass. He has also declared that the deficiency of revenue for the year would be \$159,000,000, or one-third greater than Secretary Gage had estimated.

The Senate sub-committee which has been considering the Army Reorganization bill has finished its work, making several changes in the bill as passed by the House. Among the changes is the reduction of the post canteen, but limiting its sale to malt and non-intoxicating beverages. It is hoped that the Senate will not agree to this mischievous measure.

Some of the Indians of the United States are among the richest farmers in the world. The annual income of the Osage tribe, for instance, consists of only 1730 persons, including children, is \$442,044, or \$256.24 per man, woman and child.

A Washington despatch says that American troops will be withdrawn from Cuba beginning next month. "In reducing the number of troops in Cuba, the Administration has a double purpose to give the Cubans an opportunity to demonstrate that they can govern themselves, and to save the American soldiers from the dangers of a rainy season."

General Otis on the 7th inst., cable-d additional details of the fighting at Manila on Seventh-day and First-day, and also an additional list of the casualties on the American side, for instance, consisting of only 1730 persons. The Filipino losses, killed, wounded and prisoners, are probably 4,000. The insurgent army, numbering over 20,000, was armed with quick firing and Krupp guns and the latest pattern Mauser rifles. Quite a number of Spanish soldiers were in the insurgent service. They entered the city with Krupp guns and a great many rifles were captured. On the 6th inst., the American forces captured the water works pumping station, six miles out of the city. General Otis has notified the War Department that he has 5,000 prisoners at Manila to return to Spain.

Manila despatch says the Filipinos are unable to understand the humane motives which prompted the victors to succor the wounded of the enemy.

The American forces at Manila on the 10th inst. afternoon made a combined attack upon Calocan and reduced it without difficulty. "The rebels were moved down like grass, but the American loss was slight." It is to be noted that the Philippine warbirds were shelled by the monitor *Mondoc* and the Utah bat-

tery. Several tons of Spanish shells, evidently stolen from the arsenal at Cavite and hidden in the vicinity of Parangue, have been unearthed by soldiers of the "fourteenth infantry and brought to Manila. The American forces under General Miller captured Iloilo, capital of the so-called Visayan Federation, on the 11th inst., after a bombardment. The rebels set fire to the town before evacuating it, but the American troops extinguished the flames. There were no casualties on either side.

The 7th inst. was the coldest of the winter in Denver. The Weather Bureau thermometer registered 21 below zero. Cheyenne, Wyo., reported 28 below zero. The weather is fair. The loss of live stock will be heavy. It is estimated that 60,000 sheep in southern Colorado are dying of cold and hunger. Many flocks have been abandoned by the herders.

"Another twenty-four hours of weather such as has been sweeping over Wyoming since February 1st, and 50 per cent. of the cattle of Wyoming will be dead," said Frank Hunter. "The winter is without exception the worst that has ever been experienced in that part of the country. There is not a shrub or bunch of grass of any kind visible between this city [Denver] and Western Wyoming along the railroad, and it is almost impossible for the cattle to find anything to eat. The loss will be almost incalculable, as thousands of cattle are down already. Those less standing are in the worst state of suffering from cold and hunger. They have reached the semi-conscious state, when they begin to look for something as a support. From the car windows the cattle can be seen leaning back against the fences. Of course my information is only regarding the cattle along the railroad line, but it is highly probable that the same condition exists all over the State." This city on the 11th inst. the Weather Bureau thermometer registered 6 $\frac{1}{2}$ degrees below zero at 7:30 A. M. At 4 P. M. the thermometer ranged 5 degrees above zero.

On the 13th a storm of unprecedented severity, with heavy snow and high winds raged throughout the Atlantic seaboard, from New York to New England. Extraordinarily low temperature prevailed in the South, the zero line extending through Central Louisiana, Southern Mississippi, Southern Alabama and Central Georgia.

The storm in the State put transportation of all sorts at a standstill. Reports from various points tell of trains that were snow-bound or delayed. Country roads were impassable, with drifts in some places ten feet in height. Wild animals came down from the mountains to seek shelter in the towns.

The snow storm of the 12th and 13th insts. is probably the most severe that has ever been experienced here. On night eight o'clock Seventh-day night until midnight of Second-day, about twenty inches of snow fell. A gale blew all day on the 13th at a velocity of thirty-six to forty miles an hour. The snow drifted rapidly, and railroad and street railway traffic, which was very irregular during the day, was practically suspended on the 14th. On the 15th the temperature ranged from 5 to 10 degrees above zero.

Deaths in this city last week were reported to number 569, which is 57 more than the previous week and 63 more than the corresponding week of last year. Of the foregoing 285 were males and 284 females; 90 died of pneumonia; 47 of consumption; 18 of heart disease; 17 of typhoid fever; 22 of apoplexy; 20 of diphtheria; 18 of old age; 16 of inflammation of the brain; 16 of cancer; 15 of influenza; 14 of convulsions; 14 of nephritis; 12 of bronchitis; 10 of Bright's disease; 9 of paralysis; 9 of inflammation of the stomach and bowels; and 7 from casualties.

MARKS.—On U. S. 2's, 90 a 100; 4's, reg. 112 $\frac{1}{2}$; 112 $\frac{1}{2}$; coupon, 112 $\frac{1}{2}$; 113 $\frac{1}{2}$; new 4's, 128 a 128 $\frac{1}{2}$; 5's, 111 a 112; 112 $\frac{1}{2}$, 107 $\frac{1}{2}$, 106 $\frac{1}{2}$; 107 $\frac{1}{2}$.

COTTON closed on a basis of 6 $\frac{1}{2}$ ¢ per lb. for middling uplands.

FED.—Winter bran, in bulk, sold at \$16.25 a 16.75; and spring, in bulk, sold at \$10.25 per 100.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extras, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.10 a \$3.30; do, do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.15 a \$3.35; do, straight, \$3.40 a \$3.60; do, patent, \$3.65 a \$3.80; spring, clear, \$2.95 a \$3.20; do, straight, \$3.20 a \$3.55; do, patent, \$3.40 a \$3.70; city mills, extra, \$2.75 a \$3.00; do, clear, \$3.30 a \$3.50; do, straight, \$3.50 a \$3.70; do, patent, \$3.90 a \$4.25. **RYE FLOUR.**—\$3.30 per barrel for choice Pennsylvania. **BUCKWHEAT FLOUR.**—\$1.80 a \$2.00 per 100 pounds, as to quality.

GRAIN.—No. 2 red hard, 75 $\frac{1}{2}$ a 75 $\frac{1}{2}$ ¢.

No. 2 white oats, clipped, 36 $\frac{1}{2}$ ¢.

FOREIGN.—An amendment to the address to throne, condemning "the lawlessness in the Church was rejected by the House of Commons on the 9th in a vote of 221 to 89."

It is announced by the *British Medical Journal* that an International Congress on tuberculosis and methods for combating it will be held in Berlin for Fifth Month 23rd to 27th.

Rear Admiral Doodgall, commanding the British India Station, sailed from Muscat on the 10th support the protest against the Sultan of Oman's lease of a coaling station to France.

The German Emperor has a paper published printed exclusively for himself and the Empress, is the *Imperial Gazette*, of Berlin, containing a concise daily summary of the world's news. The edition of this paper consists of two copies, doubt the smallest edition of any paper published.

The Annual report of the American Chamber of Commerce of Paris has been compiled by Edwin Green, and will appear next week. Statistics show that the value of the goods imported last year from United States into France exceeds all past records, amounts to 632,558,000 francs. The United States now for the first time the country from which France imports the greatest amount of goods, Great Britain coming second on the list with 484,709,000 francs. Hitherto Great Britain has been at the top of the list.

There is now a small steam-boat on the Dead Sea.

News from official Japanese sources, received by steamer *Empress of Japan*, is to the effect that the Formosa rebellion is practically ended. Seven rebel chiefs surrendered to the Japanese troops last month and two others were killed. Several bodies of rebel soldiers laid down their arms on condition that they would be pardoned.

It is denied that arms were sold at Hong Kong the Philippine insurgents with the knowledge of German Government.

The world's navies employ 1,696,000 men. The total production of the world for the first 10 months of 1890 averaged \$13,000,000. The output 1 year was \$286,218,954, an increase over 1891 of \$3,000,000.

Eight asteroids were discovered in 1898.

NOTICES.

In consequence of the great storm which prevailed in this city and neighborhood during the early part of the week, the issue of the number has been unavoidably delayed.

CONCORD QUARTERLY MEETING.—On account of the storm Concord Quarterly Meeting adjourned Third-day, Second Month 21st.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held on Sixth-day the 25th instant at 10 A. M.

GEORGE M. COMFORT, Secy.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held in Committee Room on Seventh-day, the 18th inst., at 10 o'clock A. M.

JOHN W. BIDDLE, Clk.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, &c. communications in regard to business should be forwarded to EDWARD G. SNEEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet leaving Philadelphia 7:15 and 8:45 A. M., and 5:55 and 7:25 P. M. Other trains are met by request. Stage fare fifteen cents; after 7:30 P. M., twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, Sup.

Died, on the twenty-ninth of Twelfth Month, 1899, at her residence in Marshall, Chester Co., PA. SOPHIA EMBREE, widow of Joshua Embree, in eighty-fifth year; a member of Bradford Monthly Particular Meetings.

—, on the thirtieth of First Month, 1899, Kenneth Square, Pa., MARGARETTA J. MENCKE, of Sharpsburg, Mercer, in the seventy-ninth year of her age, a member of London Grove Monthly Meetings of Friends.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXXII.

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The Lord's Additions to the Church.

When the early church membership was forming, "the Lord added daily to the church," says the book of Acts, "such as should be saved." And into this last clause no predestination is injected by the Revised Version which so correctly reads, "such as were being saved."

The Lord always adds a true convert to his church before men can add him to one of their churches. He becomes a Church member as soon as the Lord receives him and He the Lord adds him to all things; and he becomes a member of some special organization or church as soon as men receive him there. The interval of time between the Lord's addition of him to the Church and men's to their church may be shorter or longer—even the residue of his days without altering the fact that he is a church member, having a spiritual fellowship in the holy, universal Church, the communion of saints, "or the Lord hath received him."

This, accordingly, is the apostolic description of the "seal" of membership in the Church of Christ, namely: "The Lord knoweth them that are his," as having the Spirit of Christ (Rom. vii. 9); and departing from iniquity (2 Tim. ii. 19). Church membership in Christ then is fellowship between the Lord and individual Christians, these necessarily through Him having fellowship together. Men cannot unite the two, and what the Lord hath joined together, man has no authority to put asunder. An association or society can join a member to itself or cease him; but the Lord alone can add one to his Church, and sin alone would separate him from it.

Therefore we, like as all other Christian denominations shall, while composed of a mixture of Christ's church members and others, merely name ourselves a Society;—while powerful to admit any into Christ's Church, yet banded together in the interest of his Church for mutual help in becoming its members and in living as such. So then our Society contains a church of such members as are born of the Spirit

and abide in Him; and all other religious denominations likewise contain no more of a church than they contain of such living Christians. Each one of these has been added to the Church by the Lord, and added to the Society by its own rules of association. It is a blessed condition when a religious society and the church within its membership are completely identical. It is their purpose so to be, but we cannot point to a body which has succeeded in fulfilling that purpose.

The New Testament word for "church" simply meaning an assembly, or congregation, the word "society" translates it more obviously than does the obscurer word "church." But no objection can properly be made to the word church, in its sense of Christian congregation or society, so that advantage is not taken of its lack of transparency to mystify it with superstitions or assumptions.

The only thing that we could consistently mean, should we say that we have taken a man into the church, is that the Lord has previously received him into his Church, and ours has acknowledged the fact.

As in the primitive church, so we trust that in the present day the Lord is daily adding to the Church those whom He has drawn to "repentance toward God and faith towards their Lord Jesus Christ," and so having entered the fold by the door they are being saved, as "reconciled by his death, and, so being reconciled, much more saved by his life." Various stages of spiritual progress, from lambs to the sheep that know his voice, are enfolded in his Church of those who are being saved. The Shepherd has himself or through his servants gathered them and has himself added them to his fellowship. And as these, being the body of Christ, are members one of another, they will watch over one another for good, and not shift their incumbent pastordship to one man, but live in the acknowledgment that as One is their Master so He is their pastor, even Christ the Shepherd and bishop of their souls, and all members are brethren in mutual interest and service.

As an appendix to our remarks in last number entitled "In Spirit and in Truth," the following, which we had not before seen, has been sent in for an encouragement, so far as it goes, to Friends. For this purpose, and for further information on the signs of the times, we present it here. We do not expect all its expressions to come up to our standard for worship;—indeed, our own general practice does not. But we hope those quiet-hour opportunities will soon outgrow the habit of having a human "leader"

on hand, and that a difference will be realized between "meditation" and "worship." Meditation, we apprehend, implies an exercise and conducting of our thoughts on our own part, and worship an inward silence and surrender of the mind to the Holy Spirit, that He may exercise our thoughts and heart himself.

THE QUIET HOUR.

One of the most hopeful signs of the times is that, in these bustling days, the minds of tens of thousands of young Christians are finding strength and comfort in the thought of personal, direct communion with God. In part, this tendency is doubtless due to a reaction from the intense materialism of the years through which we have just passed. The last half of the nineteenth century, it is a commonplace to remark, has been the age of sudden fortunes, of successful inventions, of marvellous triumphs over nature, the age almost of the annihilation of time and space by the steam-engine and the electric telegraph. With all this material success God has been removed into the background. Second causes have been exalted to the throne of the universe. Success has been deified, and to "get there," in the vulgar phrase, has been considered the sum of all good.

It was inevitable that, sooner or later, a reaction should come from this spirit of crass materialism. It is most cheering that we can see some signs that the tide has already turned, and that the supernatural will not be so ruthlessly disregarded in the days to come.

I hope I shall not be regarded as indulging in sweeping generalizations. I fully recognize the fact that, during all these years of the triumph of materialism, there have been many rare souls that have not bowed the knee to Baal; there have been many kindred spirits with whom John Tauler and Thomas à Kempis and Madame Guyon could hold sweet converse. Nor would I claim that the reaction has set in with tremendous force, for I recognize the fact that very many nominal Christians would still find the language of communion with God an unknown tongue.

Nevertheless, I maintain that it is true that the tide has turned, and with great hope I look forward to the coming century as one that shall be characterized by a closer walk with God.

One sign of this new trend is found in the prevalence of doctrines which many of us regard as most defective, if not absurd, like theosophy, Christian science and the like. However dangerous some may consider these views, however they may heap derision upon them as "fads," it is beyond a question that they indicate a far more healthy state of mind than utter indifference to spiritual and eternal Truth. However extravagantly mind may be exalted over matter, it is better than the dull and pagan indifference which allows matter without a protest to lord it over mind.

But there are better and more hopeful signs to be considered. The sale of devotional books of the most devout and spiritual type, the popularity of

Murray and McGregor and Morgan and half-a-dozen other devotional writers that might be named, the eagerness with which hundreds and thousands of ministers hung upon the words of F. B. Meyer, on his recent visit to this country—are among the tangible indications of a wide-reaching desire on the part of Christians for a knowledge of the secret truths of God. There are thousands who are saying with Thomas à Kempis, "O God, who art the Truth, make me one with thee in everlasting love. I am often weary of reading and weary of hearing; in thee alone is the sum of my desires. Let all teachers be silent; let the whole creation be dumb before thee, and do thou only speak unto my soul."

One of the signs which may be added to those before mentioned of the return to a deeper spiritual life is found in the popularity of a suggestion made to the Christian Endeavor hosts a few months ago in regard to the observance of "the quiet hour." This suggestion was that all who desired a closer walk with God should take pains to secure it by setting apart, regularly and conscientiously, a short time at the beginning of each day for meditation and communion, and for the devotional reading of the Bible. It was simply an adaptation of an old idea to modern needs.

To make this movement tangible and definite, it was proposed that a simple organization should be formed to be called the Comrades of the Quiet Hour. This organization was to have no meetings, no officers, and no dues were to be exacted, but the members should be bound together by a simple covenant, which reads as follows: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God." Any one, young or old, could join.

No sooner was this proposal made than it was accepted with eagerness by a multitude of young Christians. Letters came pouring in by the hundred, saying that the proposition met a need in the lives of the writers, that already they had found great joy and peace in carrying out the suggestions, and that they desired to be enrolled as Comrades of the Quiet Hour.

Already about ten thousand Christian Endeavorers have taken this covenant vow, and have enrolled themselves among the Comrades, and it is believed that there are as many more, and perhaps several times as many more, who have been influenced to keep the morning watch with greater or less regularity.

The letters that come in regard to this experience are full of enthusiastic expressions of the good that has come to the writers from this "practice of the presence of God," as Jeremy Taylor would call it. "It has revolutionized my life," "It has made the whole day bright and glad," "Fifteen minutes is all too short, and my Quiet Hour has grown to thirty and sixty minutes," "I would not exchange this hour of communion for all others that the week affords," are some of the expressions from thousands that might be quoted.

The fact that this movement has taken a deep hold on the hearts of young Christians was shown at the International Christian Endeavor Convention at Nashville, where the Quiet Hour was the most popular of all the sessions of the convention, and the one often referred to in private conversation. And yet in these hours there was nothing of excitement, little of demonstration, no straining after eloquence, but a persistent effort to lead [the] audience to a self-surrendered life, and into the holy of holies of communion with God.

It will be noticed that "the quiet hour" does not mean simply a few moments spent in formal Bible reading and prayer, but a conscious purpose to realize God's presence, to be silent before the Most High, and to come into the spirit and atmosphere of prayer rather than to spend all the time in petition and supplication. It is a revival of the almost lost art of meditation. It is a laying bare of the soul before the unseen eye of the Almighty. It is communion direct, immediate, with a personal God.

Such is the ideal, and that thousands and thousands of the Comrades of the Quiet Hour in a measure attain to this, the letters which I receive fully prove. If any of my readers desire to prove for themselves the eternal truth that God still lends a listening ear, and that it is possible to talk with Him as a man talketh to a friend, the way is still open for them also. The thousands who have found the road to God do not block the way for others, but for all the Israel of God the quiet hour in the morning watch may be the hour of refreshment, of strength and joy that shall last throughout the day.—*Francis E. Clark, in Sunday School Times*

FOR "THE FRIEND."

Oaths, &c.

The editorial in No. 30 of THE FRIEND, was interesting and encouraging, and is another evidence of the sure though gradual adoption of Friends' principles and testimonies by the discerning and thoughtful portion of the community at large.

In the same direction was the fact mentioned by Judge Joseph Hemphill of this judicial district in a recent conversation, referring to a late visit of his to England, when he was invited to a seat alongside of the Chief Justice, he observed that the administering of oaths was very much, if not entirely discontinued, and in place of it a simple affirmation of near the following words was used: "I solemnly promise and declare that I will tell the truth, the whole truth, and nothing but the truth"—during the repeating of which the whole court stood up, giving to it an impressive effect.

W. P. T.

WEST CHESTER, Second Month 14th, 1899.

Why Do We Go to Meeting?

We may as well admit that the time has come, or is fast approaching, when most people will not go to places of worship unless the forces which draw them there are stronger than the rival attractions which have grown so numerous in our days. In other words, the mere custom of church-going is passing away, and people go only when they are drawn, so that the great question is, What will draw? Trained choirs, sensational preaching, church entertainments, interesting and instructive lecture courses, are some of the well-known ways of attracting attenders. Such methods, however, at once enter into competition with the opera and theatre, and the church soon degenerates into "a highly respectable show-place," and the young people have their appetites whetted for still more sensational and "professional" entertainments.

There seems to be no permanent way of drawing people to places of worship except the good old-fashioned way of making them centres of spiritual life and power. If men and women can be made to feel that our religious meetings, our divine services, are times when the soul meets God and renews its strength, they will not find it hard to leave other things and come. There are multitudes who have a genuine hunger for God, and for a sense of his presence and

love, and while they are not drawn by rout church services, or by sermons made up out of warmed-over ideas, or by milk-and-water philosophy and theology, they are ready to draw anywhere where they can really hear their souls fed with the bread of life. The common people heard Jesus gladly because He had a gospel for them. The common people—are all common people—hear gladly to-day any man whose heart beats in harmony with the Divine purpose, and whose lips have genuine message of life and truth. Vital and spiritual power are infinitely more attractive, even to sinners, than monotonous preliminary services and perfunctory prayers and sermons, however eloquent. Let there be a meeting-place in a city or community where the attenders feel lifted up in spirit by a true sense of God's presence, and from which they go home with souls fed and restored, and it will not be long before it will prove attractive, a draw thither both church-goers and the unsaved. Let us see to it that our Friends' meetings are such places.—*American Friend.*

Jess Goingo.

Yes, I know her only too well. Her name is often on the lips of certain of my young friends, but I am sorry to say that my opinion of her is not very good. It is said that you always tell a person's character—even that of a child—by the company which he or she keeps. Now, Jess Goingo may generally be found hand in hand with that very questionable character, Procrastination.

"Have you washed your face yet, Kitty?"

"No, mother; but I'm Jess Goingo."

Kitty's statements present an unmistakably soil aspect for perhaps an hour afterward.

"Fetch me that shovel of coal, Harry. The fire is getting very low."

"Yes, mother; I'm Jess Goingo."

Ten minutes later the fire goes out.

"Water those cuttings for me, Tom, before you forget it. They are very dry."

"Yes, father; I'm Jess Goingo."

In the hot sunshine, two hours later father's choice cuttings droop and die. Peculiar, is it?

Another bad habit which results from association with Jess Goingo is the making of excuses.

"Here's a dreadful mess you have left for your fret-work, Herbert," says his mother. "Why didn't you clear it away when you had done."

"I was Jess Goingo, mother, only Aunt called me to look at something, and then I forgot."

"I don't believe you have given your bib any fresh water this morning, Nellie. He thoughtless of you!"

"No, mother; I was Jess Goingo when Lu came for me, and I hadn't time."

Never is the name of Jess Goingo associated with duties done, kindness performed or requests obeyed, but always do we hear of her in connection with heedlessness, idleness, disobedience and neglect. And many are the scrapes in which those fall who are much in her society. Many tears—late and unavailing—does it cause them to shed.—*Sunday School Call.*

THE CHRISTIAN'S CONFESSION. — "Being citizen of God's Kingdom of Peace, and a subject of King Jesus, who forbids his servants fight even for Him, I cannot fight. I must obey God rather than man."

The Discipline—Its Origin and History.

(Concluded from page 247.)

If the same concern for distributing and presenting in a *present day* form the truths contained in Barclay's *Apology*, Wm. Penn's *No Cross No Crown* and the Journals of many veterans in the Lamb's army from that day to this, prevailed more generally amongst us, there would yet be a revival of interest in many quarters where the reading of Friends' literature has become too much a thing of the past.

The richness, largeness and depth of experience recorded in some of these "Journals" is equalled in the whole range of religious literature. Truly thirsting souls never will be satisfied with any such incongruous works of fiction as have been, more recently, offered to the public, explanatory of Quakerism. The eternal principles of Truth are increasingly and widely appreciated outside our borders, and why should we, with all our advantages, be behind any in our going to the world a presentation of our views in a language which this generation can read with as much satisfaction as was done two centuries ago?

We have traced at some length the history of the English Book of Discipline, because it represents as fully as any other the stages through which the Society at large has been passing during the last one hundred and fifty years. As we stated at the beginning of this sketch, each Yearly Meeting had its own code of church government; but these are all based upon the earlier London editions. Dublin Yearly Meeting, or the National Meeting of Ireland, is used its first Book of Discipline in 1811, and the Second Edition in 1841, both incorporating a great part of what their brethren across the channel had adopted previously.

The American Yearly Meetings in correspondence with London have outstripped her in the changes which have taken place in the last fifty years. We know of the effort to make one uniform Discipline, which was suggested by a recent Conference of these Yearly Meetings, but it seems much like the attempt made two hundred and thirteen years back, when a similar desire prompted some Friends to endeavor to persuade all the settlements of Friends on the Atlantic coast to have one Yearly Meeting, and that to be held at Philadelphia.

The great differences in social habits, to say nothing of the distances to be traversed from Rhode Island and the Carolinas, brought the friends of that day to conclude such coalition is neither convenient nor expedient, and so, subtle, it will prove, in this later attempt to consolidate so many books in one. The motive to regulate the more progressive bodies is plausible, but the stage of disintegration has passed upon a remedy of this kind.

Philadelphia Yearly Meeting, standing apart it does from any official connection with other ordinate bodies, has its own peculiar position which includes a mission.

No radical changes have been made in its Book of Discipline since 1834. It is therefore a substantial agreement with the first three London editions.

In 1892 a committee, appointed by the Yearly Meeting, carefully considered its contents with a view of making such alterations as seemed needed. Their report contained a few suggestions for some changes about receiving acknowledgments on account of marriages.*

* *E.g.*, Those who had lost their right of membership by marrying "a decessed wife's sister" might apply to be reinstated without an acknowledgment.

A few obsolete expressions were omitted. The Sixth Query was strengthened with regard to our testimony to a free, inspired ministry, now reading on that subject, *viz*: "and do (Friends) avoid giving any encouragement to a ministry exercised at stated times or for pay."

These suggestions were adopted, as also some previously made as to receiving certificates from other Yearly Meetings.

Time would fail in following out the various alterations in the "larger bodies" of Friends on the American Continent, as indicated in their respective Books of Discipline.

The "smaller" or conservative Yearly Meetings have endeavored to keep to the rules which have regulated the Society for two centuries, and so Philadelphia has much more in common with them than with those at least who have adopted the unfriendly name of "Friends' Church"—with a "Quaker Hymnal."

This labor of love has been accompanied with profound impressions concerning the unflinching fidelity to the Truth on the part of those whose wisdom and experience originally prompted the rules and recommendations issued from time to time for the help of the Society. If any who may not previously have examined these closely, in a spirit of honest inquiry and with some true appreciation of their spiritual significance, shall find their souls animated, not only to persevere, but also to apply their heavenly counsels, the object of the writer will be attained.

"The letter," apart from "the spirit" of Divine love, will destroy that for which Christ died, but through *his power and guidance* it has been instrumental in stimulating many to increased dedication of life and purpose.

Those who have preceded us in that knowledge and obedience which secured to them and for us such great spiritual and temporal blessings as we enjoy under our form of church government will be most honored by such consecration. Truly "what a noble conception is (this) of a self-governing Christian community, enjoying the guidance of fixed principles as set forth in the inspired records, the lessons of experience drawn from the annals of the Church universal and the continued presence of the Spirit of Truth to illuminate and apply these principles and this experience to the understanding of God's people."*

However, we may well consider the possibility of failure on the part of his people to be loyal to this "conception." No more beautiful and sacred to the Jews, was the temple which Solomon reared, with all its statelike proportions, perfect appointments and order of priestly service, than is our "spiritual house," to the appointed eye.†

Its disciplinary methods were inspired and elaborated by the same heavenly wisdom—producing a system favoring the largest spiritual freedom while safeguarding the best life and temporal interests of the individual and community. But, as the one fell because its courts were profaned by those who were faithless to its true worship, valiantly as they defended its outward glory, so will the other fail to fulfill its original and beneficent design, unless the purposes for which the Divine will planned it are rightly understood, faithfully adhered to and reverently carried out.

Be as careful to see that your principles are true, as to be true to your principles.

* 1 Peter ii. 5.

† J. S. R. Wintree, "Friends' Book of Discipline, Friends' Quarterly Examiner.

How a Nebraska Settlement was Captured.

While a missionary in Nebraska, some years ago, my attention had been called to a certain neighborhood, where they said the school-house could not be secured for religious services, that the people were all "infidels," and that they did not propose to have their school-house "desecrated" by "Sunday-school and preachers." One day I had been driving from early morn until dusk. I was about tired out, having called upon some fifteen or twenty families through the day, trying to interest them in our work for the children, when I came upon this community. I called upon the President of the Board of Directors and asked him if I could have the school house for a meeting.

"No, sir," he said, "we don't propose to have that school-house used for any kind of religious services."

He was so abrupt that I asked him if he ran the whole community.

"No, sir; there are two other men who have just as much to say about that school-house as I have. You can go and see them if you want to."

I could see little encouragement in this, but decided to go and see them anyway.

The next man was as positive as the first, and refused to keep me over night. I went to the third, but it was no use. I then asked him if I could not stay with him over night, whereupon he said: "No, sir; we don't keep religious tramps around here." I drove to the next neighbor; did not tell him my business, but simply drove in and asked to stay with him over night, but he would not keep me, and said "he knew who I was." It was then dark, and I was still over fifteen miles from the nearest town, horses tired and about worn out myself; but there was no alternative, and I had to push on.

As I was passing the next house, the farmer was just driving in. He had been to town. I called to him. I told him my experience with his neighbors, and also told him that I would not give ten cents an acre for land in a community like that. I didn't wonder that they were having hard times and suffering, for God could not smile upon a people like that. He said:

"Stranger, I had about made up my mind to get out of here myself. If I could find somebody to buy my place I'd go to-morrow. Come in and stay all night with me."

I did not need a second invitation, but drove in. We were unbiting our horses.

"Say, stranger," said he, "they are having an anti-monotheist meeting at the school-house to-night; we better go up."

Of course, I consented, and after supper we went immediately to the school-house. We were late. The promised speaker was not there, and the farmers were making their speeches. It wasn't long until nearly all had spoken. Finally, someone suggested that they should give the stranger a chance, but others seemed to be afraid lest I should preach, and I hardly knew what to do. At last, one man suggested, "Let him preach; what's the difference, let us have a speech." The chairman then said: "Stranger, can't you make a speech?" Whereupon I arose and said, "I am not used to political speeches, but lately I was in Chicago, and you know they had a National Convention there. Perhaps you would like to hear about it. There was a man there who made a splendid speech. I took some notes, and I will give them to you the best I can."

It was a good speech, and full of stories and

incidents which I gave as best I could. The anecdotes were entertaining, and created quite a little merriment.

"Say, stranger," asked one farmer, "can't you make us another speech to-morrow night?"

"Really," I said, "this is the only political speech I have, and that belongs to another man; yet I do not know but I might give you one on temperance. How would that do?"

They said it would be all right. The next day I visited every family in the neighborhood, and found there were a number who did not believe as did the board of directors. So that night, at the close of my meeting, by previous arrangement, a brother got up and moved that they have another meeting the next night. Four or five were on their feet to second the motion. Of course, I remained. That night I gave them a gospel temperance address. As soon as I was through, a good old woman jumped to her feet excitedly, and said:

"I motion you that we ask this here brother to stay and preach us a regular, old-fashioned, unadorned gospel sermon to-morrow morning at ten o'clock. I think it is a shame that we have lived here like a lot of heathen; we have had no preaching, nor nothing."

At least a half-dozen were on their feet at once to second the motion. I asked all those who were in favor, to stand. Every one, except the three members of the board of directors, was up at once. When I asked those who were opposed, to stand, no one arose; so, of course, the call was unanimous.

This was in the spring. The work continued during the summer, and in the fall we held special meetings with them, and one after another gave their hearts to Christ. We visited nearly every family in the neighborhood, but were advised not to call upon the President of the Board of Directors, because he had purchased a whip on purpose to thrash me." One day I was driving by, but I felt I must go in, so I went to the door and knocked. His wife came to meet me.

"Don't come in here," she said. "If you came in here and he found it out, he would kill you."

"Your husband is not such a wicked man as that," I said.

She said she was afraid he was. I asked her where he was. "In the cornfield," she answered; "but don't you go to see him."

I got into my wagon and drove as near as I could to where he was, hitched my horse to the fence, and then went over to him. He did not notice me until I came close to him. "How do you do?" I said. "Just as I please; and how are you doing here?" "I am calling on the different ones who haven't been out to our meetings, we are having some grand meetings at the school-house, I wish you had been there last night. Three or four of your neighbors gave their hearts to Christ." And I gave him their names.

"Yes," he said, "I know you; I have seen carloads of just such fellows as you. You are around here trying to stir up these people; and then you will raise a lot of money, stick it in your pocket and skip the country."

He then began to abuse me roundly. I stood there till he was through, then put my hand on his shoulder, and offering a word of prayer for God's blessing upon him, and to help him to become a Christian, turned and went off.

As I was about opening our service that night he came in. He reached out his hand to me and gave me a warm hand shake. I asked, "What is the matter?" I then sat down and told him he might tell the congregation. He

gave them our experience in the cornfield, said he had watched me until I was out of sight; and he then knelt down on his knees. With tears in his eyes, he said, "I made up my mind not to get off my knees until I had found a Saviour that would give me strength to stand by and take such abuse as I gave him without a word." He then went around the room to his neighbors, grasped them by the hand, and pleaded with them to give their hearts to God. There were between forty and fifty who yielded before that meeting was over. A church was organized, there, a building erected and dedicated to the work, and that man is now one of the officers of the church.—*E. B. Stevenson.*

Further Tidings of the Doukhobors.

Since reporting the arrival of the first shipload our columns have been silent concerning the Doukhobors. We are indebted to the *Intelligencer* for the following accounts in continuation of the history.

"The steamship *Lake Superior*, with the second party of immigrants, about two thousand in number, arrived at Halifax, N. S., on Sixth-day, First Month 27th. They had come direct from Batoum, in twenty-three days. A child eight years old died of small-pox at sea on the twenty-fourth. No other cases of the disease developed on board. There were two other deaths from other causes. The steamship was sent to the quarantine at Lawler's Island, (near Halifax), and the passengers were landed on the following day and examined. A despatch on the twenty-eighth said the examination 'was proceeding favorably,' and one on the thirtieth said that, 'several supposed new cases of small-pox have proved to be harmless.'

"The whole company, however, will now be detained at quarantine for some time, perhaps a month, until they are entirely free from the disease, and then will proceed to Winnipeg. 'A general vaccination,' it is stated 'was begun on the ship at sea, and is completed.' Count Serge Tolstoy, (son of Count Leo Tolstoy), came with the company, and the despatch on the thirtieth says he, 'is quarantined with the rest, and not even a letter is allowed to come off the island. The Doukhobors have their own bedding, and food sufficient for forty-five days. There is no means of fumigating skin coats and other leather goods at Halifax, and a plant ordered from New York has not arrived. The cotton and woollens will be carted ashore to the steam chests, but the leather goods must remain on board to go through the fumigation when the ship's hatches are sealed. The *Lake Superior* will be there four weeks and the immigrants fully as long, even if no more disease appears.'

"On First-day (29th) the immigrants held religious services as usual. Thanksgiving was expressed for their safe arrival, and prayer offered for a 'clean bill of health,' so that they might proceed to their new homes.

"The number in the first party, by the *Lake Huron*, is stated as two thousand and eighty-four. Of these nine hundred and eight were expected to go to Winnipeg, four hundred and sixty to Brandon, four hundred and sixty to Dauphin, and the remainder to Portage la Prairie, and this arrangement we understand was carried out.

"A letter from W. F. McCreary, Commissioner of Immigration at Winnipeg, to the *Intelligencer*, dated the first instant, says: 'I have mailed you a parcel of Winnipeg dailies, from which you will see how hearty a reception the Doukhobors have received from this communi-

ty. I am glad to say that they arrived in excellent health, and in good spirits, and the orderly, quiet demeanor, and scrupulous cleanliness, were the admiration of all. Over two thousand have now been housed here and other points along the lines of rail. Arrangements are being made for the selection of the villages, and the building of their houses, as we expect by the time spring opens up the people will be all comfortably settled.'

"The *Winnipeg Free Press*, twenty-seven and twenty-eighth ultimo, reports the arrival of the first party there and at the other point. The first train load reached Winnipeg at noon on the twenty-seventh, just a week after arrival at Halifax. The passage by rail had been without special incident. There was great interest shown in them everywhere and at Winnipeg two thousand people had collected to see them arrive. A public meeting had been held on the evening of the twenty-seventh, to arrange to receive them, and the women of the city came and prepared food for them, which was furnished in the 'Immigration Hall,' and at the Dufferin School building.

"The particulars most emphasized in all the reports are the stalwart figures, and robust appearance of the people, their kindly, quiet deportment and their cleanliness. J. M. McGoerin, who had been constantly on trains among Galicians and other immigrants, described the Doukhobors as the cleanest and most orderly he had ever seen.'

"From expressions used in the reports, it appears that the Canadians sympathetic with the movement expect that there will be a movement, also, of Russian 'Stundists' and other conscientious dissenters from the Greek Church, Canada.

"Joseph S. Elkinton, of Philadelphia, returned from his trip to meet the Doukhobors.

"The men are large and usually powerful built fellows, mostly young, there being on three or four old men in the party. They are dressed as one usually considers correct in the Russian peasant, long, heavy leather boots as a plain cloth coat, usually of a blue or blue pattern. This coat however, is only the inner one, the outside coat being of sheepskin, with the wool inside, fastened around the waist by leather band, and reaching to just above the knees. This coat gives them a very bulky and clumsy appearance, but some of the men wear even longer coats, which come as far as the feet. When a Doukhobor gets one of these he looks like a perambulating mountain; but these coats are much in demand for bed coverings, in fact, that is one of the purposes for which they are uniformly intended. Ever Doukhobor on the *Lake Huron* wears a fur cap and this in all weathers. The little boys look like men cut down, the same stolid feature excepting the moustache, and the same costume even to the fur caps. The women naturally have a fondness for bright colors, red, blue, yellow and pink, and sometimes all these colors are worked in their petticoats. They tie bright colored cloths around their heads, which give them a very picturesque appearance. Coarse woollen knitted stockings, also in colors, and low shoes complete the visible costumes of the women with the exception, of course, of the inevitable sheep-skin coat, which, in the case of the women has no band around the waist, that is all.

"The politeness of these people cannot be surpassed. Address one of the men, and he takes off his hat and makes a low bow. The children are the same way, but some of them

"I'll look up and smile and say 'Good morning,' which is as much of the English language as they have yet conquered. Should a visitor to the steamer approach a group on the deck they'll immediately separate to allow him to pass. "The Doukhobors live together in the utmost unity, and the officers of the *Lake Huron* say that not one harsh word was heard between any of them during the entire voyage. Nearly all the adults of the party are married, and it is said that it is very hard to find a Doukhobor of over twenty years unmarried. It was noticeable however, that there were very few babes on board. Most of the young children seemed to be from three to four years of age. The explanation which those acquainted with the Doukhobors give is that some years ago, while they were being subjected to cruel persecution by the Russian Cossacks, the men and women made a vow that they would not bring children into the world to suffer the torment that they were then suffering, and most of them have kept that vow. But apparently they realize now that they are in a free country, for yesterday there were no less than eleven couples married. [The correspondent gives the names—characteristically Russian—of the newly married ones.]

"The organization of this party was simply perfect. Men were detailed to look after the affairs of the immigrants, and day and night there was always somebody on duty. The lower decks were kept so clean that the officers of the vessel were simply astonished when the hatches were opened. There were no less than eight illages of Doukhobors on board, each in charge of their head men, and in settling them in the north-west none of the inhabitants of the different villages will be separated. The Doukhobors have their own cooks, but are anything apparently but heavy eaters. In the morning they take a kind of flat cake baked of flour and water, and salt potatoes and cake or bread made into a kind of soup forms their mid-day meal. This is simply placed in a pannikin, each family is allotted its portion, and they sit comfortably around and eat their meal. The bunks, which were built between the decks, were put up by the Doukhobors themselves with their own timber, and the latter is to be sold for their benefit in St. John. They have their own bedding with them, but very little of this was needed, as the Doukhobor merely spreads his great coat of sheepskin over him and goes to sleep.

"The Canadian reception of the Russian refugees has been most cordial, and we observe that a number of the 'Conservative' journals are quoted, who speak kindly of them,—thus tending to offset the impression we had, and which we expressed in a paragraph last week, that some of them were inclined to raise objections to the new comers. A religious journal, the *Wesleyan*, of Halifax, says that 'since the voluntary expatriation of the Pilgrim Fathers and their memorable landing from the *Mayflower*, on Plymouth Rock, there has not been a more genuine instance of exile for conscience' sake than that of the Doukhobors, or a more touching scene than that witnessed at Halifax and St. John."

In the London Meeting for Sufferings some improvement was reported in the health and condition of the Doukhobors in Cyprus. Eighty had died of the fever. Two Russian volunteer nurses had arrived, and were rendering valuable service both to the sick and convalescent. It was stated that forty-five hundred

Doukhobors had sailed from Batoum for Canada; that the Dominion Government had appointed three hundred square miles of territory to the emigrants, which was expected to support about seven thousand persons. About two thousand still remain in Russia, but are expecting shortly to emigrate at their own expense. It was also stated that a report was current that Count Tolstoi, now seventy-one years of age, was to be banished on account of the assistance he had rendered to the Doukhobors' emigration. This does not appear to have been corroborated.—*British Friend*.

As the time of the quarantine for the second ship-load of Doukhobors was nearing its end, our Friend Joseph S. Elkinton left his home in Philadelphia on the 14th instant for his second journey to Halifax, where he was welcomed by the immigration officers, and took the twenty-four hours' passage in the ship to St. John, Nova Scotia; improving the opportunities which the voyage afforded of mingling with the Doukhobors, and having religious meetings with them on different decks. They reached St. John on the 18th instant and proceeded to embark on the railroad trains provided for their conveyance to Manitoba. Our Friend, J. S. E., felt that, on seeing them well on their way, his immediate service for them would be ended.

The Government grant of land for the Doukhobors is said to lie at the meeting-point of the three provinces of Manitoba, Saskatchewan and Assiniboia, being partly in each. It is four hundred and thirty-two square miles in area. A smaller block in Assiniboia, a day's journey southeast of the larger grant, has also been assigned to the immigrants.

A CONFESSION BY JESUS CHRIST BEFORE PONTIUS PILATE.—"My kingdom is not of this world; else would my servants fight, that I should not be delivered up to thee."

A NEW YEAR, not simply another year. Many people may be said to live the same year over and over again. Each succeeding year is the same unit added once more to the sum of life. There is the same task performed in the same spirit, with the same motives, the same imperfections of character, the same failures of conduct. The times may change and progress hasten, but if we stand still, we live only the old year over again. A new year never comes to the contented eye, he simply grows old. It is not the lapse of time or the progress of civilization, but *our* progress, which makes possible to us a new year.

JOSIAH STRONG.

[To the above we add the following contribution in verse, which, though overlooked by reason of absence near "New Year's day," is still in season, since a new year begins every day.]

ON THE THRESHOLD OF THE YEAR.

SARAH DODDNEY.

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear,
Waits the heart;

When the coming days are sweet,
And the buds blow round our feet,
In the pathway, who will meet?
Who will part?

When the daffodils expand,
And the sun is on the land
Some will travel hand in hand,
Calm and blest;

When the meadows wear their gold,
And the lily-bells unfold,

Underneath the daisied mold
Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
In his smile.

Trembling soul, He speaks to thee,
"I, Myself thy guide will be—
All the way is known to Me,
Mile by mile.

"On the threshold of the year,
If the path looks dim and drear,
Then My love shall make it clear
To thine eyes;

"Only trust thy changeless Friend—
If thou wilt on me depend,
What awaits thee at the end?
Paradise!"

Vicesimus Knox.

(Concluded from page 243.)

It is my humble endeavor in my treatise on this subject to stimulate preachers of the church of England to enlarge on the doctrine of Grace, and by these means to bring back the numerous sheep who have strayed from their flock. There is the sort of food in which the sheep will show that they delight if the shepherds will bring it forth, and indeed there is little doubt but that most of them do on some occasions, but if the sheep hunger and thirst after more than they receive, the good shepherd will not fail to open all the stores with which the scriptures abundantly supply him.

It must be confessed that such is the moderation of the church and her pastors of the present age, that the duties which they teach are not urged with that unnatural vigor which precludes the rational enjoyment of life. It is a cheerful church and for that reason the more estimable. It requires no excessive austerity. It aims at assisting poor erring mortals in overcoming their weakness and misery; but it does not add to them by requiring the sacrifice of health, ease, peace, society, cheerfulness and innocent gaiety. It does not condemn those with whom it cannot agree in opinion with uncharitable severity. It is gentle and candid, it is accommodated to such a creature as man forever aiming at good, but from weakness continually relapsing into some degree of evil.

Such is the present state of human nature. He who demands more perfection than experience has ever yet known is unreasonable and over-righteous. . . . After all let us remember that there is an under-righteousness, as well as an over-righteousness, and mankind are much more apt to err from defect than from excess. While hypocrisy and fanaticism are avoided let us not in the present times be alarmed at danger from excessive piety.

The Spirit is a loving spirit and therefore very unlike that of the sour censorious pretenders who condemn all innocent amusements and think none capable of Divine favor but themselves, and those who entertain their sentiments, on points of doctrine perfectly indifferent in the sight of God, and of every reasonable man. The Spirit is a spirit of wisdom, which implies a due degree of understanding and ability for every undertaking we voluntarily engage in.

The annals of suicide, and the registers of Bedlam might bear witness to the mischiefs caused by fanatical mechanics, with strong passions and imaginations, but of feeble and narrow intellects, wildly haranguing weak and aged men and women on their lost state on the danger of eternal damnation and a thousand other most awful matters, which at once puzzle

the understandings and dismay the hearts of the deluded multitude. True Christianity shudders at the sufferings of well-meaning devotees, wantonly inflicted by ignorant zealots seeking self-importance and gratifying the pride of their hearts, as leaders of a wretched tribe whom noise and high pretension collect so easily in every populous city, and in every poor neighborhood, where the necessity of constant manual employment for the means of subsistence precludes all contemplation and improvement of judgment. In compassion to these people who deserve every assistance because they certainly intend everything that is good, I wish the regular clergy both of the established and dissenting church, to feed them with the food in which they delight; the heavenly manna, the doctrine of Grace. There is no doubt but that many of them do so occasionally, but I submit it to them whether it ought not to be a leading and principal topic in every discourse inculcating morality. I beg leave to suggest whether evangelical preaching, in which the doctrine of the Divine energy must always make a very considerable part, would keep their congregations from wandering after men, who have no other qualification for preaching but zeal, real or pretended. With all their defects they do, however, preach the doctrine of grace. The people know this to be the genuine doctrine of the Gospel, and therefore they flock by tens of thousands to hear it regardless of the barbarism of the self appointed orator who leaves the loom or the last for the pulpit. The pearl of great price they estimate highly, however rudely it may be set, but how much more would they prize it if it were set adequately to its immense value in the purest gold by the hand of a master. If [annointed] men of sound and extensive learning, of true taste and eloquence, were to recommend it with all the beauties of proper language, the field preacher would rant in solitude, and the tabernacle would be as empty as most of the parish churches of London. To them I refer the reader who wishes to know how little the most studied discourses on morality, or practical religion avail to attract the people.

A note at the bottom of this page, we hardly know whether to understand as irony, or in earnest, as coming from the author himself. It reads:

"When one sees the multitudes that throng certain tabernacles, where very weak men build forth, with scarcely any apparent recommendation but effrontery one is almost tempted to say on the occasion God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the mighty—that no flesh might glory in his presence."

The foregoing quotations present a remarkable display of conflicting emotions in the mind of the writer. They give us nevertheless a clear view of the religious condition of England at the close of the last century. The author seems to have lost sight of the prevalent infidelity, combated in the beginning of the book, and is engrossed with the disorders prevalent among the professed supporters of the faith.

His presentation of the case suggests some instructive lessons to us. Friends at that period had ceased to be aggressive, or they would have been brought in for a share of his remarks. Between the National Church, the Methodist dissenters and Friends, the distinctions in some characteristics was broad, but in essentials we might not mark much difference. Whenever the mind of any was awakened, the first exper-

ience was the same, whatever the surrounding circumstances. But as the Church of England by its formalities imposed withering conditions upon the newly convinced, they were led among those of more consistent practice.

There can be no doubt that the people called Methodists were Divinely raised up, for a very important purpose. The operations of the established church did not generally reach the poorer classes, and the ministry and worship of Friends had ceased to attract them. Methodism whatever its defects seemed adapted to their condition. Multitudes were awakened, and we may not call in question the final acceptance of the sincere ones who have died in that communion. But there have been some who walked for a time with them, who it was the Father's will should proceed to further degrees of light and knowledge.

In the 26th volume of THE FRIEND is an account of the spiritual progress of M. R. whose religious experience among the Methodists, was cotemporary with the labors of Knox. She was awakened from a state of vanity by some reflections started at a Methodist meeting. Through obedience to the inward guide she was soon led to dispense with the superfluities of her apparel. And being thoroughly in earnest she soon became active in such meetings and good works as these zealous people were noted for. She had become quite settled in her church associations, but one day at a meeting at Leeds when she was about twenty years old, John Wesley was preaching a sermon on sanctification. He said sanctification was a state to be attained, but justification must precede it. This struck her as quite opposed to the Apostles' doctrine and her mind became quite disturbed on the subject of her position among that people. Of course, as John Wesley was an authority it was needless to appeal for a more correct view of their creed. While her mind was thus disturbed her physical health gave way. She began to rejoice in the prospect of a release from these perplexities, by a release from this state of being. While in this desponding state an inward voice said to her, "Thou must go among the Quakers." She was soon restored to health. Attended meetings with Friends the rest of her life and one of her daughters, became a valued minister among them.

Let no one be discouraged by the failings of others, or even by inherent defects, in church principles. I could multiply instances like the above. As the Lord Jesus becomes to us the chiefest among ten thousand and altogether lovely, we shall be carried safely above all adverse influences, from within or from without.

NEW GUTTA PERCHA INDUSTRY.—Quite an industry is now carried on in the production of green gutta percha from the leaves of the caoutchouc tree, a product which is said to possess not only all the advantages of the article procured by incision into the stem, but even to excel it in durability, thus promising to enter largely into use industrially and commercially in a hitherto unknown way. It is not only readily prepared, but is also cheap, and does not require the expensive purification which has hitherto increased the price of the substance some fifteen to twenty-five per cent. It is highly plastic, very strong, can be divided into the thinnest leaves, and receives the most delicate and, at the same time, most distinct impressions by moulding and pressing. In addition to these advantages there is the important one of perfectly withstanding the action of water and the

strongest acids, and even in a worn and broken-up condition is still worth one-fourth its cost of production.—*Selected.*

The Friendly Association.

(Continued from page 242.)

The Governor still persisted in his refusal to permit them to give goods to the Indians, or to attend the treaty as a body. They went, however, and had an important influence on the result, with their £500 of presents.

Tedyuscung made the unexpected demand for a private clerk to take note of the proceedings as he evidently mistrusted, not without cause, as was afterwards proved, the notes of the Governor's agents. This demand was opposed by the Governor, who spent four days in protesting, intimating that the Quakers were at the bottom of this request which indeed was not unlikely. When the Indian firmly announced he would break up the Conference if the demand was not complied with, the Governor yielded and Charles Thomson, a young man, then master of the Friends' public school of Philadelphia, afterwards the secretary of the Continental Congress, was made clerk to the old king.

The Quaker school master performed an important part in the treaty and afterwards wrote up the whole history of the "Alienation of the Delaware and Shawnee Indians" in a little book which is still our highest authority on the subject.

The flow of debate and oratory was kept up uninterruptedly for nearly three weeks and a treaty of peace resulted, with Tedyuscung apparently having carried his point, that the old deeds should be examined and his tribe recompensed for injuries done them. He was, however, deceived by the Governor, who did not produce the deeds the Indians most desired to have referred to the arbitration of the Crown, but others of minor consequence. The Friends failed to call Tedyuscung's attention to this error, fearful of its effects upon him and hoping to prevail on the Governor to forward the proper ones.

The transaction was hardly calculated to secure a lasting peace.

James Pemberton, in a letter to Samuel Fothergill, under date of Fifth Month 25th, 1758, gives an idea of the Indian condition after this treaty:

"I herewith send thee a copy of the conferences which have been held with Tedyuscung this Spring by which it appears there hath been a favorable prospect of an agreeable issue to the prosecution of pacific measures, and if our government were but as hearty in the endeavors as the old king appears to be and as some of their speeches to the Indians would insinuate, we might, through the continued blessing of providence, obtain a more extensive alliance and friendship with the natives than ever before. Our frontiers remained unmolested all winter."

"The Indians are acting on as political views, as our most sagacious statesmen can be; they find it their interest to be at peace with us in regard to trade and seem to have a natural dislike to the French, but are determined to have justice done them by the English on account of their land. . . . (The Governor and Council) want the Indians to retract the complaint of fraud against the proprietors or his agent, which they look upon as dishonourable and I believe are now conscious of the truth of it."

The next step of the Friendly Association

as to attempt to promote peace with the Western Indians and finding the Assembly were short of funds to send, commissioners offered to loan them the money. The proposition was accepted with the thanks of the House "for their friendly and generous offer." Though the House was composed of a minority of Friends only, it was always in close accord with the Association in Indian matters.

Still another treaty was held at Easton, late in 1758. Tedyuscung had enlarged his following, having with him about 500 Indians, and the apparent object of the meeting was to bring against him accusations of unfaithfulness by his old enemies, the Five Nations, from whom he had freed himself, and to induce him to withdraw his charges against the Proprietors. The attempt was a failure. "Ted," as James Humbert calls him, maintained his stand and to conference ended rather ingloriously by getting the Indians drunk and extracting from them signatures to deeds conveying lands far in excess of their knowledge, and only partially paid for. A member of the Friendly Association writes, "The time was spent in attempting Tedyuscung's downfall and silencing or contradicting the complaints he had made; but he really more of a politician than any of his opponents, whether in or out of our Proprietary Council, and if he could only be kept sober might probably soon become Emperor of all the neighboring nations."

To a certain extent these treaties were a part of the political game of the times. The Governor and Council, agents for the Proprietors, were engaged in an attempt to shield the reputation of their employers, and in this were seconded by part of the Five Nations. Undeterred by the obloquy of the Walking Purchase and the Albany Treaty of 1754, they were adding to their discredit and increasing their wealth by new offenses. On the other hand the Commissioners of the Assembly unquestionably were not disposed to lighten the oppression and were delighted in the skill and firmness of the old Delaware King. The Friendly Association, composed of men who had voluntarily sacrificed political power though undoubtedly sympathizing with the assembly were seeking to undo the evils let loose by the bad faith of the Proprietors and restore harmony on both sides.

The Governor, in the name of the Council, at a report in 1758 to the Proprietor, which contained the paragraph:

"We can not but impute the said Tedyuscung's making the base charge of forgery against the Proprietaries to the malicious suggestions and management of some wicked people, enemies to the Proprietaries, and perhaps it would not be just in us if we were to impute it to some of these busy forward people, who in disregard of the express injunctions of his majesty's ministers, it and your honors repeated notices served them, would nevertheless appear in such crowds at the late Indian treaties, and there use themselves so busy and active, in the management and support of the Indians in those complaints against the Proprietaries."

(To be concluded).

FOR THE FRIEND.

On "Memorizing Scripture."

Seeing in a recent number of THE FRIEND, first month 14th, an article copied from another journal, under the heading of "Memorizing Scripture," and having for many years found occasion for especial exercise in relation to vari-

ous methods by which the good end is sought to be gained, I have felt it a duty incumbent upon me to endeavor to hold up to view the method or system which I believe was generally and perhaps universally pursued in the schools during the rise and prosperous days of our Society.

The excellent article referred to appears to have come from the heart of one who in his youth had been trained to look for and memorize portions of which he speaks, as "stores of precepts," "admonitions," "promises" and "doctrines," lodged in the memory of the rising generation for its practical and spiritual welfare—these I believe are his words.

While thoughtful of the especial interest and value of the article, I remembered having found in the memoir of Priscilla Gurney an extract from a letter addressed to her cousin, Maria S. Fox, which, on re-perusing at this time, I have thought, placed the subject of memorizing Scripture in the clearest light in which I have found that subject treated, and as it is a subject of far reaching importance, I copy the extract.

Those interesting cousins, Maria and Priscilla were, I have believed, among the brightest ornaments of our religious profession. By their records, respectively, each seems to have derived her knowledge of Divine things and ideas of reaching the "Witness" in the minds of others, from the one pure Source. Each held up the standard of Truth by winsome ways in the midst of the trying surroundings of their day.

"I am only more and more convinced of the importance of endeavoring to sow the seed, and of allowing our young people to have some knowledge of Scripture truths, provided we keep as much as possible to the life of our own principles and seek for the guidance and help of heavenly influence for them and for ourselves. I deeply feel the importance of a jealous watchfulness of any innovation of our principle of the liberty and immediate teachings of the Spirit. This liberty of the Spirit I increasingly see to be an inestimable privilege, and we may well watch against the homage of man's instructions: All that I desire to maintain and encourage is the simple knowledge of the Scriptures."

There has never, I believe, any other method or system come to my knowledge in the course of my long continued observations, which combined so many advantages with such conformity to the Spirit of the Scriptures such freedom from undesired results—such easy and comparatively rapid and wholesome acquirement of knowledge of the Scriptures as was unfailingly witnessed where concise portions had been chosen as the lesson for the day. The engagement of looking for a portion with suitable beginning and ending is practised with wholesome forethought; the knowledge of both Books and chapters thus acquired adds very largely to the store of knowledge and familiarity with the good book. This is but moderate and simple justice to all that I have witnessed in long continued observations, and is radically different from systems which bind children to return week after week to a set marker, without turning a leaf.

That in the outset Priscilla Gurney uses the phrase, "Scripture Truths" is indicative of a view that is worthy of the consideration of all who are concerned in, or to be affected by, required memorizing of Scripture.

To a wonderful degree the Bible affords opportunity (but does not afford proper occasion) for those engaged as teachers to endeavor to

draw into the lessons that are to be committed to memory, the general purport and interest of chapters. These endeavors may make the exercises of a Scripture class, seem at the time interesting. They are marked by the varying measures of "man's instructions." The convictions attendant upon long continued observations in schools and among the grown up children constrain me to say that the rightful place for store of Scripture truths in the minds and hearts of children is often sorrowfully laid waste.

The former practice of Friends' schools virtually affirmed by Priscilla Gurney, a purely gifted servant of the Lord, also virtually commended by the writer of the article I have first alluded to, of habitually opening the Bible with an individual good intent upon a lesson for the day distinct, and having no connection with the lesson of any other day, is the practice best calculated to lead to the results which we all undoubtedly desire.

In the year 1834, I was engaged as an assistant teacher in the school of Enoch Lewis, at Westtown, and I well remember that his Scripture class was conducted as is here commended.

EDWARD RICHIE.

Notes from Others.

There are now fifteen Protestant churches in the city of Rome, while before 1870 there were none. Protestantism is on the increase in the home of the Pope.

At the close of an address by Leighton Williams on "Fearless Preaching Demanded," a minister pre-empted apologized for some clergymen who had families dependent upon them, and did not dare to preach the Gospel truly for fear of losing their places.—*Zion Watchman.*

It is reckoned that 20,000 natives of Uganda can now read the Bible. It is estimated that the value of \$2,500 a year is expended by the Christians of Uganda for Bibles, prayer books and the like—a wonderful fact, considering that the people of Uganda have not yet advanced beyond a currency of cowrie shells and cloth.

What impulse induced our secretaries and members to leave their comfortable homes and engage in the work for the uplifting of soldier life in camp, and win some souls for Christ at our different camps during our late strife with Spain? What induced our fellows to travel with the regulars to Porto Rico, if it was not a love for their fellow men, wanting them to be not only enrolled under the Stars and Stripes of the United States, but under the banner of Jesus Christ.—*Association News.*

The plan which Booker T. Washington devises for introducing industrial training into Cuba and Porto Rico is promising to prove a success. A number of young men and women have already been received from these Islands at the Tuskegee Normal and Industrial Institute, where they are being trained to become teachers to their own people. Industrial training is said to be one of the greatest needs of these places, and the Christian atmosphere of Booker T. Washington's school will prove of still greater blessing to these coming teachers of the Cubans and Porto Ricans.—*Record of Christian Work.*

It being possible that there are traitors to God's truth and to the truth of our profession within the ministry and membership of our Church, it becomes each one to ask himself: "Is it I?" Am I true to my God and his truth, true to my brethren and the brotherly covenant of our profession? Am I the Achan who has taken the accursed thing? It may be there are many who, if honest with themselves, must plead guilty. If there be many such, need we expect deliverance till these are brought to repentance, or cast out of the Church. Many, it is

well known, have been ushered into our Church, not by the door, but some other way.

A Practical Free Pastor.—The pastor of the Worthing Tabernacle, C. D. Crouch, whose action twelve months ago, in returning the offerings of his congregation at the rate of fifty pounds a year, was greatly criticized, has just issued his third annual report to his congregation, in which he states that he is now in the privileged position of being able to make a return of one hundred pounds for the ensuing year, and "there is hope," he adds, "that I shall yet realize my heart's desire, and minister to you without fee or reward." C. D. Crouch adds that his business engagements have not rendered the work of preaching more difficult than on the contrary, the regular physical exercise and the more practical acquaintance with the affairs of daily life have conduced towards better health and a fuller appreciation of the Gospel of Christ. The particular business to which this practical pastor devotes himself is fruit growing, which is carried on to an enormous extent at Worthing and its immediate neighborhood.—*Daily News.*

SUMMARY OF EVENTS.

UNITED STATES.—The United States Treasury and its branches now has \$227,000,000 in gold and \$23,000,000 in paper.

The *New York Tribune* says: "Statistics in regard to the amount of money brought to this country by European immigrants show that the German is the richest, with an average of \$52.50, while the Englishman is a close second with \$52. The Frenchman has \$47.25 and the Belgian \$45, while the Irishman brings but \$15, the Russian \$12.50 and the Italian \$10. Probably the Italian takes more back to his native land, however, than any of the other nationalities."

The United States is the richest nation on the globe. Mulhall furnishes these figures: United States, \$81,750,000,000; Great Britain, \$95,030,000,000; France, \$47,950,000,000; Germany, \$40,260,000,000; Russia, \$32,125,000,000; Austria, \$22,560,000,000; Italy, \$15,800,000,000; Spain, \$11,300,000,000. These computations are based upon the value shown by real estate, crops, buildings, merchandise and railways, as well as the circulating medium in each nation. As will be seen, our wealth is more than seven times greater than that of Spain, double that of Germany, two-and-one-half times greater than that of Russia nearly double that of the equal of the remainder of the world. Russia, Italy, Austria and Spain and \$22,720,000 larger than that of Great Britain.

The exports from the United States for the seven months ended First Month 31st amounted to \$749,472,465, and the imports to \$367,175,925.

The Secretary of the navy has issued an order abolishing the canteen on naval vessels or within the limits of navy yards, naval stations or marine barracks.

The Senate has, after debate, adopted the McEnery resolution declaring the policy of the Government in regard to the Philippines. The vote on its adoption was 36 to 22.

Charles Beresford visited the Chicago Board of Trade on the 18th inst. and in the evening was given a banquet by the Commercial Club. He declared that the possibilities of trade in China are limitless, and that Great Britain, Germany, Japan and the United States were the four countries which would be most benefited by opening up the country to trade, a condition he thought was about to come.

The Washington authorities have it said, determined to extend the jurisdiction of the United States over the whole of the Philippine group as rapidly as possible. The naval forces will be chiefly employed in this work.

"Good news for this country," says the *Hartford Journal*, "as well as for the dependency immediately interested, that General John Eaton is to be Porto Rico's first Superintendent of Public Schools. It is creditable to the ex-Commissioner of Education that he is out there on the new fighting line. Reinforcement of trained and experienced teachers will be sent to him as speedily as possible."

A Chicago syndicate owns a ranch in Texas which contains 5,000 square miles. Its herds of cattle aggregate 120,000 head, besides 1,500 horses, and the calf crop branded in 1897 exceeded 31,000. Surprising as it may seem, all the work on the ranch is done by 125 men, one man to every 24,000 acres.

An amendment to the Constitution of North Carolina, limiting the suffrage, has been adopted by the Legisla-

ture of that State. The object is "to eliminate the ignorant negro vote."

Fire renders are discussing the heavy losses by fire this winter. In New York alone there have been 352 alarms of fire in the first two weeks of Second Month, which breaks the record. Most of the fires were insignificant, but some resulted in severe losses.

Coal and iron ore from a mine below the town of Opfer, Colorado, first-day after-noon. One man was killed and the Caribon concentrating plant was destroyed.

Twenty-one counties in Georgia have a prohibitory law.

A snow slide, one hundred feet deep and more than a quarter of a mile wide, came down the side of Yellow Mountain, about quarter of a mile below the town of Opfer, Colorado, first-day after-noon. One man was killed and the Caribon concentrating plant was destroyed.

On the 17th inst. the tank steamer *Rotterdam* arrived at New York with forty-two men, the crew of the British steamer *Rosmore*, abandoned on the Second Mo. 8, in a sinking condition. The British steamer *Trojan*, from Newport News for Glasgow, had previously taken off the *Rosmore's* first and third officers and seven cabiniers.

Deaths in this city last week were reported to number 537, which is 32 less than the previous week and 111 less than the corresponding week of last year. Of the foregoing 269 were males and 268 females; 88 died of pneumonia; 62 of heart disease; 50 of consumption; 38 of typhoid fever; 24 of nephritis; 22 of influenza; 21 of convulsions; 19 of marasmus; 17 of inflammation of the brain; 17 of apoplexy; 16 of inflammation of the stomach and bowels; 15 of old age; 14 of Bright's disease; 13 of cancer; 12 of bronchitis; 10 of diphtheria, and 8 from casualties.

Markets, &c.—U. S. 2's, 90 100; 4's, reg. 112 1/2; 112; coupon, 112 1/2; 113; new 4's, 127 1/2; 128 1/2; 5's, 111 1/2; 112; new 5's, 106 1/2; 107 1/2.

COTTON was quiet but steady on a basis of 6 1/2c. per lb. in middling upland.

FEED.—Winter bran, in bulk, \$17.00 at \$16.75 a \$17.25, and spring, in sacks, \$16.50 a \$17.00 per ton.

FLOUR.—Winter supply, \$2.25 a \$2.50; do, extras, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.10 a \$3.30; do, do, straight, \$3.35 a \$3.50; Western winter, clear, \$3.25 a \$3.50; do, do, straight, \$3.40 a \$3.60; do, patent, \$3.70 a \$3.90; spring, clear, \$2.95 a \$3.20; do, straight, \$3.60 a \$3.85; do, patent, \$3.85 a \$4.10; do favorite brands, \$4.15 a \$4.30; city mills, extra, \$2.75 a \$3.00; do, clear, \$3.30 a \$3.50; do, straight, \$3.50 a \$3.70; do, patent, \$3.90 a \$4.25. RYE FLOUR.—\$3.70 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—\$1.90 a \$2.00 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, 75 1/2 a 75 3/4.

No. 2 mixed corn, old, 38 1/2 a 39c.

No. 2 white oats, clipped, 38c.

FOREIGN.—The density of the population of London has been doubled since 1857. It is truly wonderful, that in a city of 6,291,067, located on only 693 square miles, should have in 1897 so low a death rate as 17.7 per 1000. This rate is not greater than a fairly healthy rural district. England well deserves the name she has received as the birth-place and home of sanitary science and practice.

The Spanish cabinet has decided to liberate the Filipinos who have been deported to the Caroline and Ladron Islands, in order to induce the Filipinos to release Spanish prisoners.

The Spanish Cortes met on the 20th. An uproar was created by Count D'Alemaans, who denounced the Spanish management of the affairs of the United States.

President Felix Faure, of France, died on the night of the 16th inst. at 10 o'clock, of apoplexy, after an illness of three hours.

On the 15th Emile Loubet was elected President of France, to succeed Faure, by the National Assembly at Versailles. The vote stood: Loubet, 483; Melin, 273; scattering, 60.

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Switzerland's greatest industry, the entertainment of tourists, has been officially computed to bring in \$4,

600,000 a year, £1,400,000 more than the public revenue of the whole confederacy.

There have been sixty cases of the plague in the Southern Kolar gold fields of Mysore, Hindustan, and the coolies are panic stricken.

What is known as the "Bruce" meteorite is now at the disposal of the British Museum from Australia. It is said to weigh no less than four tons.

Gonzalez de Quesada, Cuban representative at Washington, returned on the 16th inst., after a visit to General Gomez and a tour of ten cities of Cuba. He reports that General Gomez believes that the period of reconstruction will be short, and that this country will soon realize the Cuba capable of self government and will withdraw her troops. He says that Gomez' attitude towards this country has been maliciously misrepresented. He denied that Cuba is in an unsettled condition. "Your newspapers," he said, "seem to make out that there is unfriendly feeling between the Americans and the Cubans, but that is not the case. I found the greatest harmony existing between the Cubans and Americans wherever I went. Every body is desirous of work. The fields are being planted and the oxen are at work. Everything looked cheerful and busy to me as I passed through the country. I met many Americans who were settling in the country. Of course, when we are anxious to acquire an American capital to open up and develop the country, and in view of the great need, it is particularly unfortunate that there should be reports that the country is in an unsettled and inharmonious condition for it keeps capital away from the island, where I must say it is in the greatest need."

It is claimed, in a despatch from Kingston, that there is no yellow fever in Jamaica, nor has there been a case for more than a year.

The *American Agriculturist* estimates that there are 75,000,000 horses in the world. Of these 38,000,000 are in the United States, 17,000,000 in North America, 9,000,000 in Asia. The males and asses in the world are said to number 9,000,000.

NOTICES.

WESTWON BOARDING SCHOOL.—A stated meeting of the Committee on Education will be held on Seventh-day the 25th inst. at 10 A. M.

GEORGE M. COMFORT, Clerk.

A meeting of the Friends' Teachers Association will be held at 140 N. Sixteenth Street, Phila., Third Mo. 4th, at 2:30 P. M. Subject, The teaching of English in Secondary schools, by Sarah L. Arnold, Superintendent of Primary schools, Boston.

Receipts in aid of Dukhoborist Fund to See and Month 21st, 1899.

M. J. F., \$5; E. P. F., \$10; E. W., \$10; J. M., \$5 M. R. B., \$5; R. D. M., \$10; "The Brethren Church," Columbia, Ohio, \$10.10; Mennonite Congregation Columbia, Ohio, \$19.02.

WM. EVANS, Treasurer, 252 S. Front St., Phila.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WESTWON, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEEDLEY, Superintendent. Address, Westwton P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westwton School, the stage will meet trains leaving Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7.30 P. M. trip five cents. Prepay way to reach the school by telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, Sup't.

DIED, at his home in Medford, N. J., on the twenty seventh of First Month, 1899, CHARLES STOKES, aged seventy-seven years. A beloved member and elder of the Philadelphia Yearly Meeting of Monthly Meetings. The watchful and careful work of this dear Friend, his abounding charity and humility, joined with great probity of character, made his example an instructive one. He was a faithful upholder of the ancient principles and testimonies of the Society of Friends. "Marl the perfect man and behold the upright, for the end of that man is peace."

at MANCOS, Colorado, Eleventh Month 18th 1898, BENJAMIN K. WETHERILL, in the sixty-sixth year of his age, formerly a member of Chester Monthly, and Particular Meeting of Delaware County, Pa.

THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM,

No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

NOW THAT THE WAR IS OVER.

Now that the war is over,
And the thundering guns are still;
And the sulphurous smoke has drifted away
From that horror under the hill;
After the groans of the wounded,
And the shrieks from the surgeon's knife
Are hushed at last, and the halt and maimed
Come hobbling back to life;
After the glare and the glory,
After the hell of it all;
The sorrow and pain that will ever remain—
Upon whose hearts will it fall—
Now that the war is over?

Now that the war is over
And the praise of our heroes is sung;
And in far Spanish seas, to the tropical breeze
The folds of our banner are flung:
After the blood of our valiant
Is paid with a generous hand,
And the isles of the East and the isles of the West
Are bound with a star-spangled band—
What of the homes to the Eastward;
What of the homes to the West;
What of the homes to the North and the South—
That offered their bravest and best—
Now that the war is over?
—Francis S. Barton, in the Independent.

"Ye Visited Me."

In Philadelphia Monthly Meeting on the 1st ult., our Friend Joseph S. Elkinton returned the minute granted to him in the Twelfth Month sympathy with the religious concern which had felt to visit the two companies of Doukhobors which were expected to arrive at Halifax. The most prominent features of his visit to them and others, in company with Job S. Gidley, of N. Dartmouth, Mass., have already been made public.

The courteous and helpful behavior of the officers of the Dominion government, and their dignity, seriousness, and evident sense of responsibility in the face of a movement made momentous in the annals of conscience, impressed our two Friends under a sense of gratitude to him who works in the hearts of men.

Both on the first ship, and on the second, which was detained for twenty-one days at quarantine—near the end of which our Friend returned from Philadelphia to join the immigrants on their voyage to St. John—the exist-

ence of deep religious feeling and of spiritual gifts among them was plainly manifest. In the several religious meetings held among them, the assistance of Prince Hilkooff was of great service.

It was satisfactory to be able to report a growth in spiritual religion among the Doukhoborts compared with a former generation, and that they have a clearer comprehension of the divinity and offices of our Saviour.

In a conference on ship-board with about forty of their representatives, they bore testimony to the services among them of Stephen Grellet and William Allen in 1818, and expressed satisfaction for the attendance of a representative of the Society of Friends at this time. "We believe in Christ, who sent you to us," was one of their expressions.

The question of feeding the four thousand in the wilderness may soon face us, as their present supply of means seems insufficient to last beyond a few weeks. To whom, and for their feeding whom, shall the King say, "I was hungry and ye fed me?"

Isolated and Independently Convinced Friends.

The solitary and independent conviction of our late beloved Friend William U. Ditzler, of the essential principles of our religious Society, at a time when he supposed he was the only one in the world who believed in that way, has been matched by a number of similar instances that have come to our knowledge.

Especially in our mind at this time are three remarkably clear cases in our Southern States, one in a Western, one in a middle, and one in an Eastern State south, from whose letters we would like to produce extracts showing how they were led, without knowing of the existence of such a people as the Friends, into exactly their views on worship, unpaid ministry, the true baptism and communion, and keeping close to the witness of the Spirit in the details of practice; how they came under odium or intolerance in their neighborhoods, and were told they were Quakers; how this opened their eyes to the fact that there was such a people who could sympathize with them. One of these has since become a valued member of our religious Society, and the others are pressing towards it.

We believe such views of the Truth as these solitary seekers found, would be the plain, obvious, and unbiased finding of Christian seekers generally, were their seeking, and their searching of the Scriptures simply a matter between them and the witness for truth in their hearts. But there are always plenty of theo-

logical systems or tenets shaped according to them, to step in between the seeker and the Truth in its simplicity, and to teach for doctrines the traditions of men. One mind in a thousand seems inclined independently to see the truth for itself, and of such come our freshly convinced members.

An instance somewhat in point seems in good measure to be described in an article by a newly received young member, in the columns of our present number, and entitled: "Our Privileges and Duties as Young Friends." Whether his expressions are in our customary style or not, his observations have seemed to have a freshness and sincerity which would make encouraging reading for our younger members and serve to incite them to appreciate the truth and privileges which he has discovered among us.

San Jose Friends Again in Membership.

We have not hitherto felt it best to enter into discussion, where no practical purpose could be served, of the dropping from membership of the Friends in San Jose, California. Kindness to the suffering parties dictated that for the present we should limit our columns to a report of the facts as alleged both by protesting and by explaining parties. It seemed to us that the mere fact that such Friends were thus excluded from the Society carried with it its own loudest characterization; and that the reaction which must naturally set in, on sober, second thought, would be materially hindered and frustrated by such expression as we might make, if we made any.

All this time we have been aware of movements on foot for the reinstatement of those Friends into the Society, whether through a meeting on the one side of the Atlantic or on the other, or by their own—a process which outries from this quarter could not expedite, but must rather embarrass.

Much to our relief, and earlier than we imagined, the information now comes that the San Jose Friends, including Joel and Hannah Bean and others so well known to us here, have been continued in membership by the action of New Providence Monthly Meeting, Iowa, which had dropped them. On Seventh-day, the 18th inst., that meeting adopted the following minute: "This meeting, having reconsidered its action in regard to certain San Jose Friends who were dropped from membership in Fifth Month, 1898, are now united in rescinding said action, and in restoring the following Friends to membership in this meeting." (The names here follow). "Also this meeting is united in issuing certi-

cates of membership to the following persons, members of this meeting."

We would commend that state in a religious body which would enable it to retrace an inadvertent step. May the damage caused in both directions be overruled for good. And now that the Monthly Meeting in question seems to have restored itself along with its exiles, we can best afford to let past imputations of motives rest in peace, and to honor the spirit of its recent action.

Danish Friends and Peace.

Our Friends in Norway and Denmark, deserve our most hearty sympathy in their struggles against militarism. It is no slight thing for them, numbering as they do less than 160 persons in both countries combined, to maintain unblemished their testimony for peace. A number of them have from time to time, to use their own expression, "sat in prison" for conscience sake. The following extract from last month's *Venlig Budbringer*, a quarterly periodical published by Danish Friends, seems to us especially interesting, as showing the spirit that animates them. It required considerable courage in the editor to send it out, because the government might easily regard it as inciting its readers to disobey the laws, and this in Denmark is an offence punishable by fine and imprisonment. It is as follows:

"I am sure that I am in accord with Friends everywhere, when I say that from our hearts, we are devoted to the king, as the one who has the chief earthly authority over us, and that we submit ourselves willingly to the existing government. We hold that governments are of God, and from our hearts we are loyal subjects of our king. But we recognize also that our highest Lord is greater than the king, and for us his law is the final appeal. He has firmly established in our hearts the principle that we are to love God above all things, and our neighbor as ourselves; and we are unable to reconcile this law with the command to enter the ranks of the soldiers. It is a real sorrow to us to take up this attitude, but we cannot do otherwise. What shall we say then about the law of compulsory military service? Yes. It is required in this country. The king and the parliament have decreed it, and as long as this is the case the law must be enforced, and we who cannot take part in military service must accept what is laid upon us because of our refusal. Yet even so we are convinced, if we continue faithful, that this very conflict of suffering (that we may undergo) shall bring forth its own fruit."

Shall not this example from our Friends in more trying circumstances than ourselves stimulate us to greater zeal? We may say that compulsory military service will never be established in America. How do we know? The country has this very year started on the same road of militarism that the European nations are traveling. Unless checked we cannot predict where it will stop. For our own sakes, therefore, and for the sakes of those who are in other places struggling in the same cause, let us be earnest and faithful.—*Interchange.*

LITTLE self-denials, little homelies, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Canon Farrar.*

A Peculiar Charitable Work in Odessa.

The United States consul at Odessa, Russia, recently sent to the Government at Washington the following report of a system of charitable work, probably new to some readers of THE FRIEND. It would seem to illustrate another application of the injunction to gather together the fragments that nothing be lost. The report reads:

"I transmit a translation of a printed notice which has been delivered at every house in Odessa. It occurred to me that the idea is well worthy of the attention of the great public and private organizations devoted to relieving distress in the United States.

"The scheme outlined in this appeal to the people of Odessa, while not new, is interesting and deserves to succeed. *The articles collected are separated into a number of classes and sold, to be re-manufactured into paper, glassware, iron, etc.*

"THOS. E. HEENAN, Consul.

"ODESSA, NOV. 2, 1898.

[THE NOTICE.]

"The president of the Society for the Relief of the Odessa Poor, Countess A. J. Shuvalov, while endeavoring to find means for the wider development of the activity of that society, obtained the sanction for the establishment, in connection with the central committee of the society, of a section for the collection of contributions consisting of unnecessary articles.

"In every family, unnecessary articles can be found which are frequently thrown out from the dwelling along with rubbish, and it is these entirely useless things which may serve as a new fund for the activity of the society. If every family in Odessa would only give during the year one ruble's [fifty cents'] worth of these unnecessary things, tens of thousands of rubles would accumulate in the treasury of the society. Addressing such a request to all Odessa people, the society knows that it does not ask for sacrifices exceeding the donor's means. It only addresses to all the modest request, 'Contribute all that you do not require.' Do not be embarrassed either by the quality or the quantity of the offering. With most earnest gratitude, we accept all old rubbish, torn pieces of paper, clothing, foot gear, leather leggings, old newspapers, unnecessary books and music, old postage stamps, rags, linen, corks, pieces of iron, brass, and other metals, bottles, caps of bottles, broken glass, cut-off cigar ends, empty cigar and cigarette boxes, broken playthings, useless furniture, etc.

"For the collection of these offerings of unnecessary articles, the section will send around collectors, dressed in uniform, with an open letter. In acknowledgment of such offerings, the collector will issue a proper receipt.

"The collectors are not authorized to accept offerings in the shape of money."

The President of the Leland Stanford University, California, has this to say:

"Boys who have formed the cigarette habit are like wormy apples, they drop long before harvest time.

"They rarely make failures in after life, because they do not have any life.

"The boy who begins cigarette smoking before his fifteenth year never enters the life of the world.

"When other boys are taking hold of the world's work he is concerned with the sexton and undertaker."

FOR "THE FRIEND."

FOR "THE FRIEND."

Our Privileges and Duties as Young Friends

BY PAUL D. L. MAIER.

Why am I a Friend? This question I consider first. There arrives a time in the life of every young Friend, when he comes face to face with this seemingly non-important, but in reality, weighty and significant question of membership in the Society of Friends. Often it arises at that time when then the soul and mind seem it were to awaken, and desire and thirst for deeper and better understanding of that which is good and best, and then the question begins to receive its proper attention. Still most often it is answered by saying, "Because my father a mother were Friends before me. I am a Friend by birthright membership." That answer seems to be all-sufficient: It is permitted to cover multitude of short comings and to give the individual the feeling that he has had the good fortune of having all the work and search done him by those who have gone before. They have done it once for all.

The three great life-decisions of the average man are those bearing on his religion, his vocation, his marriage. Over the last two, much time and thought will always be expended before decisions are arrived at, but when it comes to the first, a different state of affairs usually exists. One does not usually feel a personal responsibility in this direction, and especially this frequently the case among young Friends. I approach this subject not as one who has enjoyed a birthright membership, but as one who has come into the Society by conviction. In the fall of 1892, I entered Haverford College, a member of the Dutch Reformed Church, first attended meeting with the idea that I could get little good out of it for myself, but I soon found there, a better opportunity than I could find in my own church for a close communion with our heavenly Father, and a deeper work of Him in Spirit and in Truth.

As time went on, the lives and literature of Friends appealed to me more and more strongly. But I had been grounded in the faith of a church, where there was a close observance of the letter of the law, and to turn and put questions of baptism and the Lord's supper on a purely spiritual basis seemed directly contrary to the teachings of our Master. Several years before this time, when I was in total ignorance of the whole subject of Quakerism, I had again and again questioned in my own mind whether water baptism was the real and necessary basis of baptism, and bread and wine communion the real and true communion. I could neither see nor understand the vital significance of their outward observance. I found young men and women were no better after they had partaken of these rites than before. Thereafter, I determined to follow a new rule. I would not attend any preparatory communion service, but waited until the morning it was offered. If I felt it was right to partake and join in the service I did so, if not, I refrained. I wondered at the time at my own course of action. But was only following the light within. With increasing interest, while at Haverford, I read and studied much on the subject of the doctrine of Friends, but in the meantime I was most forcibly struck with the ignorance exhibited by many young Friends concerning the history, the testimonies and the principles of their religious Society. I felt that there must be something wrong somewhere. There seemed to be wanting that loyalty and love to their mother church

which is often so inspiring and touching in any of our sister churches.

I trust to be excused for these personal references, but I first want to define my own position,—how I came among Friends—what it all meant to me as an outsider, and finally how precious principles and testimonies of our Society have now become to me, as one of its members.

Two facts early forced themselves strongly upon me: First, that Friends had been a peculiar people; second, that they had been a missionary people in the spiritual sense of a Divine calling. But it was because they were a peculiar people, and because they were such a missionary people that they grew and waxed strong. They had a mission in the world. That mission was not entirely accomplished and is as important now as it was two hundred and fifty years ago, when George Fox first began preaching. Are we falling short of our high calling? Would George Fox, if he were here now, do as we are doing? Are we a peculiar people? Are we a missionary people in the manifestation of the Spirit? Do we sufficiently realize that there is great work in the world for the Society of Friends, and are we faithful, or at least willing to do it, as it is opened to us to do? In other words, do we fully appreciate all our privileges and are we doing the duties our heavenly Father has assigned us? It is with thoughts such as these in mind, that I felt an especial concern to bring this subject before my fellow members in our Society. For it is on these questions,—how they shall be received, and how they shall be answered by individual members, that the future welfare of our Society depends. It is not in the spirit of criticism, not in the spirit of judgment, it is only in the spirit of love, only in the spirit of close fellowship in Christ Jesus, only because we have already learned to love this Society and its beliefs and testimonies have become dear to me as a being most in accordance with those practised and suggested by our Master when He was personally on earth, and finally because my love for God and my fellow-man is strong, that I would that all he led in the way of worshipping the Father in Spirit and in Truth.

Our privileges, our duties,—the former, our special advantages and liberties,—the latter, our obligations towards our God and our fellow-men, these are terms whose true meaning and importance every member of our Society should know and appreciate, before he can call himself a very true Friend. Two hundred and fifty years ago, our heavenly Father gave George Fox a message for the world. He was faithful in the Light. In a short time he had shown many the true way to Christ Jesus. There is just as much need for that same message to-day as there was then. The people of our day are not an entirely different people from those who were living at that time. We cannot be faithful followers of the Truth as opened to George Fox, and servants of our Lord Jesus Christ, if we are not willing to learn what the message is, and what it includes.

The growth of our Society, in spirituality and in numbers, depends upon the individual faithfulness of each and every member. In all unities, in all simplicity, I only want to show that to me is included under those terms, privileges and duties."

There is no church of which I have knowledge, where greater liberty of worship is allowed. Our worship does not depend upon the sermon of a pastor or the singing of a choir, but it does depend upon the spirit of each individual wor-

shipper. We gather together in his name to worship Him in Spirit and in Truth; "and where the spirit of the Lord is, there is liberty." Eminent Christians in all denominations have feared the dangers attending the use of those means in worship which appeal most to the senses. We have only one head of the church, Christ Jesus, who "though we are nothing and He is all," speaks to each one in his heart, through his Holy Spirit. Our worship has its beginning not from without, but from within. Our silence is not the end sought, but only the means to the end. Or as Barclay better puts it—"Yet it is not in silence, as silence, that our worship consisteth, but in a holy dependence of our mind upon God, from which dependence silence necessarily follows in the first place until words can be brought forth, which are from God's spirit."

In our meeting, a closeness and communion with our God and Father are truly obtainable. Some time ago, I attended vesper services at a church. There was no time allowed for silent communion, but there seemed to be an uninterrupted activity about the proceedings. I cannot call it worship, for to me it really was not worship. It partook more of the character of a set performance than of a spiritually religious gathering. At our meetings, our Father may speak through any one of us. Our sister churches seem to expect Him to speak only through a leader. Christ esteemeth no man above another. Consider well our liberty, our simplicity of worship. Does it not seem nearer the way Christ would have all to worship Him?

Upon the subject of our distinguishing doctrines I shall only lightly touch. Each one rests on a foundation based on the spirit and teachings of Christ. If there are any doubts as to the correctness of our interpretation of Scripture or of the will of our Father, if there is a lack of understanding as to the vital differences existing between the practices of our Society and those of the various churches, then I say, in the spirit of faith and humility study well the matter, the sooner the better. Know the ground whereon you stand; know why you do not believe in the outward observance of the sacraments; know why you do not believe in a regularly paid pastor, who alone is the leader and preacher for the congregation. For thus will one begin to appreciate his privilege of being a member of the Society of Friends.

It was not until I came into touch with Friends, that there seemed to me to be any reality about the workings of the Holy Spirit within us;—and that I learned that grand truth, that Christ, even now, speaks to each one of us through his Spirit,—the Light that lighteth every man that cometh into the world." The living fellowship between God and the individual man is to us all sufficient, without a bishop or any head, other than Christ Jesus. In such a church all are equal before Him, man and woman, "speaking in they are moved by the Holy Spirit."

Our whole manner of worship, our testimonies, our doctrines mean much. If they do not to thee personally, search and know why. Our heavenly Father is good to us and has shown us much, but He wants and expects each one of us to be faithful and to prize highly these revelations He has given us. We have ever believed in observing and practicing simplicity in our lives. What this means, for the most part, each one must settle between himself and his God. We must bear in mind, that we cannot all think alike on many of these subjects. It is the spirit and not the letter of the law that counts. But let us never forget that we are Friends and

never be ashamed of our connection. If we would be a power in the world for good and Christ Jesus, we must show the side on which we stand and be faithful to the Light within.

These are only a few of the many privileges enjoyed by us as Friends. I fully believe that it is the duty of each one, who considers himself a Friend, to acquaint himself well with these privileges and know in every truth why he is a Friend, "being ready always to give answer to every man that asketh him a reason concerning the hope that is in him." But this is only the beginning, the first step of our duty. I do not intend to touch upon our duties as Friends towards each other, but only towards our God and fellow-men. It is what a man is and does that counts in this every day world of ours, and so it is what we are as Friends that counts much. Let us show ourselves in our true light, and what we stand for, so that others may see who and what we are. We must not only be passive but also active Friends in the Master's putting forth, as well as Christians. Do not hesitate to show wherein we differ from others, and do not be ashamed of our testimonies and our principles. If the early Friends had lived the lives many of us are leading to-day, where would Quakerism be? Ye are a peculiar people, says the world. Let us show wherein our peculiarity lies. We were a people diligent in a Divine mission into whatsoever field the witness might call, are we now? Surely not as much as we might be; but "the Spirit of Quaker Christianity is an earnestly evangelizing one." We must be led by the Holy Spirit; then let us always be on the alert to catch its faintest promptings. As Friends we must not forget we owe a duty to the world, as well as to ourselves. If our manner of worship, our testimonies and principles are the right ones, let us not hide them within ourselves, but through faith and under the guidance of our great Lord and Master, let us send out the Light to the world.

We have seen what some of our privileges are, and what duties to our fellow-men naturally result. In conclusion let us now examine what the effect of those privileges to us has been on the world without. If Quakerism is, what it pretends to be, the religion of Jesus Christ, then it must be a gospel of love, adopted to the needs of every human being in all generations. It has been truly said "Friends are an embodiment of great principles and the incarnation of a grand life." George Fox, William Penn, Elizabeth Fry and others have done much to turn the current of human thought in the right direction. Friends have put their stamp on national and international life. In our courts of justice through their perseverance the right of affirmation has been recognized, and capital punishment for minor offences abolished. In our jails and on the question of slavery and slave trade their love for humanity made itself felt. Friends have ever borne testimony against war as being "wholly at variance with the spirit of the gospel, which breathes peace on earth and good-will to men."

Our governments have generally accepted the principles and practices of Friends as they relate to civil life. In this, there is only one exception, that of arbitration, that will come. The victory is half won now. Thus we have not been without effect on the world at large. The mission of Friends has also made itself felt in the individual souls of men. By their strong personalities and consistent lives, Friends have proved to the world that their testimonies and

principles are fitted to the life of each and every one. In the words of one of our sainted-dead concerning his beloved Society: "They know no narrowness concerning sects and opinions, provided there are only evidences of the reign of Christ in men's souls."

We have weighed the matter and it has not been found wanting. Quakerism has stood the test of nearly three centuries. It will stand now. We have found we are a peculiar people—a *chosen* people, with many privileges, but with corresponding duties to ourselves and the world. Let us know and obey the Spirit within, and be children of the Light, shining with the Christ-like spirit. Then must follow, as the day the night, faithfulness to self, faithfulness to God, and the consequent establishment of his kingdom on the earth.

First Month 17th, 1899.

FOR "THE FRIEND."

A Plaint Against Progressive Euchre.

A young Friend writes to me from Olympia, on the Pacific coast, as follows:

"Sixth-day I stepped into a store where the Catholic Church was holding a fair, and was immediately besieged by old and young to take a 'chance' on gold penholders, cushions, silverware, etc. I made some attempt to explain my views on the subject of raffling, but found my auditors wholly unable to appreciate such a standpoint, so soon withdrew, lest my denunciation of their 'chancing' as 'gambling' should precipitate unpleasant consequences."

It has been an occasion of great regret to me—I will not say that it has been one of surprise—to note the wide prevalence of the practice of gambling within the Roman Catholic denomination. In countries whose inhabitants are very largely of this form of religious belief, as in France, Spain and Italy, the lottery is to such an extent a recognized institution that its rightfulness to exist, whether legal or moral, would be questioned by few indeed. It might be supposed that here the influence of Protestant-American ideas would at least operate to discourage the use of the gambling method in the supposed interests of religion. While it is true that progressive-euchre and whist parties are rampant in every city and town, and well as in many country districts, it is commonly recognized among Protestants that such games constitute a social, even a worldly, entertainment, and are hardly to be laid hold of for the promotion of professedly religious objects. This distinction appears not to obtain among the Romanists, and therein, at least, they are more consistent.

Last year, the New York correspondent of the *Public Ledger*, at the opening of the season called Lent, made remark: "Progressive euchre, on a mammoth scale, for prizes, has well nigh displaced the old-time church fair as a method of reaching the charitable. The proportions to which the fad has grown are regarded by many conservative people in ecclesiastical circles as a grave scandal. In Brooklyn the craze has been raging for some time in almost every parish. A check has come there as far as Catholics are concerned. It is understood that Bishop McDonnell has intimated to his pastors that he does not consider such gatherings in consonance with the spirit of the Lenten season, and that, until the penitential time is over, they must cease to be held under church auspices."

Perhaps the latter pronouncement was thought to be in line with the intent of the Third Plenary Council of Baltimore, held perhaps ten years ago,

which declared it not lawful for "the Church" to accept for church purposes the proceeds of charity ball entertainments. Nevertheless, in the late winter of 1896-97 we find the Roman Catholic Archbishop at Philadelphia, with numerous priests, lending their presence to a large euchre entertainment, held in an armory building, the proceeds of which were intended for the benefit of the Catholic Summer School of America at Plattsburg, N. Y. For paying off a debt upon a Roman Catholic church building in Brooklyn, the newspaper account of the day said that "seventy-five tables were provided for the players, and the novel spectacle was presented of black-robed priests mingling with men and women in full evening-dress at the card-tables."*

These incidents are recapitulated in no accusatory spirit, but with the intent to discover wherein is the weakness, and what may be the remedy. Perhaps the first announcement of a progressive-euchre scheme for church purposes noticed the present winter was one that, it was stated, would be given in a large hall, "for the benefit of the Roman Catholic Church of the Holy Spirit, Sharon Hill." Church of the Holy Spirit! What a dishonor to the name of the Divine Gift of God, whose office it is to manifest the Truth to all who will hear, Christ himself testifying "When the Spirit of Truth is come, He will guide you into all Truth." Now it is the spirit of error and confusion, and not that of truth, openness and the light, which invites the method of chancing and gambling to gather gain for avowed philanthropic and religious objects. Referring to this matter, two years ago, in a communication to the *Converted Catholic*, the query was asked, and is now revived, "Has God indeed left himself without a witness, that we cannot go to Him each day and each hour of the day, to know how to do and to walk acceptably in his sight, but the mind of priest, bishop, pope or council must be waited for to point us the way wherein we should go?" And this, as we have seen, in what it allows, condones or directly sanctions, may prove to be a sadly blind way, beset with many perils.

This gracious resource the Society of Friends has, as a body, acknowledged and borne witness to, from the time of its rise as a distinctive religious organization down to the present. In making frequent inquiry, year by year, concerning matters that may indicate, to some extent, our preservation in the Truth, it is customary to ask ourselves whether we "maintain a faithful testimony against encouraging lotteries of any kind?" I recall that, upwards of a year ago, an active and well-informed member of

*It is gratifying to be able to quote a Roman Catholic of this city, M. I. J. Griffin, against this abominable evil. In a monthly paper edited by him, he protests, "It is certainly a bad example to have card-playing for prizes in favor of religion, which the law punishes when indulged in for private gain. That the worst passion of the gambler has been excited by progressive euchres is evident from the amount of on-blasting lying and cheating that have been indulged in." He rightly declares that these church schemes that are so rampant with his brethren "are a scandal to the Protestant world, and go far to convince our separated brethren that the end, with Catholics, justifying means, in financial matters at least, is not so much to be regretted that the bishops and archbishops generally, seem not to have come up to the plane occupied by this layman concerning this stumbling block and desolating evil. The writer recalls the fervency with which that worthy Episcopalian rector, the late Richard Newton, said to him that he 'felt called to stand up even against his bishop,' who had given his voice for acceptance of preferred charity ball proceeds.

those usually spoken of as "Hicksites" expressing to the writer his strong disapproval of that game of progressive euchre, and that participation in it was not altogether unknown to some called by the name of Friends, desired to be informed how we answered the query in regard to it—to lotteries. Well, the time is nigh a hand again when this matter is steadily considered in our meetings, and let us hope that the answers prepared and adopted shall as nearly reflect the truth as may be known. Some of our young members may hold to the traditions of the elders, in the letter, being against the "progressive" ways that are of worship and preaching known in some other parts, and yet may be found greatly dishonoring the Holy Spirit and our good name through worshipping this modern idol of progressive euchre.

JOSEPH W. LEEDS.

A Military Republic.

The citizens who are advocating a strong military policy because our possession of tropical colonies will require it may be suspected of favoring an imperial colony policy, because will make necessary a standing army of about two hundred thousand men and a navy equal to the combined sea strength of Continental Europe.

It all means that we are to have a military republic, in which the army and navy will eclipse civil pursuits. By pursuing a non-military policy, and keeping arms in a position of defense only, the country has prospered until we are the richest of the nations. Now we are following the same course as that travelled by older countries. The wealth won in the pursuits of peace is regarded as a prize to be devoted to the purchase of glory, and its investment in a military military establishment treated as the highest patriotism.

If there be no check to this, it will not be long until the army spirit will control the country.

Already the politicians are on the lookout for a military hero as a candidate for the Presidency.

Early in our Civil War, when an army of fifty thousand men was passing under review Caleb Cushing looked thoughtfully on the marching mass, and a friend asked him what he was thinking. The veteran lawyer answered, "I am wondering what subaltern officer in the ranks will rise to be ruler of the republic with the struggle is over." The old student of the history of nations reasoned rightly. Follow the war seven military men were candidates for the Presidency, and five have reached the high office.

Politicians will materially assist in making this a military republic, for our appearance under arms on the theatre of the world's contentions and disputes will supply us with an abundance of military material. Our Sirdars and Pashas will be coming home, panoplied in military glory, and none of them will forget the path that brought him to the highest civil preferment. The army will be to this country what it is to France, where it dominates every interest in the republic and is able to arrest or distort the processes of civil justice.

Already the politicians are bringing their heroes of our brief war into focus for 1900. When the war began political ambition set men after commissions in the army, and they desire to deserve well of their countrymen as the polls was not improperly among the motive that sustained their courage under fire and

l. It is well that the people should con-
sider how easily we may glide from our position
as a peaceful nation to that of a military re-
public, in which the pursuits of peace are val-
ueless, not so much for the homes they build,
the sales they fill and the hearths they warm, as
the siewns of war they can supply and the
map and circumstance they can support.—
San Francisco Daily Call.

The Friendly Association.

(Concluded from page 255.)

The English Friends secured information of
and advised their Philadelphian brethren;
on this the Meeting for Sufferings addressed
the Governor, denying any desire to damage
the Proprietors, and urging a wish previously
expressed to examine the minutes of the coun-
cil to obtain material to clear themselves. This
the Governor refused.

The paper they especially desired to see was
a report investigating the complaints of Tedy-
uscung, afterwards printed in the Records of
the Council.* It is a long report, going over
various causes of dissatisfaction, and defends
the "walk" and other matters of controversy,
maintaining also the paragraph above quoted.
Benjamin Shoemaker and William Logan, of
the council declared the report had been sent
without their knowledge, and that the first in-
formation they had of it came by way of Lon-
don. It was now for the first time ordered to
be placed on the minutes.

In 1759 the Friendly Association through
Jael Pemberton sent to Pittsburg two thou-
sand pounds' worth of goods to be equitably sold
to the Indians. The money was sup-
plied by the governors and by Pemberton per-
sonally. Later in the year the British Govern-
ment desired it to forward to the same place at
expense another consignment for a similar
purpose.

The minutes of the later years of the Associa-
tion are lost. Its life was probably extended till
184, or as some say, to 1767. Its representa-
tives attended two conferences in 1762. One
at Easton with Tedyuscung, in which he was in-
duced to withdraw his charge of forgery against
the proprietors, but still insisted the "walk"
was not properly performed, and received a sat-
isfactory compensation for his mulcted lands;
the other at Lancaster, where a general peace
with the Northern and Western Indians was
concluded. It could not prevent the great con-
spiracy of Pontiac, which in 1763 renewed the
war all along the colonial frontier and exas-
perated the borderers against all Indians every-
where, and when the final treaty at Fort Stan-
wix was made in 1768, which quieted the In-
dian question for the Colonial period, the Associa-
tion was no longer in existence.

"One can not well attribute other than hu-
mane and well-meant intentions to this Associa-
tion. It cost too much in time and money.
There was too little to be gained personally by
promoters to follow selfish considerations to
enter into their motives. That their presents
are often of doubtful advantage to the Indian
may be admitted. Indeed the best thing for
the Indian would have been to place an impen-
etrable barrier between himself and the whites.
But this could not be done, and like the weak
urbanian he was, he desired the good things of
the white, and would not be satisfied without
them.

It was more than the forms of justice he ap-

preciated in the Quakers, it was their effort to
conform to his own ideas of justice. It may
have been true that in the Albany purchase of
1754, the Proprietors' plan of buying of the
sovereign without regard to the rights of the
subject dwellers on the land was in accord with
white law. It was not in accord with red in-
stincts of fairness, and even in strictness the
sovereignty was too faintly recognized to justify
the sale of vast tracts covering the entire prop-
erty of whole tribes. It was, at any rate in In-
dian eyes, gross injustice, to be resisted by all
means. William Penn would never have forced
this purchase upon them. Had it been neces-
sary to have had their land, he would have sat-
isfied them as well as their feudal lords. The
Friendly Association meant to follow the meth-
ods of the founder and the Indians knew it.

The gain to the province by a consistent
course of fair dealing would have been im-
mense. The friendship of the Indian would
have been an effective buffer against French at-
tack. The whites might have reposed in safety
behind their red defenders. The troubles of
finance and taxation, which created the hard
feeling of the people against the Proprietors,
would never have arisen, and the reign of peace
and security might have had another score of
years of existence. The Quaker experiment of
peace succeeded while Quaker justice to the In-
dian prevailed. When the Proprietors de-
parted from this, peace departed and Quaker
rule terminated.

In one sense, however, the Quaker policy
would have defeated itself. The tremendous
immigration induced by the free principles of
Government, and the security from savage at-
tack, filled up the country at a rapid rate.
Lands were cleared and hunting grounds van-
ished. What were the Indians to do? Labor
was irksome, civilization they did not want, and
their country was emptied of game. A greater
problem than even William Penn solved was
the inheritance of his sons, and had they at-
tacked it in the spirit of their father, they might
have failed. But we have learned something of
the Indians since their day, and while we know
they are unspcakably cruel in war, we have also
ascertained that they are trustworthy to friends
and faithful to treaties, and reasonable in meet-
ing half way any advances made in good-will.
Hence we may believe that there would have
been some feasible right way to settle the In-
dian question in Pennsylvania in last century,
without fraud or war.

A REVIVAL THOUGHT.—I have thought of
some of us who have wished for a revival of the
Society's once favored condition. We can,
however, hardly stand our ground now; how
would we fare if there was a revival, and in-
creased duties were placed upon us? Then we
would have to keep our eye very single to pre-
serve our places, but if we keep our eye single
now to the great Master and Bishop of souls,
will we not be blessed and be instruments of
blessing to others? Instead of moaning over
the low estate of the church, let us each seek
to be faithful to our present calling, first cast-
ing the beam out of our own eye, before we can
hope to see clearly how to remove the mote out
of our brother's eye, (Luke vi: 41-42). The
call is loud for laborers, but the Lord will have
none, except they are his own; having hum-
bled themselves, that He may be exalted and
may lead them.

E. L. P.

A WELL-GOVERNED stomach is a great part
of liberty.—SENECA.

Earlier History of the Dukhobors.

A recent private letter from John Bellows,
of England, contains matter of interest which
we are permitted by the recipient to extract for
our readers. The writer, it may be known to
some, was delegated by the London Meeting
for Sufferings to convey to Alexander III, of
Russia, an address on behalf of all those of his
Empire who could not conform to the requisitions
of the Greek Church.

"The Dukhobortzi ('spirit-wrestlers') do not
owe their origin to a 'Quaker Missionary.' I
have seen some letters in the possession of the
London Meeting for Sufferings, in which an ac-
count is given of these people. Their beginning
was from three Cossacks of the Don, who are as
thou art aware military colonists of the Russian
Empire. Early in last century these three men
obtained a copy of the Scriptures, and from
reading and studying this they came to the con-
victions that the doctrines and practices of the
Greek Church did not represent those of the
New Testament. They refused military service,
and their followers underwent persecutions. This
was in the reign of Alexander I. When Nicholas
I. came to the throne he had less patience with
the Dukhobortzi—and had their colonies re-
moved from the Crimea to the Transcaucasus,
especially to parts southwest of Tiflis, where Jo-
seph Neave and I saw a good deal of them. Our
impression was that they were a simple indus-
trious people (mostly farmers).

"We had heard while in Petersburg, of a no-
bleman named Hilkoft, who had resigned his
sword during the Russian and Turkish war of
1878, where he had taken a somewhat conspicu-
ous position during the siege of Kara. He was
now (1892) banished to Basketchet, a vil-
lage of two days journey to the southwest of Tiflis.
We felt much drawn to go and visit him. On
our way south we went to see Count Tolstoi,
who was much interested in finding we meant
to see Prince Hilkoft, who had come so far
under his influence since his leaving the army,
that he had given up the whole of his property
to his own tenants, dividing his estates among
them, and only retaining for his own about
twenty acres—the same area held by each of
the new holders.

"Tolstoi himself is a man of sweet spirit,
with whom we could feel great unity, but not
with some of his notions about property, civiliza-
tion, money as a medium of interchange, and
civil government. He regards all these as sin-
ful. I remember while passing a prison in
Moscow, he turned to me and said: 'All these
places ought to be pulled down!' On my say-
ing something about Paul's inculcation of the
duty of the magistrate, he cut me short with
'The Apostle Paul was not inspired when he
wrote that!' I did not feel at liberty to argue
with him; I should have been quickly worsted
if I had attempted it, but some months after I
felt an openness to write him on the importance
of our not attempting reform of Society other-
wise than as we are led by the Spirit. I had a
very satisfactory letter in reply, fully acknowl-
edging this, but he is so impulsive, and withal
so intellectually rich that it is hard for him to
come down to the condition of a little child, and
not act beyond and in advance of the true lead-
ing. Yet he has known, and I feel sure still
does know something of this leading, for he
has seen through and abandoned many things
for which he formerly contended.

"We were greatly interested in an incident
that occurred quickly after our arrival at his
house in Moscow, for while we were talking

*Colonial Records, vol. viii: page 246.

with Countess Tolstoi and her daughters, I suddenly became aware that Count Tolstoi himself was engaged in a controversy with our interpreter, Hermann Fast, on water baptism. As I listened, I heard him take up point after point with the latter, and completely demonstrate the incorrectness of his view. Then, rising from his seat, he said very earnestly, 'Do you mean to say that if I try with all my might to do the will of God as far as I know it, and I do try,' he added, while the tears filled his eyes, 'and I were to die now, do you believe that He would not save me, because I had not been baptized with water.' Our interpreter was touched. His lips quivered, and at last he said, 'No; I believe He would save you!'

"Then Tolstoi turning toward me, said to Fast, 'You destroy in my soul the sense of unity, with your water baptism. How is it that I feel no unity with you, and yet I am that I feel with this person, although he believes in the Divinity of Christ, and I do not?'

"We had a long and painful journey to reach Prince Hilkoft, for it is a very wild country in the Armenian mountains, in which he was placed. We found him a handsome man of some forty years of age, light complexioned, unlike most of the Russian nobility, who are dark. He was dressed in a rough woolen coat of undyed brown, and with a sheepskin cap. He was living the life of a laborer or very poor peasant; now and then helping the villagers by tending them in sickness. A man of sweet, weighty spirit.

"He told us his story, how having been sent on a very daring errand, he had surprised the garrison of a Turkish fort by night, and in course of taking the men prisoners one of them tried to shoot him. He killed the Turk, but that night, as he lay in his bed, the convicts came home to him so clearly that it was wrong to kill, that he resigned his sword and went back to his estate, which, as I have said he afterwards divided among his tenants. Twelve months before our visit he had been banished for exercising a 'wrong' influence on these people, by his refraining from attending the Greek Church."

On Duty.

Uncle Alex came out on the back piazza with his newspaper, and was just going to seat himself in one of the arm chairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called to Neddie, who was playing in the yard: "Neddie, come and see this huge spider."

"I can't come now Uncle Alex," replied Neddie. "I am on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier cap on, and carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in an adjoining meadow, galloping along on sticks and flourishing wooden swords. There was probably a battle going on; though the cows, chewing their cuds under the trees, didn't seem to be frightened.

"What are you doing?" asked Uncle Alex. "I'm a sentinell on guard," said Neddie.

"Can't you come over here just a minute, if I watch the tent?"

"No, indeed!" answered Neddie, decidedly. "Soldiers mustn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeking quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket.

She looked hastily around, and then called: "Neddie, Neddie; where are you?"

"Here mamma!" he shouted, running around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding, as she gave him the basket and some money: "Now don't be gone long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hallo, Neddie!" he said. "I thought you were on duty."

"No, sir," replied the boy, looking in surprise. "We're not playing soldier any more. Mamma sent me on an errand."

"Did she send you here to throw pebbles in the brook?"

"No, sir; she sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; and knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder rather, to see you standing here." And Uncle Alex stroked his whiskers meditatively and knit his brow, as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and running over, surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good-natured way, declined their invitation, and kept on his way. He realized that he was on duty.—S. S. Evangelist.

WHEN a man understands that the cleanness of his heart and the integrity of his mind are a part of his simple human service to the world, that he is a moral drone unless he keeps truth with the life of God within him; when he understands that his highest life is not his own merely but the world's concern, that purity is the world's need, that righteousness is the mother's demand, then, to each one of us, brothers, the making of a man becomes the most serious, sacred and reasonable interest upon earth.—Selected.

Young man, young woman, are you yearning to do more service for your Master, are you anxious to hasten Christ's kingdom on earth, despair not if you do not have a call from either God or man to enter the regular ministry, but look around you and see the golden opportunities on every side in which you can serve Him by ministering unto those around you who may be "the least of his."

THE LILY OF THE VALLEY.

Ask the lilies of the field
For the lessons they can yield—
Hark! to fancy's listening ear,
Thus they whisper, soft and clear:
"Heaven-appointed teachers we,
Mortal, thus would counsel thee.

"Gratefully enjoy to-day
If the sun vouchsafe its ray;
If the darkling temper lower,
Seek to bend beneath the shower;
But, oh, leave to-morrow's fare
To thy Heavenly Father's care.

"Does each day upon its wing
Its allotted burden bring?
Load it not beside with sorrow
Which belongeth to the morrow!
Strength is promised, strength is given
When the heart by God is riven;
But forebode the day of woe,
And alone thou hearest the blow.

"One thing only claims thy care;
Seek thou first with faith and prayer
That all-glorious world above,
Seek of happiness and love;
And what ere thou wouldst below,
He thou trustest will bestow."

Abiding in Christ.

A humble, weighty, deportment shows forth and best upholds the dignity and beauty of the Christian religion; it becomes and adorns the gospel. A retired, calm and watchful frame of mind, is, in many respects, a hedge and preservation about us, when thrown among those who are not acquainted with our high profession as a principle of Truth sown in every heart as seed; which is truly the grace of God that appears unto and in all men, leading them out of all evil into all good. We have perhaps but few examples of what this heavenly influence would do for those who are passive as the clay under the potter's hand.

Look not out at the example of others, so as to stop short where they do; look rather to thy Master, and follow with a simple, submissive grateful spirit, all his intimations, wheresoever He leads: follow such, only as they follow Him not by imitation but conviction; for there are many services and sacrifices into which other are led, which possibly thou mayest never be called upon to evince thy love for the Truth by engaging in; and some requirements may not be called for at thy hand, in the same way as time as they were at the hand of others; it is also possible thou mayest have a narrower path than any brother or sister that thou knowest of. Keep then "thine eye single" to the light of Christ; let that lead thee whithersoever and whencesoever it will; then only is the language of the heart, 'Thy will be done, O Lord, in any and through this poor earthly vessel.' The only do we availingly know and feel the blood of Jesus, the Mediator, to cleanse from all sin whilst we "walk in the light, as God is in the light."

For it is not the outward name of Jesus, but his power revealed in us, changing our heart that saves; neither is it an historical fact alone in what the Saviour did for us whilst on earth, that will avail anything; for if we reject Him as our sanctifier, none of us can truly know Him to be our sacrifice (as William Penn wrote).

We read that the very devils could acknowledge that Jesus was the Christ; yet they did not submit to his government, but rebelled against him, or they would not have been fallen angels. There are many that can talk about the atonement, the intercession, the justification

in, the redemption of Christ, and about baptism and the communion and heavenly union with the saints and the King of saints, who, nevertheless confess they are miserable sinners, and are tied by the chains of their sins, not understanding it is written, "let him that nameth my name of Christ depart from iniquity." My desire for all is that they may come to the true and saving knowledge of God our Father; which is only to be attained through obedience to the manifestations of his Spirit in the heart "given to every one to profit himself," without which none can fear Him acceptably, or have true faith in his Son; for the kings of God knoweth no man, but by his Holy Spirit.—*John Barclay.*

FOR "THE FRIEND."

Ed When Away from Home in Truth's Service.

The recent reference to ministering Friends, who have died abroad, suggests some other friends who have laid down their lives in like manner. It is profitable for us to contemplate faith so unwavering, examining our own steadfastness, and to be able, as was Daniel Wheeler, "to find a foundation firm enough to bear us out," in our varied undertakings. The unbridled self-sacrifice required on the part of our servants, and their families, is worthy of the highest consideration.

Jonathan Taylor, of Mt. Pleasant, Ohio, was one whom it pleased Divine Providence, to remove from works to rewards in a distant land. We herewith insert brief outlines, from the memorial relative to him, prepared by Short Creek Monthly Meeting, where the advantages of this Christian example and conversation were first felt. He was one of the earliest emigrants of our Society to eastern Ohio, then a "Western wilderness," and was active in the establishment of the first Friends' meeting in that part of the State, the first sitting being held under a fallen tree in the woods, in Concord neighborhood, Belmont Co. As soon as his cabin was in readiness, it was opened to their religious meetings, until the erection of a house for the purpose. Amidst the many difficulties of that period, where the means of subsistence, and the comforts of life, were to be provided for his family in a forest country, he was eminently useful in various concerns of the Society. He was diligent in the attendance of meetings, receiving a gift in the ministry, when a member of Baltimore Yearly Meeting, where his right is retained, until the organization of Ohio early Meeting.

The native Indians held a strong claim upon his attention, and the African descendants were likewise objects of his commiseration; through trials and hardships, he interceded with the government for the relief of both classes.

The exercise of his gift in the ministry, also called him much from home; he visited in the love most of the meetings of Friends in this continent, and many of them several times. In the year 1830, under a feeling of charity and tender sympathy, his friends at one liberated him for religious service in Great Britain and Ireland. He embarked in company with his friends Stephen Grellet and Christopher Healy.

This trio of Christian men doubtless exerted an influence for good with those surrounding them, availing themselves of suitable openings or public religious opportunities. Upon landing at Liverpool, he visited meetings in that part of England, thence through those of Scotland and Ireland; seeing no clearness to pro-

ceed to England, he stopped at the house of Mary Lecky at Kilnock, where after enduring one week's illness, he peacefully closed a life which had been remarkably adorned with Christian virtues. All anxiety for himself, his family and friends left behind, seemed removed. He said he had never been engaged in a journey which had been so full of peace. Again he observed, "It seemed as a morning without clouds."

Henry Hull was an ancient minister, who in early life was favored with tendering impressions of Heavenly love. Through Divine influence he became qualified for usefulness in the church, although attended with conflicts to the natural part.

He travelled extensively and acceptably in the ministry in the United States and Canada, and finally yielded to the impression that he, too, must visit Friends in Great Britain and Ireland. Whilst absent from home in this part of the vineyard, he experienced a close proving of his faithfulness, in the removal by death of his valuable wife, an aged mother and his eldest son. Of this he remarked "although kind friends sought to administer comfort to body and mind, it was only as I was enabled to cast my care upon Him, that I was favored to feel a degree of holy calmness and resignation spread over my spirit." These dispensations may have increased the ability he encouraged to administer suitable counsel and encouragement to the afflicted.

In the summer of 1834 his mind was drawn to visit the Yearly Meetings of Ohio and Indiana; the first was attended under the pressure of much disease, and soon after he was confined to his room. He remarked, "If I am taken away here, it will be a great trial to my dear family, but my trust is in Him who said, 'I will not leave you comfortless.' Later, 'Let it prove as it will, I am glad I am here; if I die, I die in peace with all mankind; I feel comfortable in the prospect of going.' He quietly breathed his last at the home of the late Benjamin Hoyle, near Barnesville, Ohio, and his remains were interred in the burying ground at Stillwater, where the mortal part of many valuable Friends has been laid to rest.

How often, in our strolls as thoughtless school children, have some of us been impressed with the solemnity of the event, by having pointed out to us "the grave of Henry Hull, a travelling minister from New York."

Within the recollection of the present generation, Ambrose Boone of Canada, another dedicated servant of the Lord, was called to his long home in a strange land.

He had been much engaged in travelling for the cause of Truth, but the departure for his last journey was particularly affecting to his family, probably owing to his delicate state of health.

He had attended only a few meetings in Ohio, when prostrated by disease, which soon terminated his life, at the home of Samuel Shaw in the limits of Middleton Meeting. His remains were conveyed back to his bereaved relatives, accompanied by two of our friends.

The following lines are contained in a poem written by Jesse Edgerton, commemorating the sad occurrence:

"Stranger friends had gathered round him,
Bending o'er his couch of pain;
As the tender ties that bound him
To the world were cut in twain.

"From beyond the countless surging
Of Ontario's stormy wave,
Came he in his Master's service
With the message that he gave.

"Yet before the task was ended,
In his boundless love, the Lord
Called him, may we hope in mercy,
Home to reap a rich reward."

E. H. S.

Ohio.

FOR THE FRIEND.

Letter from a Reader.

Esteemed Friend—I fully agree with the writer [of an article in THE FRIEND of First Month 14th], that "The poor may be as covetous as the rich," and that, "It is the state of the heart that determines the nature and extent of the sin." But I cannot see how one can be considered free from greed and love of money, when we see him trying to add to his hundreds of thousands in divers ways, even in some cases seizing a poor man's or widow's, as the case may be, dwelling house or farm for non-payment of interest; one free from greed can very easily cease hoarding; let us not deceive ourselves. Rich or poor, unless we are truly converted, and have received the most precious treasure from on high, we can not have the contented heart. Respectfully thy friend,

F. M. N.

THE DIFFERENCE.—An incident is related of two old men who in early life had been intimate friends. One chose what this world can give, and had obtained the object of his choice. The other sought God; and though he had known affliction and suffering, and had far less of earthly comfort than the man of the world, yet as the latter listened to the story of the patient endurance and the glad hope of his old-time friend, he exclaimed:

"Yes, yes; you wonder why I cannot be as quiet and happy too; but think of the difference,—he is going to his treasure, and I—I must leave mine."—*The Common People.*

Items Concerning the Society.

"The establishment," says the *Baltimore Exchange*, "of two Monthly Meetings in our Yearly Meeting during the present month, the one at the National Capital, and the other at Curwensville, Penna., is a matter for thankfulness and encouragement. Both these meetings have during the past few years, in the face of not a few difficulties, grown in numbers and in spiritual power, and the outlook for both is decidedly hopeful."

A large number of our readers having recently heard boys and girls from the George Junior Republic, located at Freeville, N.Y., describe to audiences in and about Philadelphia, the workings of that remarkable movement for the training of children from the slums into useful citizens, will be interested in reading the impressions of some of those young visitors, as given, since their return, in the paper which they publish, the *Junior Republic Citizen*. One says:

"Friday night we spoke to about six hundred Friends (Quakers), and I did not feel half so timid speaking to them as I did to the twelve. I think the reason for this was, they showed so much interest, and had such pleasant faces. They are so kind in their manner that a person feels more at ease when speaking to them."

Another writes: "Whenever the trip to the city of Philadelphia comes into mind, associations enter with it. The most prominent of all the recollections are the days that were spent among the Friends. Our host being one, we had much opportunity to see their mode of living. To say that we were unimpressed would be making an untrue statement. Never before can I remember when I was so moved by the simplicity of living. Love seemed to be supreme. Disputes, none we heard, except when there was a difference of opinion concerning some topic, and then it was all done in a

friendly spirit. Their habits of living were distinguishable from our own in many features.

"Being of German descent, I was much attracted by the 'thee' in their speech. It sounded friendly, and he who received it was sure of a welcome. 'Thou' was mischievous. I heard it but on two or three occasions. I inquired the reason for its disuse and the employment of 'thee' both in nominative and objective. It is one of the errors of speech which usage has sanctioned. In rapid discourse, the nominative was rarely spoken, but during meditation or slowly spoken speech, I have heard it. My nature prompted me to the use of the second person, but I checked myself before it found utterance. How many times it was said mentally, I cannot state.

"We did not meet many Quakers who wore the garb of their Society. The broad rimmed hat, the drab dress and their bonnets are fast disappearing. I was informed that few, if any, of the younger people wear the dress of their elders. The distinction between them and other people in dress is becoming less yearly. They used to address others not belonging to their sect with 'you' and converse with them in common language. The dress of the older people appeared to us as simple and unostentatious.

"On Sunday we went to meeting. Unaccustomed to the manner of worship, we at first felt ill at ease. Turning to one who was a Friend, I inquired when the meeting began. 'It soon begins,' he seemed quiet and sensible, and said, 'While waiting, my eyes took in the appearance of the interior of the room. In front of us, slightly elevated, were six pews, three on a side, with an aisle between. Each pew was about a foot higher than the one in front. The women sat at the left and the men at the right. I looked around for some musical instruments. None were there. Footsteps ceased and silence over all. It was a restful hour spent very homely, and so, I suppose, the women tired from our labors of the week, but this did not hinder the reception of the Truth and the Word we heard that afternoon. No formal benediction was pronounced, but there was an indefinable sweetness and benediction in it all.

I enjoyed speaking to the Friends. They manifested sympathy and deep interest. While they were critical, they were delightfully so, and not narrow-minded. They were not over-keenly tired from our labors of the week, but this did not hinder the reception of the Truth and the Word we heard that afternoon. No formal benediction was pronounced, but there was an indefinable sweetness and benediction in it all.

Little was said about what they would do, but it is noticeable that they are always doing something and in a quiet way. They are unlike Sir William Keith, who lived in Franklin's time, and made great promises, but alas! they were 'but a shell of gold, hollow within.'

SUMMARY OF EVENTS.

UNITED STATES.—Admiral Dewey has cabled to the Navy Department to order the *Albatross* (Go) to Manila for political reasons. A bulletin from Manila reports "an outbreak of incendiarism, accompanied by fighting" on the evening of Second Month 21st. There were few casualties, but the loss of property was enormous. A special cable dispatch says 1,000 native houses and hundreds of business places have been burned.

General Otis has cabled from Manila that General Miller had sent to Manila four representative Filipino officials from the capital of Negros, where the American flag has been raised. They ask American protection against the small insurgent force in the island. General Otis reported on the 24th that the insurgents who had gotten behind the American line on the nights of the 21st and 22nd were routed on the 23rd, with a loss of 500 killed and wounded and 200 taken prisoners. The American loss was very slight. The city was quiet the day before; "confidence restored and business progressing."

News reached Manila on the 26th ult. that the American flag had been raised over the island of Cebu on Second Month 22nd, by a party of marines and sailors from the gunboat *Petrel*. No opposition was encountered. A battalion of the Twenty-third Regiment of the United States Marine Corps, sent to Manila on the 27th sent out a flag of truce near Calocan, born by Commandante Simórosa de la Cruz, and several

hundred of the enemy left the Filipino lines, crying for peace. The casualties in the late engagements are reported to aggregate 35 killed and 347 wounded.

At Chicago, Ill., Wisconsin, last week, F. Weyerhæuser sold to Street, Chatfield & Keep and to Ritchie-house & Embree, all of Chicago, a tract of land in Ashland and Bayfield counties on which it is estimated there is 200,000,000 feet of pine. The price paid was \$1,000,000.

A number of young men in Sacramento are organizing a colony to settle on the island of Guam. They intend to raise the staple products of the island.

There are several bills now under consideration in the Texas Legislature to provide for the destruction of prairie dogs. These animals destroy millions of dollars' worth of the grass and forage upon which the cattle and horses of the State depend for their prosperity. They increase very rapidly, especially since the destruction of their natural enemies by civilization.

The loss of live stock from the blizzard in Texas is placed by President Springer, of the National Live Stock Association, at 10 per cent. This is the greatest loss since 1886, when over 90 per cent. of the range cattle perished.

Forecaster Marbury, of the Weather Bureau, has issued a special bulletin, compiled from the reports of several hundred correspondents in different parts of Georgia, showing that the loss of crops and live stock by late cold waves will amount to \$10,000,000. While the entire State suffered severely, the damage was greatest in the southern half. Peaches were nearly all killed in the southern counties, but in the northern counties there is reason to believe there will be a medium crop. Wheat was not injured seriously, owing to a light snow which covered the ground. Stock suffered severely, and in some counties cows and goats froze to death.

There is an egg famine at Indianapolis, the retail price being 65 cents a dozen.

The Columbia, it is said, has yielded more wealth than any river in the world. Its vast schools of salmon have been the source of men and given employment to innumerable people.

Deaths in this city last week were reported to number 639, which is 102 more than the previous week and 172 more than the corresponding week of last year. Of the foregoing 323 were males and 316 females: 99 died of pneumonia; 62 of consumption; 50 of heart disease; 38 of typhoid fever; 33 of apoplexy; 29 of nephritis; 29 of old age; 28 of influenza; 24 of malarium; 23 of inflammation of the brain; 18 of bronchitis; 16 of diphtheria; 16 of influenza; 16 of cancer; 12 of inflammation of the stomach and bowels; 12 of insanity; 12 from casualties, and 9 of uremia.

Markets, &c.—U. S. 3's, 99 1/4; 100's, reg. 112 1/2; 112's, coupon, 112 1/2; new 4's, 107 1/4; 125's; 5's, 112 1/2; 112's; new 5's, 106 1/4; 107 1/4.

Cotton was quiet but steady on a basis of 6 1/2c. per lb. for middling uplands.

FLOUR.—Winter super, \$2.25 a \$2.50; do, extra, \$2.75 a \$3.00; Pennsylvania roller, clear, \$3.10 a \$3.30; do, extra, \$3.30 a \$3.50; Western winter, clear, \$3.15 a \$3.35; do, patent, \$3.70 a \$3.90; spring, clear, \$2.95 a \$3.20; do, patent, \$3.85 a \$4.10; do, favorite brands, \$4.15 a \$4.25; city mills, extra, \$2.75 a \$3.00; do, clear, \$3.30 a \$3.50; do, patent, \$3.50 a \$4.25.

RYE FLOUR.—\$3.30 per barrel for choice Pennsylvania; best extra FLOUR.—Good to choice new, \$2.00 to \$2.10 a 100 pounds.

GRAIN.—No. 2 red wheat, 76 1/2 c.

No. 2 mixed corn, old, 39 1/2 a 39 c.

No. 2 white oats, clipped, 36 c.

FOREIGN.—Queen Victoria at present is said to be enjoying wonderful health, save for an occasional touch of rheumatism. She is exempt from the nervous headaches to which she was formerly a victim, her hearing is very acute, and her sight is stronger than that of most persons of her age.

On Second Month 22nd, the British steamer *Victoria*, Captain Wetherell, arrived in Baltimore, Md., from Hull, via Hampton Roads, with four of the crew of the missing Hamburg-American liner *Bulgaria*. On the 24th, the *Bulgaria* reached Ponta Delgada, Azores, safely under her own steam. The vessel, which was twice reported as disabled and sinking, was stopped eleven days, during which repairs to her machinery were made. She lost one man during the operation. The British steamer *Andromeda* attempted to tow the *Bulgaria*, but gave up the task.

President Lobet's message to the French Parliament was submitted on the 21st ultimo. He says the regular transmission of power to the new President proves France's fidelity to the Republic and dwells upon the necessity of appeasement, union and respect

for the Parliament, the Magistracy, the Government and the national army.

Advices received in London from Scandinavia say that the Carls' desire for the Dissolution of Finland has awakened a feeling of indignation and sympathy in the Swedish people. The Swedish papers characterize the decree as a *con d'etat*. It provides for an increase of the Russian forces, the extension of conscription, and makes Russian obligatory and the official language. The Swedish people, however, at the University have been placed by Russians.

Influenza has been epidemic in the greater part of Europe for some time past. There were seventy-four deaths from it in London week before last.

Week before last there were 197 deaths from influenza at Stockholm, Sweden, and 189 at Christiania, Norway.

Spain has only 12,000 telephone stations. The United States has 900,000.

Khartoum in 1862 had 50,000 inhabitants, but 1898, when Kitchener reconquered the Sudan, the city was practically deserted.

General Maximino Gomez, the Cuban Commander-in-Chief, entered Havana on Second Month 24th, escorted by General Ludlow and staff and a troop of United States cavalry. There was wild excitement in the city. Gomez was followed by 2,000 Cuban horsemen and footmen.

NOTICES.

A meeting of the Friends' Teachers Association will be held at 140 N. Sixteenth Street, Phila., Third M. 14th, at 3 P. M. Subject, The teaching of English in Secondary schools, by Samuel L. Arnold, Superintendent of Primary schools, Boston.

WESTWOWN BOARDING-SCHOOL.—The Spring Term will commence on Second-day, Third Mo. 13th, 1899. Application for admission of pupils should be made to

WILLIAM F. WICKESHAM, Principal, Westwown, Chester Co., Pa.

RECORD ROOM OF FRIENDS' LIBRARY, 142 N. Sixteenth St., Philadelphia.—Officers of Meetings, who giving permits to parties desiring to consult minutes of their Meetings, are requested at the same time advise them that the department of Records is open for that purpose only on Fourth-days, from 3 to 6 P. M. At other times information is obtained by correspondence. J. H. DILLINGHAM, Custodian.

WESTWOWN BOARDING-SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to W. F. Wickesham, Principal, Westwown, Chester Co., Pa.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westwown P. O., Chester Co., Pa.

WESTWOWN BOARDING-SCHOOL.—For convenience of persons coming to Westwown School, the stage will meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To leave the school by telephone, wire West Chester, Phone 55.

EDWARD G. SMEDLEY, Supt.

Friends Library, 142 N. 16th St., Phila. Open 11.30 A. M. to 2 P. M., and 7 P. M. to 9 P. M. Catalogues sent to all. A list of 150 selected books to be had on application to the Library. Recent additions are;

AFGAR, A. C.—Birds of the United States.

BESANT, Sir Walter.—South London.

BRADLEY, A. G.—Highways and Byways in North Wales.

CARPENTER, F. G.—Travels through Asia.

CLARK, W. J.—Commercial Cuba.

CRAWFORD, F. M.—Ave Roma Immortals (2 v.).

HEDIN, Sven.—Through Asia (2 v.).

INGERSOLL, Ernest.—Book of the Ocean.

OSWALD, F. A.—Facts, Fictions and Resources.

RUS, J. A.—Out of Malbury Street.

DIED, on the evening of First Month 18th, 1899, at her residence in West Grove, Chester Co., Pa., SARAH E. COOPER, daughter of the late Cyrus C. and Asenath A. Cooper, in the seventy-second year of her age; a member of New Garden Monthly Meeting, Pa. Daughters of her mother were not for me, but weep for yourself, and for your children."

WILLIAM H. FILE'S SONS, PRINTERS, No. 424 Walnut Street.

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Up to the year 1898 returns made by the Roman Catholic directories, showed that their population in the United States was 9,856,422—a gain of fifty four per cent. since 1880. The Protestant "communicants" for the same year was reported as numbering 16,032,609—a gain of seventy three per cent.

Neither can say that the other is dying out. At the Protestant rate of increase is greater, and its enumeration does not include all mere adherents, or attenders on their services, and to their children, as the Roman Catholic remains do.

The average salary paid to ministers of Northern churches is found to be about eight hundred dollars; of Southern, five hundred dollars. Beyond generally under agreement not to eke out their salaries by other employments, something the way of half fares, ministers' rates, donations, etc., comes in as a substitute. Very often they are men of high culture. Comparing the position of a free and a bound ministry, we are reminded of the saying that "the ministry is the noblest of callings, and the meanest of trades."

Their Root Principles.

We avail ourselves of a recent definition of Protestantism, to suggest the following by way of comparison:

1. *Romanism*: Access to God through "the church."
2. *Protestantism*: "The right of direct access to God through Jesus Christ."
3. *Quakerism* completes Protestantism by adding: The perceptible communication from God through Christ the Word.

Thus the first presents as many mediators as has priests. It is essentially sacerdotalism.

The second recognizes one Mediator, Christ, between God and men, especially in the work of salvation. Pure Protestantism would put itself to the one Mediator, but it is seldom found in its pure state. Most pastors supply the functions of priesthood.

The third insists on but one Mediator between God and men, both ways,—not only for access to Him, but for intercourse with Him. It holds to the mediatorship of salvation in general unity with the second, but lays greater emphasis on the experience of direct intercourse, and the practical headship of Christ by his Spirit over all things to his Church and people. Its keynote was given to George Fox in the words: "There is one, Christ Jesus, that can speak to thy condition."

FOR "THE FRIEND."

The Present Day Service of the Society of Friends.

There are numerous instances of the increasing perception and acknowledgment of the spiritual nature of the religion of Jesus Christ among the denominations which have long professed his name. To scan the pulpit discourses published in the periodicals, and to read books of various modern religious writers will convince a reflecting mind of the changed tone that has come to pass in treating of the continuous influence of the Spirit of Truth on the souls of men. So far had the promise of his outpouring been lost to view at the era of the rise of Friends, and for long years afterwards, that to ridicule the notions and guidance of this grace of God was allowed and indulged in by teachers and professors of religion, fearless of the denunciation pronounced against the blasphemy of the Holy Spirit. On the other hand so confidently and constantly could the baptized of Christ among our predecessors in profession witness to this foundation truth by their experience of its inestimable value in all their exercises and labors in Christ's name, that we may well believe their testimony, corresponding so accurately with that of the Holy Scriptures, has had its weight in convincing the opened hearts of many to embrace this glorious doctrine. What was once a scoff and a by-word is becoming an absorbing theme.

As a tenet or part of the Christian creed it has always been admitted by those of orthodox belief; yet its practical value in revealing to men and sealing to their understandings the very will and purpose of the Divine Being concerning them, in a way to make these clear to the enlightened understanding, was so far lost sight of that one who professed to be led by the Spirit would incur the epithet of fanatic. Although as stated above, not a few have come to esteem the influence of the Holy Spirit, there is still lacking in the experience of many such that full confidence in the promise of his presence and power, as to mistrust his guidance in all that is valuable in the Christian life. The beginning of the work of grace in the human soul proceeds from a conviction of sin, and of alienation from the father's house. "When He is come He shall convince the world of sin." We are by nature children of wrath; that is subject to the judgment of God because of of-

fending his righteous rule. The conviction of sin cannot be from our natural perceptions, because they are already dimmed or darkened through our innate proneness to indulge in that which is grateful to a mind yet unenured by Divine Grace. The order of our creation is according to the Apostle's teaching, first that which is natural, and afterwards that which is spiritual. A truth which is also included in the declaration of Jesus to Nicodemus, that to have a part in the kingdom of Heaven we must be born again. Born of water, representing both cleansing and refreshing, and of the Spirit, or the re-creating power of God working in us the obedience of faith. Through willingness to receive Jesus Christ in all his offices, the soul now stands in a different relation to the Father of us all, having been delivered from the power of darkness and translated into the kingdom of the Son of his love. As there has been a spiritual birth, so there comes to be a spiritual life of righteousness; to be widely distinguished from that in which natural sense predominates. The state is attained wherein the things of God are spiritually discerned.

Without tracing the growth of a believer from the infant's and child's state through progressive development, to that of strong manhood in the Christian life by partaking of heavenly food, he imitates his Divine Master, who said, "My meat is to do the will of Him who sent me and to finish his work." Which growth all will admit who experience it; we may now begin to examine the position which as worshippers of God and workers together with Him the disciples of Christ are to maintain.

There is little found in the New Testament which prescribes or indicates any rules or forms to be observed in Divine worship. The observations made at Jacob's well are broad and comprehensive as to what true worship is, and completely separate it from ceremonial sanctity of an outward temple. Worship in spirit involves a spiritual communication between a soul, the spiritual part of our being, and the Supreme Spirit who is from eternity. This may consist in silent adoration wherein the thoughts are lifted to the Deity in heart-felt praise and thanksgiving under a sense of the overshadowing of his presence and glorious power in mental prayer offered on behalf of ourselves or others for the blessings of his goodness in respect to needs felt at the time; or by an added impulse of the spirit of grace vocal expressions be given to these emotions. Speaking to the church for its edification, comfort and instruction; to the unconverted in the line of reproof, warning and invitation, under the inspiration of Him who knows the hearts of men, must be reckoned as worship; as indeed all faithful service in his name may be, involving as it does communion with Christ and anointing with holy oil.

The Head of the Church having prescribed no outward formula in the time of his ministry among men to guide Christians in the mode of public or congregational worship, it was left to the apostles and believers in succession to em-

play those methods by which the gifts of the Holy Spirit could be best received as a present guide to choose and prepare an acceptable sacrifice suitable to the time and occasion. It is evident, however, that the customs of the Jewish synagogue were copied in the religious assemblies of the early converts. The Holy Scriptures were read and a simple exposition given of the import of the text, and its application made, by one called to the service. Singing of psalms was usual, as had been practised among the Jews.* Prayer is repeatedly mentioned in the Acts as being offered in their gatherings, in which there was a general participation, as would appear from second chapter, forty second verse. That this was both vocal and silent may be reasonably inferred. The converts from Judaism to Christianity retained many of the outward forms in which they had been educated. To the Gentile confessors greater liberty was allowed in a release from much of the Mosaic law that did not relate to inherent righteousness.

While the plain teaching of Christ was yet accepted by the body of believers, restraint was given to a common tendency of humanity to substitute exterior rites and activities for the interior communion of the spirit and its promptings to real worship. Worldly power and its assumptions came within the grasp of the leaders of the church through the decline of the life of religion in the hearts of the great body of its membership. As the opportunity was thus admitted by indifference, in place of the simplicity of early love, zeal and dedication there was substituted a system of symbolic performances that at length grew into the combination of Jewish ceremonial and heathen observances that constitute the ritual of the Romish worship. There has been repeated in the history of the church from one period to another this same tendency to displace a true indwelling with the gift of grace by outwardness; whereby shadows have taken the room of the real, and types that of the life Divine which Jesus Christ came to bestow abundantly on his people.

To withstand this tendency to a counterfeit religion which can be assumed without passing through the one baptism that now saves administered by Christ to every sincere candidate for the election of grace, it is that Friends point to the path which Truth had pronounced to be narrow; that they deny their own or any man's authority to direct a mode or acts of worship except as led by the Bishop of their souls; it is for this they wait upon Him as Head over all things to his church, that all devotion, adoration and service of praise may be in his name through the outpouring of the Holy Spirit. When imbued with this faith they deeply realize that without Him they can do nothing, and relying on his promised care for his flock they prove that He is present to aid in the time of need.

That there has been a progressive and increasing perception of the spiritual character of the Christian religion since the dawn of the reformation in the sixteenth century will not be disputed. With the rise of Friends a marked advance was made. Believing that "Christ had come to teach his people himself," they found that in taking his yoke upon them they learned of Him the way to worship acceptably. The attitude of their souls was a waiting expectancy; and being made alive by his resurrection power, their service was not in vain. Thousands were made to rejoice in a close personal access to the Throne of Grace

and came to experience the priesthood and mediators of Christ, through whom their prayers were efficacious, and their sacrifices acceptable. The ministrations of a humanly ordained priesthood had failed to satisfy souls hungering for the bread and water of life. In the silence of fleshly desire, and in lifting up the heart to God in a humble dependence on a supply of the spirit of his Son, power was given to worship aright, the spiritual perceptions were brightened and increased in proportion to the degree of self-abnegation and faithful compliance with commands given. Thus it was that a holy fear of offering strange fire restrained from following a pre-arranged service in which the Spirit's motions, which are like the wind that blows where it lists, may be unfelt and his voice drowned in the noise of uninspired expression.

These lines have been prompted by a concern lest the temptation to assimilate the worship and religious standards of other denominations by whom we are surrounded may become too strong to be resisted, when once the voice of the charmer has gained a hearing, and the love of ease seduced our people, as in the downward course of ancient Israel, who so fatally wavered in their allegiance to Him who brought them out of the iron furnace. The wisdom of the world is now, as ever, foolishness with God; and if we fail in our contention for the truth, that the gospel is the power of God unto salvation to every one who believeth, and that this same power must be the authority for all worship and service in Christ's name, his use for our organization will have passed away, and we become as salt that has lost its savor.

We who have lived nearly to or beyond the years allotted to men, regard with strong interest the generation about to succeed us in the active work of our branch of the church militant. May you dear younger Friends realize in the dedication of your lives through the obedience of faith, that He is fulfilling his promise, "Lo! I am with you always, even unto the end of the world;" that they who follow Him do not walk in darkness, but have the light of life. May your faith grow strong in all that our Father in heaven has provided in the sending of his Son, both as the Lamb of God who takes away the sin of the world, and as the Lord from heaven, a life-giving Spirit.

Thus walking in the Light you shall have all the blessings and privileges of sonship. The word will dwell richly in you. Bringing forth out of the good treasure of your hearts, your testimony of that you have seen with your eyes, and your hands have handled of the word of life will reach the witness for truth in the hearts of others, and your labors will not be in vain in the Lord.

JONATHAN E. RHODES.

Second Month, 1899.

ORDINARILY, the toad hibernates in the earth, preferably in dry soil not apt to freeze. It buries itself backward, its hind feet and the end of its body serving to scoop out a hole, while it pushes itself in with its forelegs. Once buried, it leaves no trace whatever of its hiding place. When it is in a temperature near the freezing point its own temperature is three-fourths to one and one-fourth degrees higher than that of the surrounding medium.—*Intelligencer*.

"What a bond a great truth is! This was the glory of Christianity. It substituted a spiritual for an outward bond."

Foods as Remedies.

This list of food remedies compiled from *The Housekeeper* is well worth consideration. Celery is invaluable as a food for those suffering from any form of rheumatism, for distension of the nerves, and nervous dyspepsia.

Letuce is useful to those suffering from sonnia.

Water-cress is a remedy for scurvy.

Peanuts for indigestion. They are especially recommended for corpulent diabetes. Peas are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish simply baked, or are prepared and served as salted almonds.

Salt to check bleeding at the lungs, and a nerve and tonic for weak, thin-blooded invalids. Combined with hot water it is useful in certain forms of dyspepsia, liver complaint,

Onions are almost the best nerve tonic. No medicine is so useful in cases of nervous prostration, and there is nothing else that so quickly relieve and tone up a worn-out system. Onions are useful in all cases of colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, and kindred ailments. Eaten every other day, they have a clearing and whitening effect on complexion.

Spinach is useful to those suffering with gravel. Asparagus is used to induce perspiration. Carrots for sufferers from asthma.

Turnips for nervous disorders, and for scurvy.

Raw beef proves of great benefit to persons of frail constitution, and to those suffering from consumption. It is chopped fine, seasoned with salt, and heated by placing it in a dish in water. It assimilates rapidly, and affords the best of nourishment.

The apple is such a common fruit that persons are familiar with its remarkably efficacious medicinal properties. Everybody ought to know that the very best thing he can do to eat an apple just before going to bed. An apple is excellent brain food, because it is more phosphoric acid, in an easily digested shape, than any other fruit known. It excites the action of the liver, promotes sound healthy sleep, and thoroughly disinfects the mouth. It also agglutinates the surplus acid of the stomach, helps the kidney secretion, prevents calculous growth, while it obviates indigestion, and is one of the best preventive diseases of the throat. Next to lemon and orange it is also the best antidote for the thirst craving of persons addicted to the alcohol or opium habit. When persons have been speaking or singing, and are hoarse or weary, it is perhaps nothing better than to scrape a slice of apple into a tumbler of cold water, add a little sugar, and then eat it slowly with a spoon. When the throat has been irritated with spices and pepper and condiments, a scraped apple water will kill the poison of the salt and bring the throat into a cool and healthful condition. It also cleanses the teeth, kills disease germs, and in various ways promotes the general health.

An eminent medical authority once said that buttermilk which was of good quality: "Lo experience has demonstrated it to be an agent of superior digestibility. It is indeed a true milk pepton; that is, milk already partly digested, the coagulation of the coagulable portion being loose and flaky, and not of that firm, digestible nature which is the result of the action of gastric juice upon cow's sweet milk. It is a decided laxative, a fact which must borne in mind in the treatment of typhoid fever."

* Neander in Church History.

which may be turned to advantage in the treatment of habitual constipation. It is a diuretic, and may be used to advantage in some kidney troubles. It resembles koumiss in its use, and, with the exception of that article, the most grateful, refreshing, and digestible products of milk. In some cases of gas-ulcer and cancer of the stomach, it is the best food that can be retained.

The Dukhoborts in Cyprus.

Recent advices received from Cyprus state that the Dukhoborts are now thus distributed: but five hundred at Athalassa, about four hundred and fifty at Pergamo, about one hundred at Riddells, and ninety at Kyklia. There hardly any serious diseases, but many slight cases of intermittent fever. The doctor comes to Athalassa now. The Russian nurses are capable, and are cheerful and pleasant to the Russians. They run up very heavy bills for drugs.

Notwithstanding the lovely weather and the attractive appearance of Cyprus, with fresh corn and wild flowers springing up on every side, the Dukhoborts, incited by those abroad, are bent upon going away, and care but little to cultivate the soil.

The new house at Athalassa is about finished there will be five good, airy rooms in which to nurse people. Sheep's milk is now procurable and have preserved meat from England. *London Friend.*

Dukhoborts Exiles in Siberia.

A recent account was recently given of the banishment in Ninth Month, 1897, of thirty Dukhoborts of conscription age to the region of the Nura, a desert in the Yakoutsk Province of Siberia. The whole winter of 1897-8 these exiles had to live in a *Toungouz urta* (cabin), in which they bought from these nomadic natives, who had ultimately improved and somewhat civilized. Still the cold in this dwelling was so severe that its inhabitants had to sleep the whole winter in felt boots and sheepskin overalls. The crowding and lack of daylight (as there was no regular windows, inasmuch as no light could be procured in the place) were additional trials. The store of victuals the settlers brought with them was soon nearly exhausted, and the Dukhoborts had to apply to the Governor of the Yakoutsk Province for permission to have their settlement in search of work, as otherwise they would have to die from starvation. The permit was given, and on Second Month 14, 1898, twenty of the Dukhoborts were sent to the nearest villages of sectarians of a different creed from their own, called *tschuktschi*, who gave them exceedingly low wages, but only just enough to keep them alive. Government allowance, at first denied for the year 1898, was finally granted, but only to the amount of twopence a day per man; yet money, accumulated, was now their only resource for procuring flour, together with some salt, for the community at Nura.

The twelve who remained there (ten of the original settlers and two sectarians of a similar opinion) ordered to join them from other parts of exile), did not waste their time in the service of their comrades. They prepared all the lumber necessary for the building of a house, and a great deal of it into boards, and prepared a stretch of land for future ploughing. It was begun as soon as the climate would permit—that is, in Fifth Month—with two oxen, one drawn by the only horse which

they possessed, the other by ten Dukhoborts. Barley, rye and potatoes were sown, and the crop was comparatively satisfactory.

Soon after the return of the twenty settlers who had been earning their living at the village of the Skoptsi, a new party of exiled Dukhoborts arrived at Nura, numbering forty-two persons. Thus the number of people to be accommodated and maintained in that wilderness was more than doubled, while the means for accommodation remained as poor as ever. So it was decided by the community that a party of twenty should again leave the settlement, to diminish the number of "mouths," and earn some money. This time they were more fortunate. As it was harvest time, they were paid over two pounds a month each. Meanwhile the remaining settlers at Nura, who had now five horses in their possession, undertook the clearing of a portion of the primeval forest for agricultural purposes. The work was, perhaps, harder than labor in the mines; still the Dukhoborts were so far successful as to get ready twenty-seven acres of new arable land. With the setting in of the summer they gathered in a crop of hay, and in the autumn of 1898 they had their first winter sowing, comprising three hundred and sixty pounds of rye. At the same time the building was pushed on vigorously. But the position of the Dukhoborts—their isolation from the civilized world, the wildness of the place, the severity of the climate—was not very much better than that of Nansen on an ice-bound stretch of Arctic land, without his wealth of modern appliances for coping with the severity of nature. And yet, owing to untiring energy and courage, that band of noble-minded, though simple, men, much exhausted by previous imprisonment and trials, torn from their families, contrived to establish a real outpost of civilization in a savage wilderness.

Last Eighth Month the Dukhoborts received permission to go in search of work and wages as far as the town of Yakoutsk, and a party of fifteen again availed themselves of it. Their journey was exceedingly trying. Even in the Eighth Month the nights in this part of Siberia are frosty, and the poor men had to sleep without any shelter, sometimes drenched through. They had to go for twenty days in two small overloaded boats along the rivers Lena and Aldan, mostly dragging the boats by means of ropes, tumbling down into the river when the unsteady soil of the bank gave way under their feet, and having sometimes to wade in cold water. The store of bread they had with them was soon exhausted, while it was impossible to procure any on the way. Once in Yakoutsk, the poor Dukhoborts were much disappointed; they were not allowed to stay in the town, and had to go for work to the neighboring villages of the Skoptsi, to whom they engaged themselves for the whole of this winter for rather low wages.

The Nura Dukhoborts are aware of the emigration of their brethren to Cyprus and Canada. Very naturally they manifest the greatest interest in this arrangement, and dream of being permitted to join the emigrants. It is, however, very doubtful whether the permission will ever be granted, as they are all of the conscription age, while the Tsar's government seems to be firm in enforcing military service among them, or, if impossible, to replace it by exile for the same term—eighteen years. —*Manchester Guardian.*

THERE is but one failure, and that is, not to be true to the best one knows.—*Canon Farrar.*

For "THE FRIEND."

A Contrast.

[When we enquire wisely concerning the former days of our religious Society, we may doubtless find that each of them had its sufficient evil and trouble. Comparing the peace and harmony of our Quarterly Meetings lately in session, with the following relic of the past, we may be somewhat comforted on reading these observations on a Quarterly Meeting held in Philadelphia two hundred and seven years ago. —*Ed.*]

John Humphrey, a Welsh Friend, living in or near Philadelphia, wrote to his fellow-countryman Thomas Lloyd, an account of the Quarterly Meeting held in that city during the Spring of 1692. George Keith had greatly disturbed the comfort of the meeting, although professing to hold the doctrines of the Society of Friends at that time.

Being a man of unusual intelligence and having stood as one of the foremost exponents of Quakerism he had quite a following.

John Humphrey remarks the sufferings he and Thomas Lloyd endured while in their native land, after they had joined Friends.

Recalling a certain prolonged dispute with the Bishop of St. Asaph, in the town hall of Llanvillling, Wales, about ten years before, John Humphrey compares the "modesty and morality" of all who took part in that dispute with "the disorder of the discourse at our Quarterly Meeting."

"The scoffing, reviling, uncivil behavior one towards another, especially towards thee (T. L.) bringeth fresh into my mind the manner and method" of the former occasion, "which was carried on of their side with far more modesty, gravity, deliberation and sobriety than the measure thou hast received from George and his party." . . . "But the drift of my scribbling to thee at this time is, to impart unto thee my present cogitating by comparing the time present with the time past; the time of our perplexity with the time of our prosperity,—suffering and governing; the danger of the one and the safety of the other.

"By tracing Christianity from the days of the Apostles to this very day, we may have a cloud of witnesses to resolve us. I cannot look upon government to the followers of Jesus, but as a pinnacle, or very high mountain, where Satan hath commission (by permission) to transfer them to the top thereof, where he may show them the world and the glory thereof which they could not behold from the vale of affliction and where having no power to defend themselves they lean upon their beloved.

"When I see so much chiding in our meetings that I doo bereave us of the comfort and joy which our adversaries could not take away from us; and on the other hand, so many dead lies marring our ointment and our worship, it appears that *self* is our chief adversary, that Jezebel and will let until it be taken out of the way. By these ponderings sometimes I am troubled and my spirit is overwhelmed within me so that it shall cast me down on the ground under the trees among the creep worms.

"I shall find in my heart to say to the small ant that is busy in the dust, 'Thou art my brother and to the turtle dove that groweth in the bush thou art my sister; thy voice is as the voice of David, when he mourned for Saul and Jonathan who fell on Mount Gilboa, by the hands of the Philistines.

"Thy tone is as the tone of the daughter of

Zion in the day of her calamity, when she was carried away to Babylon; we think thy theme and prose of thy lamentation is taken out of Jeremiaah, "How is the gold become dim; how is the most fine gold changed!" I know the Redeemer of Zion took notice of Nathaniel when he was under the tree. I will be of *your* Society."

"Thus I am bold and intimate with thee to express my tossed thoughts—Not that I would pretend to any new revelations or manifestations, but in a sense of the true love and care wrought upon my soul for the prosperity of Truth."

Selected for "THE FRIEND."

The Holy Scriptures.

The Scriptures were generally given forth to the people of God; part to the Jews, part to the Christians. He that is born of the life, hath a right unto them, and can read and understand them in the spirit which dwells in the life. But he that is not born of the spirit is but an intruder, and doth but steal other men's light, and other men's conditions and experiences into his carnal understanding; for which they were never intended, but only to be read and seen in that Light which wrote them.

And all these carnal apprehensions of his (with all the faith, hope, love, knowledge, exercises, etc., which he hath gained into his spirit hereby; with all his prayers, tears and fasts, and other imitations), will become loss to him (for he must be stripped of them all, and become so much the more naked), when God recovers his scriptures from man's dark spirit (which hath torn them, and exceedingly profaned them with his conceivings, guessings and imaginings), and restores them again to his people.

The prophets, and apostles, who wrote the scriptures, first had the life in them; and he who understands their words, must first have the life in him. He that understands the words of life must first have life in himself. And the life, from which the words came, is the measurer of the words, and not the words of the life. And when the scripture is interpreted by the life and spirit which penned it, there is then no more jangling and contending about it: for all this is out of the life; from and in that spirit, nature, and mind, where the lust, the enmity, the contentions are; and not the unity, the love, the peace.

But this is it which undoeth all; the dead spirit of man reads the scriptures, and from that wisdom, which is in the death (not knowing the mind of the spirit), gives meanings: and from believing and practising the things there spoken of (which death may do, as well as speak of the same, gathers a hope that all shall be well at last for Christ's sake; though it feel not the purification, the cleansing, the circumcision, which cuts off the body of sin and death here (for it is not to be cut off hereafter), and so gives an entrance into the everlasting kingdom, where the King of Righteousness is seen, known, and worshipped in spirit.

ISAAC PENNINGTON.

Some men are always on the watch for something to feel bad about. In the midst of lives full of mercies; they lie in wait for small afflictions, as a spider for flies in a flower's sweet bell. Sure we are they are always complaining, and they settle down into a fixed habit of disquiet till their "high calling of God" seems but a constant nursing of small troubles. Now,

instead of this, it is our duty to rise from those complainings up to the highest moods of joyful thanksgivings. Our trials at their worst are as nothing to our mercies. Shame on us for our thanklessness! There is a right and a wrong way of looking forward. To anticipate rightly is to hope—and Hope is God's angel of content singing in the bosom. The hopeful man sees even in a present evil the germ of a coming good.—*Wadsworth, 1859.*

John Yearley and his Travels.

(Continued from page 234.)

"From Kreuznach they returned to Bonn, stopping at Darmstadt, Wiesbaden and Neuwied. John Yearley had allowed some discouragement to enter his mind in regard to the meeting they had had the previous month at the Countess Stryum's. They found, however, on repeating their visit to this place, that the occasion in question had been one of peculiar benefit and encouragement. They renewed their religious intercourse with the Countess and her friends to their great refreshment and joy.

"12th.—The evening was spent with the Countess, in a quiet and more private interview than she had with us the last time, owing to so many strangers being present. After tea we had a long conversation on various religious subjects, particularly on some points relating to the principles of Friends, arising from what she had read in the books we left with her in our former visit. We were glad of an opportunity to answer her questions. A few of her private friends were present, much to our comfort. Before leaving, the forty-sixth Psalm was read, and we had a comforting time together: the Lord be praised! How sweet in Him is the fellowship of the gospel!"

Under date of Fourth Mo. 23rd, 1850, John Yearley writes: "At three o'clock we had a sweet interview with Professor Neander, an aged man of a striking figure and a Jewish countenance, pervaded by heavenly calmness, and illumined by the bright shades of gospel light. His eyes are become dim through excessive study; his heart is very large, full of love and hope in Jesus Christ. He seemed pleased to hear some account of the order of our Society, particularly with regard to the ministry and gospel missions, observing, 'With you, then, there is liberty for all to speak when moved by the Holy Spirit, just as in the primitive church.' This observation led us to several points of our discipline, and he seemed delighted that a society existed whose practice, in many things, came so near to that of the primitive church. Before parting the spirit of supplication came over us, under which prayer was offered, particularly for this aged servant of the Lord. His disinterestedness is great. The king will sometimes give him money, that he may take relaxation in going to the baths, etc. But so susceptible is his heart for many who are necessitous that he will often give to others all that he has received. The good king has then to repeat his gift, and send him away almost by force from his labors."

"They resided a month at Warmbrunn. Some of the simple incidents which befall them there form the subjects of the following extracts:—
"Fifth Month 10th.—Yesterday was a thorough rainy day; and in the afternoon, to our surprise, came in eight men together, who had heard of strangers having arrived in Warmbrunn to visit those who love the Saviour. We explained to them our religious principles; their countenances brightened when we spoke of the

Spirit being poured out upon all—sons & daughters. A sweet feeling was present with us, and supplication was offered under much solemnity."

"13th.—The Countess Schaffgotsch sent butler with a message from the castle that would be glad if we would call on her. She gave us a hearty reception, and thanked us taking so much interest about the people. Our presenting her with some books,—But I am a Catholic, she said. We told her that we no difference to us; we loved all who loved Lord Jesus. She spoke very sweetly of the fluence of the Spirit.

"14th.—The Countess paid us a long visit and spoke much of the Roman Catholic faith. She has no more faith in the efficacy of prayers of the saints than I have, and said had not prayed to them now for four years. Their church only *advises*, not *commands* it."

"16th.—We went to dine with the Countess and her sister, who lived at the castle Buchwald, one of the most lovely spots in most lovely of countries. It is truly a peace abode, whose inmates fear their God, love their neighbor, and greatly esteem their king. It had been announced to the Countess from Ilin a week before; she and her amiable sister received us as a brother and sister beloved by the Lord. I never witnessed more intelligence combined with Christian politeness and simplicity. The Countess is about seventy years of age; she is the president of the B. Society, and the spiritual mother of all that good in the neighborhood."

"On arriving at Dresden, it became evident that Martha Yearley, who had suffered much for some time from an affection of the windpipe required repose and medical care, and concluded to rest awhile at the baths of Top. The illness of his wife, and some degree of bodily indisposition from which he himself suffered did not prevent John Yearley from employing the time in the diffusion of evangelical truth."

"He had heard at Berlin that within a month or two several hundred Bibles and Testaments had been sent into Bohemia, and had been eagerly bought there by awakened persons. He thought that if a translation could be made of the Bohemian language of some simple religious tracts, much good might be done by their semination; but he supposed that the intolerant laws of the Austrian Empire, which forbade freedom of religious action, were still in force. His account of his feelings and those of Martha Yearley under the burden of this supposition imposed on them, and of agreeable manner in which permission was expectedly granted them to print and circulate their little messengers of peace, must be given in his own words:—

"Our hearts yearned towards the people but we were afraid to give them tracts, which in other places had often been the means of conversation and to making acquaintance. I brought us low in mind; the body was always weak enough before. We thought it would do to pass through the country in this state of depression, without trying to remove the cause. I went, therefore, the next morning to the heads of the authorities, took with me one of our religious tracts, mostly Scripture extracts, and as whether I might be allowed to have the book, or such as I then presented to him, printed for circulation. He received me politely, inquired kindly, and looked pleased with my tract, saying as he turned over its innocent little pages, 'Ah, nothing about politics; nothing against

gion of the country: it is very good, it is faithful. You are quite at liberty to print and circulate such tracts as these. And when he find that the object was to do good to all, without cost to the receiver, he said, That is lovely." (To be continued.)

FOR "THE FRIEND."

tracts from a Recent Version of the Psalms.

A brook, whose waters make glad the City of God, Is the Most High in His habitation.—Ps. lvi: 4.

Yet no one can buy *himself* off, None makes payment to God for himself. The ransom of his soul is too dear, and there forever an end of him.—xlix: 7, 8.

God brings home the forsaken, He leads forth prisoners to comfort; Only the rebellious dwell in land that is rebred.—lxviii: 6.

For Sun and Shield is Jehovah: Grace and majesty He imparts. He denies not prosperity to those who live justly.—lxxiv: 11.

Remember, O Lord, what life is! And on what fleeting foundations thou hast seated mankind!—lxxix: 47.

The generation of men is ever shifting. They are like the herb which springs anew. xc: 5.

We bring our years to an end like a thought. xc: 9.

Our life lasts seventy years, Or, at the most, eighty, And its unrest is toil and emptiness.—xc: 10. Teach us, therefore, to number our days, That we may enter the gateway of wisdom.—12.

Thou who sittest under the shelter of the Most High, Who abidest in the shadow of the Almighty, Say thou to Jehovah; "My Refuge and my fortress, My God, in whom I trust!"—xci: 1, 2. Flood calls to flood in the sound of thy heavy powers. All thy surges and billows go over me.—li: 7.

O Jehovah, in thy tent, who dares to sojourn? On Thy holy mountain, who dares to dwell? He who lives blamelessly and practices righteousness. And speaks from his heart what is true.—v: 1, 2.

Squadrons I shatter by aid drawn from Thee; Walls I vault over by the help of my God.—lvi: 29.

Who made my foot like the foot of a hind, So that firmly I stand on my heights.—lxviii: 3.

Sweeter than honey and the droppings from a comb.—xix: 10.

But who can perceive his errors? Of those committed unawares hold me guiltless!

And protect Thy servant from the arrogant as they rule not over me, Then shall I be blameless, and free from gross aggression.—xix: 12, 13.

Yea, though I walk through a valley of deep darkness, I fear no harm; Thou art with me; Thy staff and thy crook, they comfort me.—xxiii: 45.

The godly He leads in right courses, To the godly He teaches his way.—xxv: 9. In thy hand are my fortunes.—xxxi: 15.

Blessed be Jehovah; He has shown me wonderful favor in time of distress.—xxxii: 21.

Keep thee integrity, and strive after uprightness;

For to the man of *peace* the future belongs.—xxxvii: 37.

Kneel ye before Jehovah in holy adornment.—xxix: 2.

Here is one who is pious, whose call Jehovah heard and helped him out of all troubles.—xxxiv: 6.

In my *thoughts* a fire burned.—xxxix: 3. Sheer splendor is the king's daughter, Pearls woven in gold is her garment.—xliv: 13.

SPIRIT-VISION.

MARGARET J. PRESTON.

If we were told—and attestation came From thousands who had seen Him—that once more Christ walked Judea's valleys as of yore; And that his marvellous power was just the same As when He wrought the miracle whose fame Spread from the Syrian coast to Jordan's shore; Would we not hasten lands and ocean's o'er, Urged by one passionate, one consuming aim, To see and hear, touch and find peace.

And yet, What countless multitudes have proved it true! Through faith's clear vision, He to us may be Nearer than to the crowds within whose view He stood upon the slopes of Olivet, Or sat and taught by the Tiberian sea.

Our Children as our Judges.

Our sophisticated minds can hardly realize the unprejudiced, "at first hand" impressions of young children, and it would doubtless be a book of amazing revelation which should record in any ordinary family the thoughts of these children about their parents.

A busy young matron, full of affairs, running hurriedly back to her interrupted work, encountered her five year old girlie at the head of the stairs. The brown eyes were very serious and inquiring. "So you forgave Mrs. Timmins, mamma; I saw you kiss her good-by."

Astonished at the child's evidently anxious mood and solemn little address, she said hastily: "What in the world do you mean, Rosa? I have nothing to forgive Mrs. Timmins."

"Oh! but you were so angry when she came, and I heard you tell auntie that she was tiresome and very annoying, and that you had no time for her long visits, and I heard you speak so nicely when she went away and tell her to come in whenever she could, and then when you kissed her I knew you were not angry any more."

Kisses in nursery-land meant repentance accepted and the seal of full forgiveness, and Rosa's heart, troubled for her irritated mother, felt that now she had come out into the "clear shining" of peace, and that her visitor was assuaged of all her sin. Over the nursery mantelpiece was an illumination: "Truth before all things."

Mamma's cheeks glowed with an unusual

flush as she reseated herself at her desk, and she said to her sister: "Children do think the most extraordinary things."

The whole category of our small or great inconsistencies passes before this unimpaired jury. They listen with eagerness to whatever reveals to them the realities of life; they are intensely interested in what makes known to them the aims and purposes of their parents. They weigh the meaning of words and turn them over and over in their strangely acquisitive minds, trying to gather what the true import is.

The most loving and careful tuition as to what is true, or charitable, or honest, is as nothing before the influence of our petty treacheries to our social affiliations and our joy over a keen bargain. The triumph of the man who rehearses to his wife how he "got the best" of his fellow-struggler in the transactions of the day, sets a fair-minded boy wondering in a very curious fashion as to what that sort of success means, and if he loves his father, he assures himself that it must be right and a fine thing to take advantage when the opportunity arises. No need to warn Tom Jones that the arrow he has chosen is not straight, nor to tell him of the danger of a stumble on the track: "He ought to use his eyes and look out for himself."

Nor seldom do we lose that love which is the innermost craving of our lives, that half-adoring love which some few mothers win from their children, because they have unconsciously tested our largeness of heart and sincerity of word and deed toward others, and found us wanting. The life of the world, the measureless something which we call "social obligation," so tends to "make-believe" of every sort, that we continually offend their unsophisticated ideas of right and wrong, and without formulating their decisions, they no longer look to us as fulfilling their ideas of honor and truth.

Especially injurious to our children's respect for us is the detection that we live beyond our means, that we are trying to appear to have what we have not, and that to do this, we are willing to buy what we cannot pay for. The boy whose eager ambition reaches out for further educational advantages which he is told that his father cannot afford, has his own ideas of the costly decoration of the dinner-table and the magnificent gowns in which his mother sits at its head. The girl who knows that her ball-dress represents a merchant and a dressmaker unpaid is not satisfied by the notice its pre-eminent beauty won from the reporters in the public press, nor is her mother as dear to her as if she had denied her the luxury she could not afford.

If we can win the belief of our children in the practical reality of our principles, that the laws we make for them are obeyed by us because we believe they are right, we have done more to win a lasting affection than if we indulged their wildest whims at the cost of their respect.

I doubt if anything lowers a mother more effectually and permanently in her daughter's eyes than the pursuit of so-called "social recognition" by aping and rivaling those richer and more prominently before the public. The dance may have been delightful, the scene a dream of loveliness, but deep down in the heart of the girl, who knows that her admission has been toiled for and angled for through weary days of joyless visiting and the bestowal of unsought attentions, there is something left which makes it all a very dear purchase at such exceeding cost.

Manoeuvring of all sorts is instinctively abhorrent to normal, right-minded children, and they are very shrewd in their discernment of it. They find it more trying to have been enojled than to have been obliged to do a thing because it is right. And insincere speech is a very thin disguise to their clear-eyed perception, whether addressed to themselves or to others.

Many a young girl of twelve or fourteen, called to the drawing-room to see some interested visitor, has returned to the school-room with very confused thoughts as to what her mother meant by saying all those delightful things to the ladies she had just met, when she had so often heard her say that she disliked or disapproved of them. The sense of weariness often precedes emancipation and "coming out" into the place and privileges of the world; already it seems too great a toil to be so unreal and so untrue to her convictions as her mother has to be.

Unloving hospitality is also a source of wonder to children. What is it all for, this beautiful and laboriously prepared entertainment of folk who are neither friends of the heart nor closely bound in any way? "We really must ask those people to dinner" has a strange meaning which they cannot puzzle out. The discussion of the weakness, the folly and the bad form of the guests so honored, after all has been done that money and skill can devise to gratify their eyes and their palates, does not make it easier for an honest boy and girl to understand and trust their parents implicitly.

Our children ought to act upon us as extraordinary promoters of nobility of character; to be, as it were, detected by them in doubtful purposes and unworthy efforts for unworthy ambitions is a terrible loss and humiliation. To have them dependent upon us for amusements and enjoyments and indulgences may give us a certain ephemeral hold upon them, but they should be to us as an infallible test of the purity of our intentions and the spotlessness of our endeavors. What would they feel towards us if they realized that we were screwing and pinching and turning and twisting to seem to spend twenty thousand a year when we have but ten? What would they say in their hearts if they knew that we were toiling day and night to appear intimate with this or that millionaire simply because of his millions and the power it gives him to be lavish in his entertainments?

"Behold, we count them happy who endure," said one who knew the joy of self-conquest, and children brought up in homes where they are sharers in self-denial because it is right not to have all they want get ten times more pleasure out of life than if they were shut out of their father's struggles and left to wonder at the strange incongruity between their indulgence and the importunate calls for payment at the door.

Family life ought to be one of open confidence between parents and children on points affecting the family income and the general good, and to let the youngsters stumble on the fact that they have no right to what they enjoy is not only to wound their own self-respect, but to lower father and mother to a place from whence they must needs pity them.

The definition of all the vital points of noble character is puzzled out by boys and girls through the living exemplification found in the conduct and the speech of the elders of the family. If small deceptions mark the mother's daily life, they become to them the standard of

the easily sliding scale which shall weigh how much truth is required in their daily lives. If the laying bare of our neighbor's shortcomings and sins is the theme for piquant conversation at the dinner table or around the evening fire, respect dies in their hearts for some one, it may be for the wounded neighbor, it may be for ourselves.

The dress and bearing of mature women greatly affect their sons and daughters; she has lost what the world's wealth cannot buy back, whose son has found an artificial color on her cheek, or regretted that his mother's dress was more costly and fashionable than decorous. The daughter who has detected in her mother's manner the craving for compliment and admiration from any other man than her father has been robbed of more than a principality, and can never be as tender or trustful of her sex as before.

Childless men and women are to be honored in unusual degree, who, for one another and themselves, hold to the highest standards of life and character. The limpid, steadfast gaze of a child's pure eyes is as a defence against the lower temptations of our natures; the confiding caress of a proud son is as an armor against the folly to which thoughtless vanity so often tempts a careless pretty woman.

Beside the coffin of a mother who had lived out more than ninety noble years, her children stood and looked at her unwithered, calm face, and "called her blessed." "She never thought an evil thought, nor spoke an untruth in her whole life," said one, with trembling lips, as he bent over her. Looking at the still dignity of her fine presence, commanding even in death's rigidity, her descendants took account of themselves, questioning if they were living up to her standard. It must be a terrible experience to see the last of father and mother and long to blot out their influence! To have the light of a home go out with clouds of regret and sad remembrance, hindering love, is one of the most tragic of human vicissitudes.—*N.Y. Evening Post.*

IDOLATRY IN WORSHIP.—Idolatry is the worshipping of God without his Spirit; to invent things from the carnal mind, or to imitate things which others, who had the spirit, did in the spirit, by the command of the spirit, for thee to imitate and practise these without the spirit is idolatry.

An invented church, an invented ministry, an invented worship; an imitated church, an imitated ministry, an imitated worship, without the life, without the spirit, all these are the *work of men's hands*, and are *idols*, and all that is performed herein is idolatry (Rev. ix: 20).

This is a religion without life, a worship without life a fabric for idolatry; and the whole course of worship and service in it, is idolatry. For the living God, the Lord God of endless life and power, is alone worshipped by his spirit, and in the truth of that life which he begets in the heart; and all other worship, though ever so seemingly spiritual, is idolatrous. . . . For the worship of God, under the gospel, is in the spirit and in the truth, and required of them who are in the spirit and in the truth and not of others (John iv: 23).

For them alone the Lord seeketh to worship; and the Lord will admit of none to his worship, but such as He seeks. And if any else will thrust themselves into his worship, it is not accepted; nor do they worship the true God, but they "worship they know not what;" and their whole state here is a state and course of idolatry.

ISAAC PENNINGTON.

Soap and the Chinese.

To those who know the Chinese only as the are in the United States, where most of them appear to be engaged in the laundering of clothes, it may seem a matter of course the Chinese would be a great consumer of soap. This, however, is far from being the case. The masses of the people in this great Empire are wholly ignorant of its use. They do not know it even "as an article of commerce," as Mark Twain said of the inhabitants of a certain European city. But at the treaty ports it is being consumed in annually increasing quantities, and its use is gradually extending into the interior. There is probably no other country in the world where there is such a fine opening for the introduction of American soaps. The need, at any rate, is undeniable, and the only obstacle to the importation of larger quantities is the price that must be paid.

The people of China are extremely poor. Their wages are paid in copper cash, one of which equals one-twentieth of a cent. One hundred to one hundred and fifty of these cash, that is, from five to seven and a half cents, form the average daily wage of the ordinary working man. It is evident that such an article as soap which from the Chinese point of view is an article of luxury rather than of necessity, however much desired, can be purchased only when furnished at a very low price.

It must not be imagined from what has been said that these people are altogether without substitute for soap. For toilet purposes, they use a preparation of the saponaceous legumes of a tree known as the *Gleditsia sinensis*. The pods, with the beans in them, are placed in layers in a wooden frame and subjected to heavy pressure. The whole mass is then cut up into fine shavings by a plane shoved over the exposed ends. These shavings, which have the appearance of fine cut tobacco, are gathered in double handfuls and beaten with a heavy hammer on a smooth stone until reduced to a putty like mass. A little native perfumery is sometimes mixed with it to make it more attractive.

In washing clothes, the poorest people simply place them on a rock beside a pool and alternately beat and rinse them. Others use crude natron, an impure carbonate of soda, which is obtained by lixiviation from the saline lakes of Mongolia and elsewhere. The Chinese are not unclean from choice. In every city are multitudes of bath houses which are well patronized. The water in the large tanks is kept hot by a furnace underneath and the bean soap, if it may be so called, mentioned above, is furnished to the bathers. These facts lead one to believe that the introduction of foreign soap would meet with great favor.

There is scarcely any import from the West that is more highly prized by those who have used it. The native substitutes are recognized as very unsatisfactory, and there is no prejudice to overcome in the sale of soap, as is the case in the introduction of many other goods. The well-to-do Chinese in the vicinity of the ports will buy toilet soaps for the bath, but most of the people content themselves with a poor grade of washing soap, which they use for all purposes. The Japanese are supplying a very cheap variety for the toilet, but it is of such an inferior quality as to command but a limited sale. The most popular kinds come from Great Britain, and are made especially for this market. . . . This soap is put down in Shanghai at prices which suit the purchasing power of the Chinese [about two cents per pound wholesale].—*Con-*

lar Report. E. T. Williams, Vice Consul General at Shanghai.

The Law of Kindness.

The Sacred Scripture says, the law of kindness is in a woman's tongue. And we have always believed it. How this law operated upon the heart of a man, who had fallen among tramps" is told by Eleanor Kirk:

"One morning, not long ago, a 'tramp' rang a basement bell of one of our fine residences, and requested something to eat.

"I couldn't send him into the woodyard," she said told her mistress, "because he has just gotten or sprained his wrist, so I told him to sit—but don't, for pity's sake, let him in!" The girl hurried to say, "He's just an awful specimen."

"Well, what can I do for you?" said the young, sweet-faced woman to the stranger at her gate.

This was evidently an unaccustomed greeting, for the tramp probably had never before heard anything like it. He had been told to "move" and there was "nothing to-day;" but he asked to state what could be done for him as so unusual as to cause him to lift his eyes to the friendly face, and to keep them so fixed during most of the interview.

My friend did not wait for a response.

"I think the best thing I can do for you is to look at your wrist," she said. "I see you have hurt it. Come into the kitchen."

Here warm water and soap were given the stranger, who bathed his face and hands with silent enjoyment. Then the hurt wrist was bandaged, and next came a good breakfast. He was not asked a single question of how he came to be in so wretched a condition. He was simply ministered to in the sweetest and most selfless manner. As he rose to go, he walked towards the window and looked out. For a moment or two he stood silent and motionless. Then, covering his face with his hands, he burst into a spasm of sobs and tears. Even at this critical point, the wise woman did not speak. She beckoned to the maid to be still, and allowed the sudden emotion full time to vent itself. Then she said simply:—

"Those tears will do you good," and added, "Some tears are very sacred. They come straight from our manhood and womanhood, and clear away many perplexities. And now we can I do anything more for you?" "O, for God's sake!" the man exclaimed, "let me do something for you. Can't I bring you some coal, or sweep your walk, or go on errands? Never mind my wrist. I could do anything for you."

All that morning this real man, nicknamed 'Tramp,' worked for his kind friend. And better than that, he has worked for her ever since, and for other families in the neighborhood, giving a good many dollars each week. He is now "clothed," and coming beautifully into "right mind."

There was no preaching done in this case. It was not talked to or talked at. He was recognized as a brother, a child of God, and a joint heir with Jesus Christ. This woman could find no fault, because she saw for herself the rough, dirty exterior into the holy of holies, the place where God resides in each and every one of us.

Do you think I could ever go away from that lady's door, and do again what I had been in the habit of doing?" she suddenly illuminated one asked of another friend. "Not much,

No man could. Why, my own sister couldn't have done more for me; and to think that she never once said, 'Why didn't you?' and 'Why didn't you?'—*Zion's Watchman.*

In a meeting for Discipline, my mind was oppressed under a sense of some present not sufficiently esteeming the sufferings of Christ, without the gates of Jerusalem, nor having fellowship with Him in them; and of a dark libertine spirit, that would trample upon those precious testimonies of the cross, delivered to George Fox and others, against bad honor, the heathenish appellation of days and months, the unchristian language of you to a single person, and the calling of men, master, contrary to the express prohibition of our blessed Lord, (Mat. xxiii: 10). "Be ye not called of men, master, for One is your Master, even Christ." Some well disposed Friends, may, perhaps, have strengthened these liberties by laying too great a stress on externals; "for in Christ Jesus, neither circumcision availeth nor uncircumcision, but a new creature;" and if those called Quakers walked according to this rule, they would neither wear gay clothing, nor give flattering titles to men.

Much expense and exactness in dress, sumptuous houses and costly furniture, comport not with the seamless garment of a crucified Saviour; who was himself the most perfect pattern of plainness, and "had not whereon to lay his head."—*S. Scott's Diary.*

THE UPWARD WAY.—The upward way cannot be easy—it must be climbing to the end; but, as you climb, there comes more love of man, more love of God, a blessing of stronger, abler, kinder, happier life, and ever growing over all a quiet, restful sense of something brighter, happier still beyond; some crown of better life than aught we know of here, which the Lord bath, in the unfolding of the eternal years, for them that love Him.—*Dr. Brooke Herford.*

Notes from Others.

"The Church is not an ecclesiastical boarding house, but a spiritual home."

The American Bible Society circulates the Scriptures in 96 tongues, besides our own speech.

"This is probably the largest single importation of conscience in the world's history, and well may we rejoice that Canada is the recipient of it." So says the Montreal *Presbyterian Record* of the arrival of the Dukhobors.

A Methodist pastor in Salem, Mass., had circulars distributed broadcast in town, inquiring why men did not attend church. Fully ninety per cent. declared that the church was a blessing to the community, although not attending it themselves.

The preacher without a definite message, no matter how well furnished otherwise, is necessarily impotent. It is by slow and piecemeal deepening of the great divine thoughts that the spring of life rises and abides in our churches. No teaching that is purely ethical or intellectual, or the result of the exercise of the human reason, will do other than lay waste the supernatural church which is redeemed by the blood of the Lamb.

"Further, this message is always a secret given by the Holy Ghost, and blessed by the Holy Ghost. No book, no earthly teacher can ever impart that hidden wisdom without which a ministry must be a thing of naught. A minister must in his inmost soul live through the struggle and the victory.—*R. Nicoll in Record of Christian Work.*

The greatest religious gainer in the United States, by our Governmental policy in regard to the Span-

ish West Indies and the Philippines, is the Roman Catholic Church. She has secured more from the Church of Spain has lost. She has been guaranteed the fullest right to, and protection of, the splendid Romish properties in the Philippines. She has political influence back of her of the strongest character, which she does not, and will not, hesitate to use to her own aggrandizement. Other Churches, it is true, have a large field for their work, but Rome has the inside track in the race for religious domination in these distant isles. She will manipulate her favorable position and use her vast wealth there for all they are worth. Protestantism must redouble her efforts if she would secure a firm and abiding foothold in the places which Spain has been freed to relinquish. She will be much handicapped by the west, but she has in her favor a purer Gospel, freer institutions, greater Christianizing power and a more hopeful and stimulating life.—*Presbyterian.*

The Roman Catholic bishop of Maitland, Australia, has forbidden the use of flowers at funerals in his diocese. The prohibition took effect at the beginning of this year. This may be regarded as a "heroic treatment" but it is not likely to check the craze in this direction among his people. In our country, the mania for funeral decorations has run to a costly, and even ridiculous, extent among Protestants as well as Romanists, and affects the poor as well as the rich. It is now almost impossible to discriminate between the wreath of sincere affection and the wreath of custom and self-seeking. It may be a nice question, how far those who have a true love for their dead, and wish to gratify it, may or should express it by floral tributes, but if the custom of decorating the coffin and grave, now so general, could be restricted and regulated in some proper and legitimate way, the resultant gain to the community would be decided and marked.—*Presbyterian.*

Items Concerning the Society.

Hannah H. Stratton, of Winona, Ohio, has been liberated by her Monthly and Quarterly Meetings to attend Philadelphia Yearly Meeting; and Ellwood Condit, of New York, has obtained a similar minute at the same time and place, including some other service.

Jacob Maule and his wife of Colerain, Ohio, are visiting their friends, and meetings in their course, in the vicinity of Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—The President has signed the bills appropriating \$20,000,000 to carry out the peace treaty with Spain and for the investigation of leprosy in the United States, also the Army Reorganization bill, and the Senate bill making Dewey a full Admiral.

Under the reorganization of the army plan, the enlisted strength of the regular army will be limited to less than 20,000 men, although until Seventh Month 1st, 1901, the President can increase it to 65,000 men. The President is also authorized to enlist 35,000 volunteers for two years and six months.

The entire appropriations made by the Fifty-fifth Congress which expired on the 4th inst. by limitation, aggregate \$1,566,840,000. Of this sum, \$4,042,000 is directly charged to our late war with Spain or incident thereto. Deducting this charge from the whole amount of the appropriations, the remainder, \$1,044,327,622.81, represents the ordinary or normal appropriations made by the Fifty-fifth Congress.

A *Public Ledger* editorial says: "The appropriations of the Fifty-fifth Congress, made by the possession of the Philippines and Porto Rico and by our increased commerce with Cuba is wholly problematical. It is too early to marshal the items that will alternately appear on both sides of the account."

Earon Herschell, one of the British members of the Joint High Commission to adjust the points of difference between the United States and Canada, died suddenly in Washington on the morning of the 1st inst. A United States ship of war has been tendered to convey the remains to England. It is now expected that

the English ship *Talbot* will sail with the remains on the 7th instant.

The Senate has ratified the extradition treaty with Mexico, with a retro-active clause to cover cases that otherwise might not have been punishable because of the lapse of the old treaty.

In 1790 there were only seventy-five post offices in the United States. In 1800 there were nine hundred and three post offices the rate of letter postage as follows: "Under four pence, eight cents; over forty and under ninety, ten cents; over ninety and under one hundred and fifty, twelve and a half cents; over one hundred and fifty and under three hundred, seventeen cents; over three hundred and under five hundred, twenty cents; and over five hundred miles, twenty-five cents." In his message, Twelfth Month 5th, 1898, President McKinley refers to the fact that our postal service "now involves an expenditure of \$100,000,000 a year, handles 73,000 post offices and enrolls 200,000 employees."

Commander Tausig, of the cruiser *Bennington*, took formal possession of the Island of Guam, in the name of the United States, on Second Month 1st.

Reports from German Otis show that many deaths from variola have occurred among the American troops at Manila during the last week.

In the instance of the German Government the President has consented to take under protection of the United States army and navy commanders, at Manila and other Philippine points, the lives and property of German subjects resident there. The explanation given is the wish of the German Government to protect its German war vessels as are now stationed in the Philippines for service on the Chinese coast, where they are believed to be needed, but the movement is looked upon as a signal manifestation of Germany's desire to promote cordial relations with this country.

It is estimated at the German Government that the total exports from all countries in Cuba for the present calendar year will reach between \$12,000,000 and \$15,000,000.

A despatch from San Francisco, dated the 1st inst., says:

"Light showers have fallen in Northern California during the past twenty-four hours, and the indications are favorable for more rain, which will be worth millions to farmers, fruit growers and miners. Grain is still in fair condition, although little or no rain has fallen since the middle of January. Reports show that almond and cherry trees are in blossom in many places fully a month in advance of usual time. It is one of the warm weather, which has almost continually prevailed since the January rains. Orchard owners are fearful that the spring frosts, which are almost certain to occur, will prove disastrous to these crops."

The recent storm cost Atlantic City \$4000 for food for the poor and the cleaning of the streets.

The steamer *Moravia*, formerly of the Hamburg-American Line, from Hamburg for Boston, was wrecked on the northeast bar of Sable Island, about Second Month 12th. Two Gloucester fishing boats were sailed round the wreck, which was broken in two, but no signs of the crew were seen. The *Moravia's* crew is said to have numbered thirty.

One of the heaviest snow storms of the season raged on Seventh-day night in Illinois and Missouri. All trains were delayed.

Workmen completed the demolition of the old Mullen House, at 5424 Germantown avenue, Germantown, last week. The property originally belonged to William Penn, and contained about 5000 acres. It was sold in 1726 to Henry Pastorius, General Washington, during the Revolutionary War, it is said, visited the house at frequent intervals.

Deaths in this city last week were reported to number 566, which is 73 less than the previous week and more than the corresponding week of last year. Of the foregoing 201 were males and 275 females; 81 died of pneumonia; 68 of consumption; 49 of typhoid fever; 46 of heart disease; 25 of old age; 22 of nephritis; 21 of inflammation of the brain; 20 of cancer; 19 of convulsions; 17 of apoplexy; 17 of leucemia; 16 of cholera; 15 of scarlet fever; 13 of Bright's disease; 10 of influenza; 9 of inanition, and 9 from casualties.

Markets, &c.—U. S. 2's, 99½; 4's, 100; 4's, reg., 111½; coupon, 112½; 113½; new 4's, 128½; 129½; 5's, 124; 124½; new 5's, 107; 107½.

Corn was quiet but steady on a basis of 6½c, per lb. for middling grade. Winter-spring, \$2.25 to \$2.50; Pennsylvania roller, chaff, \$1.10 to \$1.20; Western winter, chaff, \$1.15 to \$1.25; spring, chaff, \$2.05 to \$2.20; city mills, chaff, \$3.30 to \$3.50.

RYE FLOUR.—Sales of 150 barrels at \$3.50 per bar-

rel for choice Pennsylvania. BUCKWHEAT FLOUR.—\$2.20 to \$2.25 per 100 pounds for choice goods on the spot.

GRAIN.—No. 2 red wheat, 70½; 70½c. No. 2 mixed corn, old, 39½; 39½c. No. 2 white oats, clipped, 30½c.

BEEF CATTLE.—Extra, 4½ a 5½c; good, 4½ a 5½c; medium, 4½ a 4½c; common, 4½ a 4½c.

SHEEP AND LAMBS.—Extra, 4½ a 5½c; good, 4½ a 4½c; medium, 4½ a 4½c; common, 2½ a 3½c; lambs, 5½ a 5½c.

HOGS.—Best Western, 5½ a 6½c; other kinds, 5½ a 5½c.

FOREIGN.—The British steamer *Gambon* arrived at Dartmouth, England, Second Month 28th, with the second officer and six of the crew of the British bark *Galata*, rescued from the sinking vessel Second Month 15th. The rescued men say the *Galata's* captain, Lewis, left the wreck in the only boat, with a portion of the crew, though there were some on board, and took with him all the provisions. It is believed the captain's party were lost.

Voices says: "Cigarette smoking among women in England is, it appears, no longer confined to the fashionable set, the middle and poorer class of maids and matrons having taken up the practice to such an extent as to attract the attention of the chronicler of daily doings. As yet no word of protest, addressed to women smokers, has been heard from the various bodies of reformers who bracket tobacco and alcohol as twin evils, although there is manifested considerable uneasiness in regard to the matter. The first cigarette was taken place among the children in London. This change is said to be very noticeable in the poorer quarters, where it is a usual sight to see very tiny boys pulling away at cigarettes. Not infrequently the resources of the smoker are inadequate for the payment of a whole cigarette, and three or four little children, or errand boys, may be observed puffing a cigarette by turns. The least strait-laced people are quick to agree that drinking and smoking are not fit pastimes for children, and the English may be depended upon, sooner or later, to take official cognizance of these dissipation of the habit, as Norway, among other countries, has done. There the law forbids the sale of tobacco in any form to a youth under 16 years of age without a signed order from adults—a law to which no reasonable person can object."

On the 5th instant the naval powder magazine of La Goutbarre, France, between Lyons and Toulon, in Southern France, exploded early in the morning. The explosion killed at least 100 persons within a radius of two miles, and many persons were killed and injured. Forty corpses had been recovered at last accounts. It has been suggested the explosion originated "in chemical decomposition of smokeless powder."

The Spanish Senate by a vote of 120 to 118, rejected the amendment to the bill ceding the Philippine Islands to the United States. After this close vote had been announced Sagasta tendered his resignation to the Queen.

Sagasta has placed in the hands of the Queen Regent the resignation of the Spanish Ministry, which has been accepted by the Queen Regent. She has named Silvela as Premier.

Silvela on his first appearance in the Spanish Senate as Premier to read the decree of dissolution, on the 6th, was greeted with uproar, but managed to read the decree. There were similar scenes in the Chamber of Deputies.

Eighty Month 12th, 1898, to First Month 13th, 1899, there were in Bombay 11,807 cases of the plague, with 9750 deaths.

Nearly 3000 men have been thrown out of work in the Province of Santiago by the stoppage of public improvements upon orders from Havana. The Cuban civil officials are paralyzed by the decree, caused by the revolution, and must become bandits.

Mexico has 7500 miles of railroad, having added 400 during 1898.

A dispatch dated Third Month 2nd, from Vancouver, B. C., says: "A letter from Lac la Poudre, a camp in the Cariboo gold country, says the flood, caused by the violent action in Lookout Mountain which melted the snow, has caused much trouble. The miners are fleeing to high ground as the water continues to rise. The mountain was covered by snow 10 feet deep in places, when steam issued from its side, and the snow was sent in streams of water into the valley, causing all the gold mines to overflow. The water added to the melting from Lookout Mountain increases hourly in volume. Volcanic action, which undoubtedly has already commenced, is momentarily expected to become visible to the terror-stricken inhabitants of the valley. Thousands of dollars' worth of property and a number of lives are said to be in danger."

Seven exploring expeditions operated in Labrador last year, and reports from all have been received by the Geographical and Anthropological Societies of London. The enormous opinion, as derived from these reports, that the country is by no means such a sterile region as has been supposed. Geologically, the formation of the country is very like that of the Klondike region and there are scientists who believe that there will be rich discoveries of gold and other metals there. Numerous spruce forests exist, there are also a few valuable timber trees of good size and commercial value.

RECEIPTS.

Received from George W. Reeves, Iowa, \$3, from Hannah Arnett, Philadelphia, \$2.

NOTICES.

ANY intelligent young woman Friend, desirous becoming a pupil nurse in a private Sanitarium (Elthropathic), is invited to address Dr. W. LINCOLN BATES, 141 Bennett Street, Providence, R. I.

WESTTOWN BOARDING SCHOOL.—The Spring Term will commence on Second-day, Third Mo. 13th, 1898. Application for admission of pupils should be made to WILLIAM F. WICKERHAM, Principal.

Westtown, Chester Co., Pa.

RECORD ROOM OF FRIENDS' LIBRARY, 142 N. 8th St., Philadelphia.—Officers of Meetings, with a green perm to parties desiring to consult minutes of their Meetings are requested at the same time advise them that the department of Records is open for that purpose only on Fourth-days, from 3 to 5 P. M. At other times information is obtained by our pendence. J. H. DILLISGRAM, Custodian.

WANTED.—A full series of the Annual Reports of the "Tract Association of Friends" is desired by Public Library of the City of Boston. Friends who possess the same will kindly oblige by forwarding Friends' Book store, 304 Arch Street, reports for following years: All from 1817 to 1850. Also the years 1851-2, 1853, 1858 to 1873, 1874, 1877 to 1880, 1881 to 1884, 1887 and 1888. HENRY B. ABOT.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERHAM, Principal.

Payment to be made on account of board and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For conveni- of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met & requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Delaware 85. EDWARD G. SMEDLEY, Sup.

DIED, at his home, of pneumonia, in the thirteenth of First Month, 1899, ALLEN T. LE the eighty-third year of his age; a member of 1st dena Monthly and Particular Meetings of Friends. His kindness and hospitality had won for him many friends, by which he will greatly be missed. From the severity of the disease he could not converse much gave good advice to his children and grandchildren. His friends have the consoling belief that his peace, that as a "shock of corn cometh in, in his son," he hath been gathered into the Heavenly glory of the second of First Month, 1899, WILLIAM SHAW, in the seventy-fifth year of his age; an esteemed member of Springville Monthly and Particular Meeting of Friends. All through life he was zealous to uphold and maintain the doctrines and testimony of Friends in their ancient purity. Although his sufferings at times were very great, he was enabled to come with Christian patience, being frequently in supplication for strength. He manifested a tender and loving spirit toward those around. Desiring the presence of his family, he was at last forced to hand forth sweet counsel in Gospel ap- ition. Although our loss is great, we believe he will come with the number who having come out of great tribulation, his robes are washed and made white in the of the Lamb.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

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We Preach from a Text or from Christ?

He said it announced that a man preached or preach from Matt. v. 9, for instance. And he can let it be announced that he will so much, we can have little doubt that it is a text he preaches from.

The sermon from a text is intended to be a development of the text or of things deducible in the text. The hearers, if attentive, notice that the speaker makes of the text, what he borrows from it or what he hangs on to it, and how closely he adheres to it. And the better we wish to be profited by the inferences and allusions which he draws from it.

But if they profit, it will be the "measure" manifestation of the Spirit of God "by which they will profit, and by that only. Lack of this, the discourse is a lecture only—a speech say deduced from a topic, a teaching not as one having authority, but as the scribes do, from letter and text; not in demonstration of the Spirit and of power, but it may be in demonstration of spiritiveness and of ability, covering which follows may be exhilarating, indeed, but not baptism.

One is sometimes asked, "May not the Holy Spirit accompany sermons produced by art and by device?" We ask in reply, "Shall the Holy Spirit be left as so secondary a factor as that?" We dare not, indeed, say what natural He might not accompany or affect some acts thereby. But no one would tolerate as authorized in the pulpit the appearance of any thousands of things which the Holy Spirit accompany, or has sometimes taken advantage of.

Our question is, which is to have the precedence, from start to finish? Shall we run ahead, regardless of our Guide, leaving to Him the opportunity of accompanying, while yet we insist, "Nevertheless let me run"—or shall He be waited on before us and prepare the way and the opening of the text, if text He put forth? Let us look for our handling of the text to draw forth the Holy Spirit, or the Spirit to

draw forth the text? It seems superfluous to ask such questions within the Society of Friends. But then, there are so many members, including public text-developers also, who are not Friends.

It was feared in the first starting of systematic Bible classes among Friends, that the mental habit of deliberately opening and analyzing texts in our own strength would beget a system of text-development on that plane, which ultimately, using our meeting-house audiences as larger Bible classes, would spread over them a spurious ministry. Although now instances of the fulfilment of this fear seem largely in evidence almost everywhere under our name, yet we trust there are and will be places where a waiting worship and a waiting ministry is not wholly an experience of the past.

We are throwing no discouragement over a right consideration of the Sacred Scriptures by Friends either alone or together, where the spiritual openings of them would be left to Him who hath the key of David, and things pertaining to more outward information are kept in their own place, and we thus render unto Caesar (or intellect) the things that are his, and unto God the things that are his,—for Bible classes need not have been conducted as if man's wisdom had the right of opening the Scriptures to the spiritual understanding. But as without any very obvious hesitancy they have generally been so conducted, with as little hesitation the theory of the ministry prevailing in other denominations made haste to step into ours. A waiting worship is burdened with it, while an impatient sitting without worship loves it.

May there be less heard among us of a man preaching from a text and more and more of the preaching from the living Word, whether with text and topic, or without bondage thereto, so only that there be a living concern of heart and a commission from the holy Anointing. "For it is not ye that speak (if his disciples) but the Holy Spirit that speaketh in you." "If any man speak, let him speak as the oracles of God. If any man minister let him do it as of the ability which God giveth. That God in all things may be glorified through Jesus Christ." Other foundation for gospel work or sermon, can no man lay than that which is laid, even Jesus Christ. He is the One that can speak to our condition. And if He choose an instrument let the speaking-trumpet, being determined to know nothing from which to minister but Jesus Christ and Him crucified, give out his own certain sound. Then He that living Word who once made the texts, will still make men living epistles, and continue to men the testimony of

Jesus which is nothing lower than the spirit of prophecy.

FOR "THE FRIEND."

In Earthen Vessels.

Clear as crystal and pure, the waters issue from the mountain springs and pursue their way into the great world by brook and creek and river, but gathering as they run through their earthy channels more or less of earth's impurities. Nevertheless the essential watery nature persists over all, and though discolored with mud and many foreign solutions the stream suffices to minister to man's necessities.

So is the ministry of the Word. The gospel message is given pure by its divine Author to the human instrument, but before it reaches the congregation of the people, the clear stream is liable to collect something of earthly mudiness from the character of the speaker—sullied, for instance, with somewhat of his personal peculiarities, with his narrowness of view, with faulty diction, or with other weakness of the nature that is mortal. But with whatever of human shortcoming the utterance be delivered, so long as the gospel life attend it, the heaven of the kingdom is in it, and if given lodgment in the heart, will rise above the earthly part and make for righteousness.

S.

FOR "THE FRIEND."

Child-Study—No. 1.

BY S. W. E.

To those of us who attempted to be teachers, twenty years ago, and who have been interested in children ever since, the growth of the child-study movement is a revelation and a delight. It seems so pre-eminently sensible, to try to understand the order of a child's development before expecting successfully to assist in that development. I have heard with sorrow, parents assert the superiority of instinct over mind in the care of children, and have listened with dismay to teachers who have tried to despise the wisdom of Dr. Stanley Hall, but I have remembered with joy the mother's congresses, and multiplying literature on the scientific study of child-nature, and have felt fresh courage for the future.

Upon any new subject which kindles the enthusiasm of its students, there will probably be some nonsense written. There will be some authors who ride their hobby to death. One has to use common sense and not accept everything one reads. Each student, whether parent, teacher or investigator, should begin with the *little cell*, and in imagination build the ideal man. He should select every known available fact, which helps to explain this growth, and reject every fancy whether found in a book or in his own head, which is not in harmony with the laws of development. He should keep always in mind, the germ at the beginning and the ideal man at the end.

The student's desire is practically to aid in developing real live boys and girls into men

and women who shall be sound in body, broad in mind and pure in heart. And it is only by forever maintaining this ambition, that mankind will advance toward this ideal.

I have said we should begin with the cell. To understand the possibilities of the cell one must study the parents of the child to be. I wish every one would read the very suggestive paper on "The Art of Rearing Children" by Professor Elmer Gates read before the Mother's Congress two years ago. Professor Gates tells us, that he took a certain number of collie dogs, divided them into two groups, kept one group in the dark for a year, and trained the other group by certain exercises which required keenness of sight. At the end of the year when they were killed, there was an abnormal condition in the sight areas of every brain, corresponding to the treatment which the dog had received.

Further experiments with Guinea pigs proved that sight areas in the brains which had been developed through four generations by training, were transmitted to the fifth generation. The fifth generation, without training showed a brain development above the normal Guinea pig. Other experiments prove the vastly injurious effects of poisonous fluids poured into the blood, and formed within the cellular tissues of the body, when an individual is under the influence of fear, anger or any other distressing emotion. On the other hand, pleasurable emotions exert a positively helpful influence over the functions of the body.

The lessons are plain. Begin as early as possible to build up brain structures for which children or grand children will one day be grateful. Avoid all unnecessary and distressing emotions. It is certainly known that there is a definite point of beginning for every brain, heart, liver, etc. It is vitally important that no avoidable undesirable emotion should endanger the health and growth of these incipient organs. On the contrary, that delightful scenes and thoughts should stimulate the normal growth of all the organs, upon which the future well-being of every child so largely depends. The parental training to produce best results, should commence long before parentage. But even promising results may be arrested by wrong emotions.

I will quote from Professor Gates: "And now I would like to utter an appeal to all mothers [parents]. The incoming generation looks to you to be well born. It is seen to be a fearful responsibility to bring into the world a human being, when we realize that we have it in our power to direct for weal or for woe the intellectual and emotive character and moral disposition of the child. Therefore it falls to the duty of parents to make an adequate preparation for the character of a child; the whole question of hereditary transmission, and mind building and allied subjects should be systematically and exhaustively studied in biological and psychological laboratories, the data carefully verified, and the knowledge diffused in such shape that parents can apply it.

"America—the whole world—calls to us for better men and women, and if we do our duty, and take advantage of the opportunities offered by science, the next generation will have less sorrow, war, crime and disease, and the number of defectives will be less."

THAT is not the best sermon that makes the hearers go away talking to one another and praising the preacher, but that which makes them go away thoughtful and serious, and hastening to be alone.—*The Watchman.*

For "THE FRIEND"

The New Quakerism.

An essay in the *American Friend* of Second Month, 1899, entitled "The Quaker Message for this Age," written by the Editor, and forming part of an address delivered at the Earlham Summer School, Richmond, Ind., in 1898, has seemed to claim some notice from the fact that it assumes to define what the author styles "our new Quakerism," and to contrast it with the Quakerism of the past, in language quoted thus: "Our 'new Quakerism' must learn this lesson. It must have a vital relation to the life and thought of our age. It must speak to its condition and not blindly grind out its monotonous grist, like a piece of machinery, regardless whether it feeds or not. This attempt to reduce religion to a monotonous, cut-and-dried type, properly labeled, from which no deviation was allowed, has been once made in our history, and the result was in a high degree unsatisfactory. We produced some splendid characters, but the system had a numbing tendency, and for every vitalized, spiritualized, wholesome, active, valiant Christian, with loins girt and lamp lighted, we had a hundred pale-blooded, timorous, dependent, traditional Friends who seemed decidedly machine-made.

"Whilst our main message must, then, be the proclamation of the power of the living Spirit of God to save—to transform and spiritualize man—to make all things new, and while we present a Christ who speaks to all the conditions and needs of our modern life, even as He met all the needs of the ancient world in which He lived and taught and suffered, we must expect and welcome a variety of expression and application of the fundamental truth. We have learned, I think, not to put the truth into Chinese shoes. We have outgrown the idea that religion attaches to a peculiar cut of coat, a special style of architecture for meeting houses, a peculiar name for the days of the week, we shall also find that our Quakerism can express itself in forms and methods suited to the times, as old orders change yielding place to new. The presence and power of the Spirit is the main thing. We shall not all see alike perhaps as to the methods which are most desirable, but we shall strike all together even as in the picture of Isaiah: "So the carpenter encouraged the goldsmith, and that that smoothed with the hammer him that smote the anvil." What we want is unity of the Spirit in the bond of peace.

"Most of us who are here have lived through a period which has seen the new birth of Quakerism. It was being slowly and gently wrapped in its mummy robes, and the world had already begun to talk of the passing of Quakerism. Some people talk that way yet. There came over the body a new breath of the Spirit. A new sense of the purpose and meaning of the Incarnation awoke. Hearts that had morbidly looked within, and whose whole gospel was introspection, began to beat with concern for other souls, and longed to share in the apostolic service which is never finished so long as there are those who have no God or an unknown God. Our old Quakerism was too self-centered; our new Quakerism is out-reaching. The old was timid, the new is bold; the old was custom-bound, the new is foot loose and free; the old was exclusive and clung to its peculiarity, the new is broad and clings only for essentials. We have already become a new power with still greater potentiality and possibilities, if we can escape the innumerable dangers which are threatening us on every hand."

The above indictment of the past generation of Friends involves grave charges against the teachings, as well as the spiritual life and consistent conduct of the body of its adherents, represents that where there was one "vitalized Christian among them, there were 'a hundred traditional Friends, who seemed decidedly a chine made.'" It is not definitely stated what particular period of the history of the Society is thus portrayed, but it may safely be assumed that it covers the first half of the present century. Some of the typical men and women that time may be referred to as representatives of the spirit and polity of the body. Stephen Grellet, first of New York and afterwards member of Philadelphia Yearly Meeting, was certainly neither "timorous" or "traditional" in his apostleship. Four times these two Yearly Meetings endorsed his credentials for evangelic service through Europe, and frequently the Monthly Meeting of the Northern District Philadelphia, which acknowledged him as a minister in 1798, and that of New York, where afterwards resided, gave him their unity of encouragement to visit the four quarters of the compass in the United States in gospel love.

At that time the Philadelphia Monthly Meeting for the Northern District he says was "a very flourishing condition, having sixteen knowledgeable ministers and fourteen young persons who had a testimony for the truth, though not yet recorded as approved ministers."

Thomas Scattergood was another eminent laborer in the Gospel field from Philadelphia in this century. He spent four years one time in Great Britain in obedience to Divine call, holding many meetings with general public; and it has been said of his ministry that it had numerous seals to its efficacy the conversion of souls.

William Savery, Samuel Bettie, Thomas K. William and Elizabeth Evans, Sarah Eml Elizabeth Pitfield and various others of note within the compass of Philadelphia Yearly Meeting may be cited as proof that laborers in the gospel were not few in the period referred to.

Likewise in New England, New York, and Indiana many zealous and faithful preachers were engaged in proclaiming the Truth willing subordination to those disciplinary rules of the Society which every Yearly Meeting of the world then adhered to, but which the "new Quakerism" has of late years largely repudiated. Those who have fully read or personally know the history and condition of the various bodies of Friends in Great Britain and the United States during the fifty years referred to, will be believed, dissent from the dark portrait drawn in this Address of their condition.

Daniel Wheeler and Thomas Shillitoe were in no sense traditional Quakers—neither was a birthright member, nor educated under the influence of the Society. They were initiated into unity with Friends in England, the powerful operation of the Holy Spirit received in their hearts and submission to cross of Christ. They never seem to have found the restraints from worldly complacency then expected of all consistent members, as well as in this country, any barrier to exercise of their spiritual gifts as heralds of the gospel. On the contrary, they fully adopted the peculiarities of Friends, in dress, manner and language, and maintained their faithful No brighter examples of the true mission spirit than that shown by these old-fashioned Quakers during their world-wide labors in

deemer's cause, can be instanced by the advocates of the "new Quakerism."

All can readily admit the need that the Society of Friends has to be awakened to its first life, and that the essay in question presents many requisites to that end in apt phrase. One can heartily endorse the picture it draws of a local Quaker, in stating that "they must move as a living example how, through the power of the Spirit, they can live in the midst of temptation and sin, and yet be more than overcomers, and at the same time they must be dynamic centers of spiritual force, which shall convince the most ungodly that the Divine life currents flow through them." But to do this one may issue with the essay that it is necessary to rationalize the primitive Quakerism of Fox, Penn and Barclay, and their worthy successors were named of our own age, and adopt modes of worship and religious service that are inconsistent with the principles which the Society originally professed, and without which it has no little reason to exist.

The "new Quakerism" has gone far to land followers in a position of compromise, if not agnosticism, to some of the distinguishing views of Friends on the subjects of ministry and prayer, of waiting on the Head of the Church, of worship without pre-arranged services, of discarding musical performances, and substituting pastors for self-supporting ministers. The scenes that have occurred in several of the Yearly Meetings of Friends on this continent are lamentable instances of the tendency these new views.

There is a subtle tendency in the human spirit to claim the privileges of the gospel of Christ without submission to its obligations. This has been evident in the experience of all professing denominations, and the Society of Friends is no exception to it. The sermon on the Mount and the greater part of the teachings of the Author of Christianity as recorded in the New Testament speak of duties to be performed *crosses to be taken up by his followers.* Therefore by their fruits ye shall know them, every one that saith unto me Lord, Lord, shall enter in the kingdom of heaven; but he that saith the will of my Father which is in heaven. It was no less the conviction of this want of compliance with the Divine will and the high standard of righteousness required by the Savior of mankind among professing Christians of his age, than the dissent they felt to the ritual worship and ministry in use by them that led early Friends to separate themselves from their communion. Hence they emphasized turning up the cross to man's carnal and corrupt nature as a necessary concomitant of the work of the Holy Spirit in his conversion, agreeably to the saying of Christ, "If any man will come after me let him deny himself and take up his cross daily and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (Luke ix: 23, 24.)

This kind of preaching was much the burden of those primitive ambassadors for Christ, and it requires being kept prominently before us, as well as the saving effects of the outward living, and the sweetness of the forgiveness of sins to the contrite and repentant sinner.

Is it this style of proclaiming the full rounded Gospel, and setting forth the restraints of the love of Christ, that the "new Quakerism" laments as "mummifying," or "blindly grinding out monotonous grist"? The truths of Christianity can never grow old in their application

to fallen man, though they may be felt "monotonous" to those who would wear the crown without submission to the cross. Let us be willing to accept all the requisitions of Him who said, "take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Wm. Penn in his account of the rise and progress of the Society of Friends gives a sketch of the spiritual life and character of its first professors that may well be reviewed by their successors. He says, "the glory of this day, and the foundation of the hope that has not made us ashamed since we were a people, you know, is that blessed light and life of Christ which we profess and direct all people to as the great and Divine instrument and Agent of man's conversion to God. In feeling the stirrings and motions of this Spirit in our hearts, we drew near to the Lord, and waited to be prepared by it, that we might feel its drawings and movings before we approached the Lord in prayer, or opened our mouths in ministry; and in our beginning and ending with this good our comfort, service and edification. As we ran faster or fell short in our services, we made burdens for ourselves to bear, finding in ourselves a rebuke instead of an acceptance, and in lieu of 'well done,'—'who has required this at your hands.' We held the Truth in the spirit of it, and not in our own spirits or after our own wills and affections. They were bowed and brought into subjection, inasmuch that it was visible to those who knew us that we did not think ourselves at our disposal to go where we listed, nor to say or do what or when we listed. Our liberty stood in the liberty of the spirit of Truth, and no pleasure, no profit no favor could draw us from this retired, strict and watchful frame."

"And as you may be loved and much honored brethren in Christ who are in the exercise of the ministry! O feel life in your ministry! Let life be your commission, your well spring and treasury on all such occasions; else you will know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God, and it must be a ministry in and from life that enlivens any people to God. It is not our parts, or memory, or the repetition of former openings in our own will and time that will do God's work." I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may ever wait reverently for the coming and opening of the Word of life, and attend upon it in your ministry and service, that you may serve God in his spirit. "For if it be the Lord that must work all things in us for our salvation, much more is it the Lord that must work in us for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent, when He does not."

"Let us be careful neither to out go our Guide, nor yet to loiter behind Him; since he that makes haste may miss his way, and he that stays behind lose his Guide." "I am earnest in this above all other considerations as to public brethren: well knowing how much it concerns the present and future state and preservation of the Church of Christ Jesus that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved and continued in the manifestations, notions and supplies of the same life and power from time to time." "If we keep in the Spirit, we shall keep in the unity of it, which is the ground of true fellowship. For by drinking into that one Spirit we are made

one people to God, and by it we are continued in the unity of the faith and the bond of peace. No envying, no bitterness, no strife can have place with us. We shall watch always for good, and not for evil over one another, and rejoice exceedingly, and not grudge at one another's increase in the riches of the grace with which God replenishes his faithful servants."

Can the Society of Friends lay aside the principles of faith and action above set forth by William Penn, and adopt those defined as the "new Quakerism" without relinquishing most of the cardinal views that distinguish them from other religious denominations?

CHARLES RHODES.

HADDONFIELD, N. J., Second Month 27th, 1899.

A MOTHER-MADE MAN.—A well-known man was introduced at a great public meeting as a "self-made man."

Instead of appearing gratified by the tribute, it seemed to throw him, for a few moments, into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a 'self-made man.'"

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But then," they urged, "you were always such a great reader."

"Yes," he replied; "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples came to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorrimer, who told the story, "the boy who had such a mother; happy the mother who had such a boy so appreciative of his mother's formative influence!"—*Ex.*

PRACTISE VS. PREACHING.—The little daughter of a local clergyman has reached the age where big words are apt to floor her, and where she is very sensitive to the remarks of an older brother.

"Not long ago she came running to her father.

"Papa, papa, George called me names."

"Why, what did George say?"

"Oh," said the little girl with a strong expression of disgust, "he said I practised what I preached. I don't, do I?"

"Well my child, I—?"

"But I don't, do I, papa? I don't any more than you do, do I?"

And then the rector choked up. But he took a half hour from his sermon and explained the meaning of the obnoxious expression to the best of his ability.—*Ex.*

FOR "THE FRIEND."
THE GATHERING HOME.

During the year 1898, ten funerals occurred in Friend's graveyard at Stillwater, near Barnesville, Ohio. There were six aged Friends—Martha Bailey, Rebecca Corgill, Joseph Corgill, Peter Sears, Jesse Bailey and John Bundy. Then follow Benjamin Stanton, Howard Stanton, Ora E. Enmons, of Iowa and Mary Atkinson of Harrisville, Ohio; the last named was in attendance at Friends' Boarding School, where her only brother died about nine years before—the two being the only deaths which have occurred in the history of the school at that place. The many vacancies in our little meeting have called to mind 2 Samuel 1: 19, 25, 27, "How are the mighty fallen," etc.

"How the mighty ones are fallen, and from out their places gone"
"Fallen in the midst of battle," with their armor girded on!
'Twas a quiet, peaceful warfare, in the cause of Truth and Love
With the Saviour as their Captain, dwelling in his home above.

There were those among the number, who have laid their armor down,
O'er whose brows Time's sorrows were scattered, resting like a silvery crown;
They had borne the cares and burdens through the heat of many a day
Ere we saw their falling mantles and they passed from earth away.
Some of them left life companions who had shared their hopes and fears
Since in youth their vows were plighted—many, many changeful years.

There were those among the fallen of the fathers and the sons,
Who, though zealous for the Master, felt themselves the little ones;
But we read that in the vineyards, those who worked with one accord
When the evening-time had gathered, all received the same reward.
And we trust that these were faithful to the work that God assigned.
Willing laborers in his vineyard, doing what their hands could find,
There were others on whose shoulders mantles of the faithful fell,
Who became as tender fathers, mothers in our Israel!
Though we loved them all and miss them, yet we can but deem the end
Was for them a sweet transition, Death a kind and gentle friend.

One, a loving husband, father, in his manhood's strength and prime,
Suddenly was called to leave us, in the bright, sweet summer time;
And the wife who walked beside him, faithful through the passing years,
Now a lonely, widowed mother, wept affliction's yearning tears.
But she trusts God's love hath housed him in a mansion of the blest
Safe forever with the Saviour, where "the weary are at rest."

Yet again when trees of autumn shed their leaflets one by one,
She was called to be a mourner, weeping for a cherished son.
He had gently walked beside her, with a kind and loving heart,
Striving to be nobly faithful—do a son's and father's part.
And her humble, chastened spirit feels amid her grief and pain,
That her earthly loss is sweetened by his greater Heavenly gain.

One, a tender wife and mother, through a long and slow decay,
In Life's useful, happy morning, from her loved ones passed away
'Twas with calm and sweet composure and with child-like trust and faith
That she passed within the valley, with the angel-reaper, Death,

Leaving us the consolation faith in God can sweetly bring.
Faith, which robs the grave of victory, death itself of every sting.

Yet another form is lying in the still embrace of death,
Suddenly life's pulses yielded to the fever's burning breath.

Out from yonder hall of learning see the stricken mourners come;

They, her confined form are bearing, to its long and final home.

She had left her home and loved ones, where the autumn sunlight fell

And, with other knowledge-seekers, drank deep draughts at Learning's well,

And, although the solemn summons came in life's bright, morning hours,

By her kind and gentle nature, she had strewn earth's paths with flowers

And her sorrowing friends and kindred, as their dear one hence is borne

Have this precious consolation, not without sweet hope they mourn,

Deep the lessons that were taught us, as her young life ebbed away

As around her bier we gathered and beheld the pulseless clay.

While full out the vacant places of the many passed away

Call to mind the former query, "Fathers, prophets, where are they?"

And, though Zion's ways seem mourning and her prospects sometimes dim

What to us are clouds and shadows may be brightness unto Him

Who can call from hedge and highway, those who will be daughters, sons,

Who will be in times of proving found among the faithful ones,

And we know his precious promise still remains as erst to be,

"With my faithful ones I gather, even with the two or three."

Let us then stand and question, "What shall this or that man do?"

But, with earnest hearts and willing, be to our own duties true,

Humbly true as that Elisha may be fitted yet to bear Fallen mantles of Elijah's, and their spirits doubly share,

Trusting to the dear All Father will preserve us day by day.

And from graves where Hope seemed buried, yet will roll the stone away.

Clothe our Zion with his brightness, as from bondage we arise.

Strengthen in his power to labor, for our home beyond the skies.

BARNESVILLE, Ohio.

HOSPITALITY AS A DISCIPLINE.—In a household where the spirit of hospitality reigns, the constant contact with strangers and the attitude of the older members to outsiders benefit the smallest person in the family. To be truly hospitable one must be self-forgetful and self-controlled, and when it is an unalterable law that at all odds one must be gracious and polite to those who come under one's roof and to one's board, one soon learns, however tiny one may be, something of self-control and unselfishness. Here how much example teaches! How often we see a little boy, apparently careless of manners when his parents are present to assume the responsibilities of the occasion, when he is left alone and feels the burden of host resting on his shoulders, act the part so graciously that the visitor misses nothing of the welcome peculiar to the house! Or when "mother" is indisposed, how naturally the little daughter of the house imitates the example of its mistress, and taking her place at the head of the table, fulfils all the exigencies of the position with such grace and ease that her thoughtfulness leave nothing to be desired! It is proverbial, indeed, that a child thrown entirely on his own resources away from home, exhibits docility so unusual that others

not initiated into the secrets of careful upbringing are wont to declare, "He is always better anywhere else than at home," not realizing that here, as in the other instances, the little person is endeavoring to follow the precedent shown him, to live up to the standard of good manners prescribed at home, and to yield to the demand of noblesse oblige.—*Harper's Bazar.*

No Room for Them.

The young man who means to succeed in life must make up his mind that he is going to render himself indispensable to his employer. He can only do that by qualifying himself to good work, and then doing it. He must be in his employment for its own sake, and not tire for its emoluments. It is perfectly proper that he should be well paid for what he does, but that employee who fails to identify himself with the interests of his employer, who thinks chiefly of his pay, who never begins work until the appointed hour, and never works a second over the measured day's work, works because he must live, and who yearns for the coming of quitting time every day, is going to win the affectionate admiration of his employer. He is not going to be the one retained if retrenchment becomes necessary.

The reason why some young men fail in life is that they endeavor to retain situations as draw salaries while shirking their work. For one reason or another their hearts are not their employment. Instead of becoming more proficient and therefore more valuable they come less trustworthily as the months go by. Their work is done in a half-hearted and superficial manner, and sometimes it is not done at all. There are various reasons for this conduct. Sometimes it is the result of laziness. Sometimes it comes from a restless and discontented spirit. Sometimes it is the inevitable fruit of dissipation. In any event it is that it awakens the suspicion and then the distrust and then the indignation of the employer. To the young man finds himself out of work. So times he looks for something else; sometimes he does not.

The failures in life's battle blame everybody but themselves. Friends have not been sympathetic; employers have been harsh and unkind; luck has been against them. Sometimes it keeps up this miserable whining against fate a circumstance and surrounding until they almost succeed in convincing themselves that they have been badly used. But deep down in their crooked hearts they know that they alone are their own worst enemies. Indolence, carelessness, evil habits, these things destroy the future of any young man who permits them to rule him. And this is increasingly so in these busy modern days. Men who have work to do mean that shall be well done, and as there is little difficulty in finding perfectly competent employees the incompetent and the shirkers must go to the wall.—*Zion's Watchman.*

WHATEVER our outward adorning or indigence be [and they will be much affected by our inward principle] we should be careful of our spiritual garments be always white and free from spot or blemish; and that we be continual, adorned and refreshed by the influence of the Holy Spirit.

THOMAS SCOTT

The dignity of the ministry consists in fact that it is a service rendered to the sons of men, in the name and by the authority of Son of God.—*W. R. Huntington.*

Judson's Letter on Ornamental and Costly Attire.

BY DR. JUDSON, MISSIONARY IN BURMAH.

To the Female Members of Christian Churches in the United States of America :

DEAR SISTERS IN CHRIST :—Excuse my publicly addressing you. The necessity of the case compels only apology. Whether you will consider it a sufficient apology for the sentiments in this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom above all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle—that principle of vanity, that love of dress and display—I beg you will bear with me— which has in every age and in all countries been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters dressed and adorned in that manner which so true prevalent our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female heart. At that time I had not maturely considered the subject, and did not feel sure that ground I ought to take. I apprehended that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts therefore to private exhortation, and rebuke but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their wardrobes, and on returning, as soon as they were out of sight of the mission-house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect to encounter the same enemy in those wild, horrid and dark with overshadowing trees." But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass bells above the ankles, neat bands of black hair tied below the knees, rings all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal penetrating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, carefully constructed bags enclosing the hair and suspended from the back part of the head, all to speak of the ornamental parts of their clothing, constituted the fashionable and the tone of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought to a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii: 9, and read these words of the inspired apostle: "I will also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "what is that to thee fellow thou me," was the continued response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her again the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck.

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease and truth too could that sister reply, Notwithstanding this necklace, I dress more plain than most ministers' wives and professors of religion in our native land. This necklace is the only ornament I wear. It was given me when quite a child by a dear mother whom I expect never to see again—another hard case—and she begged me never to part with it as long as I lived, but to wear it as a memorial of her. O ye Christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters directly contrary to apostolic com-

mands? But to the honor of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion from the land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dresses, "the mantles and the wimples and the crisping-pins"—see Isaiah iii: 19-23—they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dah-gyaing, the Laing-bwai, and the Sal-wen; the Karenesses will bow their necks and ears and arms and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do by your example spread the poison of vanity through all the rivers and mountains and wilds of this far distant land; and while you are sincerely and fervently praying for the upholding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither will be divested of course, the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

(To be concluded.)

WHOSOEVER would preach the Christianity that crucifies must know that he will meet the opposition that turned away from Christ, and conspired against Him, and spat on Him, and led Him to Calvary. The Christianity that Christ gave us condemns men, and only conviction of desert will keep men from resenting condemnation. It fortells woe for the unrepentant, and men are maddened to be shown destruction at the end of a way they will not forsake. It requires living for which unsanctified men have no heart.—*J. Malcolm Smith.*

If thy religion is impressive by its consistency, let it be attractive by its amiableness. A Christian's life should be a practical invitation to holiness.

A Poet for Peace.

Ernest Howard Crosby of New York, noted as an American disciple of Tolstoi in the latter's advocacy of non-resistance, has caused considerable discussion by his poetical pamphlet entitled "War Echoes." One stanza on "Russia and America, August 29, 1898"—the date of the Czars's peace manifesto—is as follows!

O Daughter of the West, thine hour of shame is upon thee!

When thou didst hear from afar the word divine, thou wast busied in the dance of war.

Thy thoughts were of loftier battlements, of swelling battalions, of deadlier fortresses, of greater preparation for slaughter.

Thou hast shown the wind. Wilt thou escape the whirlwind?

Thou hast planted dragon's teeth. Wilt thou thus thyself from the harvest of armed men, ready to impoverish and rob thee over thee?

Daughter of Liberty, fallen tho' thou be, give ear to the voice of Tyranny's transfigured daughter. God bless Russia and the Czar!

Another characteristic stanza follows:

MY WAR.

I am a soldier too, and I have the battle of battles on my hands.

You noble warriors who, while fighting each other, are yet at heart agreed, and see the same false life with the same distorted eyes.

I have to make war upon all of you combined, and upon the infernal War Spirit which inspires you in the bargain.

I set my courage against your courage.

It is due not to flinch under fire.

It is also fine to tell an unwell one truth to a mob and to call you the mad lot of murderers that you are. It is war between us to the knife, and I will not tell you how well I love you until you are shamed into unconditional surrender.

Then I will show you my commission, and you will see that it is signed by a Commander-in-Chief who may wait long for victory, but never waits in vain.

SET THE CLOCK RIGHT.—A story is told of a colored man, who came to a watchmaker and gave him the two hands of a clock, saying:

"I want you to fix up these hands. They just don't keep no more correct time for more than six months."

"Where is the clock?" answered the watchmaker.

"Out at the house on Indian Creek."

"But I must have the clock."

"Didn't I tell yer there's nothing the matter with the clock excepting the hands? And I've brought 'em to you. You just want the clock so you can tinkler with it and charge me a big price. Give me back them hands."

And so saying, he went off to find some reasonable clockmaker.

Foolish as he was, his action was very much like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says, "I cannot regulate the hands unless I have the clock. I must have the clock."

FOR "THE FRIEND."

Individual Accountability.

How very differently the eye of God beholds the children of men from what the eye of man does! When a man does well for himself men praise him and call him rich and give him honor; and a man fears the Lord, and serves God and his fellow-man, such the Lord honors. But it is far from being true that a man needs be rich to do good to his fellow man or to offer to God that which God has given him. We read how that Jesus lifted up his eyes and beheld how the rich men did cast of their wealth into the treasury. And behold, a poor widow came who cast therein two mites. And yet He, the appointed Judge of all, declared, "Verily, I say unto you, this poor widow hath cast in more than they all, for they did cast in of their abundance, but she of her want did cast in all that she had even all her living." From this we learn, that God requires not that of us which He hath not empowered us to give, nor does He value the gift as men would place a valuation, for all things are his, but He looks at the heart, and its willingness to do the Divine behests. Let them gone say, "I have nothing to give, nothing to do, whereby I may honor and please the Lord." "No man liveth to himself, nor dieth to himself; whether then we live or die, we are the Lord's." Placed in families, in social converse with others, it is the disposition of Divine Providence, "the lot is cast into the lap, but the whole disposing of it is of the Lord," and He knows what is the best for each one of us, and portions out what we call blessings, and even our very trials to each one, as a means of proving our gratitude and love to Him.

At times we may think, "Were I placed as such a one is, I could easily be a Christian, but my trials come so close, my most intimate friends at times prove a snare, the enemy breaks through my good desires; He too well knows my weak points, and alas! I feel I come far short in my duty to my Lord." This may all be true. "Man at his best estate is altogether vanity," frailty is stamped upon his brow. But the Lord hath laid help upon one who is mighty to save, ready to deliver and watchful to preserve. He permits us to see the utter weakness of our best resolutions, the feebleness of our most earnest endeavors, the hopelessness of ever being able to please God whilst depending on ourselves, in order that we may flee to Him for help from whom alone efficient help comes, that we may trust in Him whom the Lord hath appointed as the Leader and Captain of his people Israel.

Saul of Tarsus, with his strong, determinate will, had after years of service, of conflict and of trial, yet to bow in meek submission, and learn of his Lord, "My grace is sufficient for thee." The trials might remain, but they proved but as the plough or the harrow to mellow the ground, that the good seed of the kingdom might take deeper root and bring forth fruit to the praise and glory of the great Husbandman.

Let us not then look outwardly to our fellow-man, no matter how highly gifted he may be, for all that any man has, if he hath anything, be received from the Lord. The same fountain of wisdom and knowledge is open to all. The voice cries "Ho! every one that thirsteth, come ye to the waters; come, buy wine and milk without money and without price." This is God's free gift of love in Christ, "the grace of God that bringeth salvation, and hath appeared to all men." It is the fear of the Lord which is the beginning of wisdom. God's work is known

in the heart; where God works, there is found. Look to Him, as David did, and thy eyes were enlightened.

Christ Jesus came to restore all things, bring man back to that blessed state, whither through sin he lost; into converse and communion with God. As man walks in the light, he walks with God, for the Lord is in the light of Christ, as He was in Christ when He came into the flesh. This is the Messenger of the everlasting covenant which God hath made with man through Christ. The covenant which God made with all men in the seed of Abraham, which seed, as the apostle says is Christ. Of the voice of this angel of God, which goes before and prepares the way, and as faithfully follow brings God's Israel into the possession of heavenly land. To him alone is every man accountable. As Christ Jesus the Lord said, "I word that I have spoken, the same shall judge him in the last day" (John xlii: 48). And this word, which is Christ's Holy Spirit, the Lord hath spoken to every creature upon heaven, reproving the evil, warning those who are tempted, comforting the tried and afflicted, carrying on God's work of faith with power, renewing the heart and justifying the obedient. To be attentive therefore is to bear Christ's word; to be obedient to its teaching, is to walk with Him. And as we individually walk with the Lord, it will be a walk in love of one toward another, and by love each will serve the other. No ill feeling will find lodgment in our breast, for such thoughts sully the garments of holiness which he who walks with Jesus must needs wear. If others hate, we should pray for them; if others shun, we should seek to bring them to Jesus, for he who thus walks in Christ's light, whereby Christ Jesus by his presence illumines the heart, is heir to all the blessings of God's covenant.

In walking in and obeying this light, lies the main service to God and man, as the apostle tells the Corinthians, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x: 31). Is not this walking in the light where God is, a walk with God and with Christ, as Enoch did and Adam in his first created state? It is a walk wherein every word and act performed in fear of God, is acceptable service to Him, arising from the motions of a "life hid with Christ in God." This grace, life or spirit of God, received, and dwelling in the heart, is like holy fire on God's altar, which the Jewish rite declared was first kindled, like that on Elijah's altar on Carmel by fire from heaven, and not to be let die out. Our whole life thus becomes a living sacrifice to God, laid on the altar of a sanctified heart, ready to be fanned into flame, at such times as Christ our priest pleased to draw near, uncover the embers, and breathe upon it.

W. W. E.

THE CHEMISTRY OF BLUING AND CLEANING.—"Soluble Prussian Blue," a chemical compound containing iron, is a recent invention. The indigo dyes of olden time have been entirely replaced by numerous "Soluble Blues" all of which are Prussian blue of more or less strength.

It must be borne in mind that this substance is decomposed by the fixed alkalis, and if clothes are not rinsed free from soap-suds washing soda mysterious iron rust spots appear on the linen, caused by the decomposition of the bluing. Many of the bright flannels, and other fabrics found at the pre-

in our markets owe their brilliant shades to an acid compound of a coal-tar color, and as soon as they are washed in soap or ammonia, the alkali neutralizes the acid, and the color grows pale and faded in appearance. If acetic acid or vinegar is added to the second washing water, the bright color is in all such cases restored.

Selected for "THE FRIEND."

The Strength of Silence.

If you want to listen to the one voice in your ear, God's voice, you must bid all other voices cease. Have you ever heard the nightingale? Even all other birds are silent and the stillness of the night is over the woods, you can hear its sweet burst forth in a tone so pure that even the breeze is not disturbed by it.

There must be in your heart a silence as there is that of the night waiting for the nightingale, before you can hear his voice speaking through it in the new strength that comes to you. All the voices of this world must cease. Whether they are voices of sorrow or hope, disappointment or joy, discontent or satisfaction, they must lay aside your own small life that you may hear in the silence of your soul, the "Be still, and know that I am God." And the way to do this you will have to find for yourself, "The Spirit within you," "He will lead you into all truth," and the first and worst of the old sages were: "Know thyself"—it is all in you, and in the silence you will find it.

The Lord himself pointed out the way to you. He went into the mountains alone, and when he was in the silence He had found his God-given strength. He came back and gave it of freely. These were moments which none of his disciples shared with Him. Even your own highest thoughts which you may have consecrated to the Lord's service must be left behind that you may turn to them for help, but stand alone, and every thought and feeling may be filled with the new life coming to you in your silent waiting. You may ask questions by the hundred and read hundreds of volumes, but no answer or knowledge coming to you in that way will be worth the gain of one hour of that silent communion. When you have found the "secret of his presence," the libraries can be locked and bolted and you will find your God in the silence of your heart.

The Lord himself and He only holds the key to your soul, and you must take it from his own hand. The deepest truths cannot be put into words, but only felt in the heart. The Lord has proved this in his teachings here on earth, and here He left unsaid rather than in what He said, and it is through the wonderful silence of the Gospel stories that we feel the Divine strength of his life. The star of Bethlehem brilliant in the night!

There must always be so. Your deepest feelings can never be expressed, and the deeper they are the greater the silence that surrounds them. You may try to put them into words or action, but however much you will do or say, you will only know that the feeling itself is infinitely more the mere expression of it; it is much like the steady light well guarded behind the glass pane through which the birds flutter trying always to get out, while the light burns on still unmoved.

And of all feelings that may come to you, the truest and deepest is your consciousness of the life of your God. It is an individual experience new with every new human being. You

have been taught, perhaps in a very general way, what is understood by a spiritual life, and you feel instinctively a desire to experience what is so much spoken of and written about. And in moments of sorrow, when you are forced into a more conscious life, you want this something which is so great a comfort to others. Then do not look to words spoken or written to explain it to you, at the best they are only the guideposts along the road pointing the way, but the way you must tread yourself step by step in the strength gained in silence.—Ez.

A GROUP OF THREES.—Three things to govern—The tongue, temper and actions.

Three things to cultivate—Sympathy, cheerfulness and contentment.

Three things to love—Honesty, purity and the truth.

Three things to despise—Cruelty, meanness and ingratitude.

Three things to value—Time, money and good health.

Three things to respect—Old age, law and religion.

The preacher should, first of all, be a preacher of truth. He is the Lord's messenger, and must speak as God directs. He ought to be more anxious about what he says in God's name, than about how it will affect the hearers. He who acts upon this principle is more likely to impress the more thoughtful of his audience, as well as receive the Divine favor and approval.

Items Concerning the Society.

The Friend's Tract Association of Philadelphia distributed last month three thousand of its publications, and during the past year about one hundred thousand. The tracts authorized to be printed in Spanish are now issued, and one in German (a concise account of Friends), has been re-issued, and the tract in Chinese increasingly called for. The forthcoming annual report of the Association appears likely to be one of unusual interest.

In several associations of the younger Friends which have met during the past winter in the compass of different Monthly Meetings, the essays read and remarks given have shown that the welfare and history of our religious Society has been the subject of a growing and lively interest among the young and thoughtful. The tone and matter of some of the essays have been an encouragement to older Friends.

SUMMARY OF EVENTS.

UNITED STATES.—Since Congress adjourned, there have been 60,000 applications on file for commissions in the army. Lieu enancies are particularly desired. The President desires that appointments shall only be made after strict examination as to competency, and that officers who served in the American civil war, and also in the Mexican war, shall be preferred.

The total number of deaths in the army since Fifth Month 1 last are reported by the Adjutant General as follows: killed in action, 329; died of wounds, 125; died of disease, 5,277; total, 5,731.

The State Department has received claims to the amount of \$21,000,000 on account of property destroyed in Cuba belonging to American citizens, and also on account of injuries sustained by citizens, for which pecuniary indemnity is sought. The peace treaty expressly provided that the United States and Spain each should assume liability for all such claims preferred by their respective citizens. When Congress again meets attention will be called to the matter.

It is announced from Washington that the Administration contemplates a change in some features in the government of Cuba by the substitution of civil officers for military men in the Cabinet and subordinate positions.

Major Sternberg writes from Manila that ten per cent of the volunteers are anxious to remain in the island's and engage in business.

In joint session of the Nebraska Legislature, M. L. Hayward, Republican, was elected United States Senator by a vote of 74 to 58 for Allen, Fusionist.

Fish Commissioner McGuire, of Oregon, declares in his 1899 report that up to the present time salmon to the value of about \$75,000,000 have been taken out of the Columbia River.

Andrew C. Fowle aged 72 years, died at Newark on the 11th inst. He was the first constructor of a geometrical lathe, and the inventor of the circular saw.

During the first five months of the present season Galveston has exported 1,634,341 bales of cotton, an increase of more than 500,000 bales over the movement of the same period last season.

The most original plan ever presented to a Legislature to discourage lynching has been proposed by the Missouri House by Representative Nicholas, the Populist member from Nodaway County. His measure would have the Sheriff arm prisoners who are threatened with lynching. Any Sheriff or deputy failing to protect such prisoners shall be fined not less than \$500 nor more than \$1,000, and shall be dismissed.

Governor Smith of Montana, has vetoed a bill passed by the late Legislature legalizing boxing contests. Such contests are absolutely forbidden by the law in force.

P. H. Sprague, a Chicago poultry dealer, figures that 3,550,000,000 chickens and 13,000,000,000 eggs, valued together at \$100,000,000, were produced in the United States in 1898. The *Chicago Chronicle* says that the value of the egg output, which P. H. Sprague does not estimate separately, probably exceeds the value of any mineral output excepting that of coal, but not excepting pig iron.

The *Public Ledger* says: "Two discoveries of importance are just announced, which, if the claim made for them can be substantiated, will work wonders in the industrial world. One is a new process of hardening steel far beyond anything ever known before, the other is the commercial production of liquid air and its adaptability to many, if not all, of the processes for which steam is now used. The latter class of inventions has disadvantages under which steam labors, without having any of its own, and, though this is too much to believe, it does seem probable that the new, strange substance will be substituted for steam in many of the departments of industry where the latter is now indispensable."

There are two counties in Washington," says Senator Wilson, of that State, "each nearly as large as the State of Massachusetts, and one of them is a great gold field as South Africa. The camp of the Republic mine will be a city of 10,000 inhabitants in a year and a half. In the other county there are mountains full of gold, and back of the mountains are magnificent agricultural lands. Washington is the place for making money now."

An assay of black sand found in the Kotatinka River, Alaska, made by Dr. Willis E. Everett, of the Smithsonian Institution, is said to show that one ton of it contains \$750 worth of platinum, besides iron oxide, gold worth \$102.84, two pounds of tin, two pounds of copper and one troy ounce of iridium. The great value is said to lie in its yield of platinum, which is extensively used in electrical construction and dentistry. Platinum has been found chiefly in the Ural Mountains of Russia, from which it is exported to this and other countries.

One of the worst snow storms of the season raged on the 10th instant in Wyoming, delaying railroad trains. There was a two hours' snow-storm, with heavy thunder and lightning, at Chipewah Falls, Wisconsin.

Deaths in this city last week were reported at number 320, which is less than the previous week and 56 more than the corresponding week of last year. Of the foregoing 278 were males and 242 females; 66 died of consumption; 56 of pneumonia; 39 of typhoid fever; 30 of heart disease; 28 of inflammation of the brain; 27 of apoplexy; 25 of old age; 18 of Bright's disease; 16 of convulsions; 16 of cancer; 12 of inflammation of the stomach and bowels; 12 of Cerebro-spinal meningitis; 10 of diphtheria; 10 of marasmus; 10 of bronchitis; 10 of nephritis; 10 of inanition; 9 of paralysis; 9 of uremia, and 8 from casualties.

Markets, &c.—U. S. S. 99 1/2; new 4's, reg. 111 1/4; 11 1/4; coupon 112 1/2; 112; new 4's, 128 1/2; 5's, 111 1/2; 112 1/2; 3's 107 1/2.

COTTON was quiet but steady on a basis of 6 1/2c. per lb. for middling uplands.

FLOUR.—Winter super, \$2.25 a \$2.50; Pennsylvania roller, clear, \$3.05 a \$3.25; do, do, straight, \$3.25 a \$3.45; Western winter, straight, \$3.35 a \$3.50; spring, clear, \$2.95 a \$3.20; spring, straight, \$3.35 a \$3.45; city mills, clear, \$3.30 a \$3.50; do, straight, \$3.50 a \$3.65.

RYE FLOUR.—\$3.30 per barrel for choice Pennsylvania. BUCKWHEAT FLOUR.—\$2.25 a \$2.35 per 100 pounds for new.

GRAIN.—No. 2 red wheat, 74½ a 74c.
No. 2 mixed corn, old, 34½ a 35c.
No. 2 white oats, clipped, 30 a 30½c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 5 a 5½c; medium, 4½ a 4½c; common, 4 a 4½c.
SHEEP AND LAMBS.—Extra, 4½ a 5c; good, 4 a 4½c; medium, 3½ a 4c; culls, 2½ a 3c; lambs, 5 a 5½c.
HOGS.—Western, 5½ a 6c; other kinds, 5½ a 5½c.

FOREIGN.—The latest census of England gives the list of female teachers as 130,000—three times as many as male teachers. About 35,000 women are engaged in the postal service, 4,500 in printing offices and 4,721 in mines.

Statistics collected by a London temperance society show that drunkenness is on the increase in England and Wales. The increase in the number of prosecutions brought during the last year of 1898 in the preceding 12 months was 6,677. The total number of prosecutions was 110,739, of which 67,207 were brought against persons between the ages of twenty-one and forty.

The Military Commander of Paris has ordered placards to be placed on all the barracks in that city illustrating the evil effects of alcohol. These placards, which are hung everywhere, show on one side, the interior organs of a drunkard and on the other those of a temperate man. Beneath is a brief explanation of the pathological and moral effects of the abuse of alcohol.

The Woman's Institute in London has published a "Lexicon of Employment for Women," from which it appears that there are in England women cab and omnibus drivers, street porters, "walking postmen," cattle dealers, auctioneers and one locomotive engineer.

Since 1841 the cultivated area in Ireland has dwindled from about 4,000,000 acres to 2,000,000. Having conquered Khartoum, the English are going about civilizing it in the most approved and expeditionary manner. Already the railway has been extended half way from Atbara to Khartoum, and considerable tracts of country have been put under cultivation. A number of public buildings are being built in the city, and the Sudan's palaces are being reconstructed or the original foundations, and will be used for Lord Kitchener's office when it is completed. The whole region is rapidly settling down under the British rule, one important factor of which is the excellent police arrangements that have already made life and property perfectly secure in both Omdurman and Khartoum.

The Government inquiry has shown that the powder explosion at Toulon was not accidental, and much credence is given to the rumor that it was an anarchist outrage. Six more bodies have been found in the debris left by the explosion.

In India the average duration of life of the natives is twenty-four years as against forty-four in Britain. A gold nugget, weighing 2½ pounds avoirdupois was found in the Pilbarra gold fields, Western Australia, early last month.

A letter from General Ludlow in Havana, gives a touching account of the widespread extent in that city of misery—twenty thousand are dependent on ration tickets to avert starvation—women being greatest sufferers, willing to work, but there is nothing for them to do. To meet the needs of these women General Ludlow suggests that "an association of women in the States might take account of the matter and direct its energies to such an institution should be organized and maintained than as a temporary military exigency. There are numerous kindly disposed and charitable people in Havana—many who are busily engaged in charitable work with the sick and the orphans—but their means are quite inadequate, and assistance would be gladly received from the charitably disposed in the United States."

The Treasury ruling as to the values of Spanish and French coins at the Custom House in Havana will have the effect intended, that of causing the export of Spanish currency, and establish in Cuba United States currency as the standard. The sum of \$175,000 in Spanish silver was shipped to Spain this week. The scarcity of Spanish silver is causing inconvenience on "Change. The Havana bankers wish to prolong the two currencies for a period on account of the profit in exchange.

The Cuban Military Assembly has impeached General Gomez and removed him from his command of the Cuban army, "for failure in military duties and disobedience to the Assembly." General Gomez is not concerned at this action, as he is supported by the Government and the best class of Cubans.

On the afternoon of the 13th inst., General Wheaton attacked and captured the town of Pasing, east of Ma-

nila. Thirty of the insurgents were killed, and six Americans were wounded. The United States Minister Sampson at Quito, has reported to the State Department that in a battle which ended the revolution in Ecuador 600 were killed and several hundred mortally wounded, and also 400 prisoners were taken.

During the last 400 years, Mexico it is said, has produced and coined silver to the value of \$3,500,000,000, which is one-third of the world's output of the white metal during that period.

NOTICES.

Receipts in aid of the Dukkoborist Fund to Third Month 14th, 1899.

J. C. S. and sisters, \$12 00; R. W., \$5 00; Home and Foreign Relief Commission (Mennonite), Elkhardt, Ind., \$70 75; E. R., \$5 00; Mennonite Congregation, Columbus, Ohio (addition), \$2 25; J. G. A., \$10 00; "A Friend," Ohio, \$50 00; A. Y., \$2 00; J. H. B., Ohio, \$2 00. Total amount subscribed to date, \$5,457 48. A large additional subscription can be used to advantage in the purchase of implements, seeds, horses and food, for the settlers in Manitoba.

WM. EVANS, Treasurer, 252 S. Front St., Phila.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on Thursday evening the 28th inst. at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the managers will be read. All are invited to attend.

HENRY B. ARBUTT, Clerk.

YOUNG woman Friend would like to make engagement for summer with her friend's family as governess to children. Address "B," Office of THE FRIEND.

WOMAN Friend of thirty years' experience would make engagement for position at shore as matron housekeeper, or position in linen room, either in hotel or large boarding house.

Address "F," Office of THE FRIEND.

Friends' Library, 142 N. 16th St., Phila.—Open from 11.30 A. M. to 2 P. M., and from 2 P. M. to 6 P. M. on week days. The following biographies have been added:

ABBOTT, LYMAN.—Life and Letters of Paul the Apostle.

Bismarck, the Man and the Statesman (2 v.). BROWN, A. E.—John Hancock, his Book.

BULL, J. B.—Fridtjof Nansen, a Book for the Young.

CARY, E. L.—Tennyson, his Homes, his Friends and his Work.

JACOBS, H. E.—Martin Luther.

PERRIS, G. H.—Leo Tolstoy.

ROBINSON & ROSE—Per arch.

TYLER, Charles—Story of William Tyndale.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and correspondence in regard to the school, should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7:17 and 8:46 A. M., and 2:53 and 4:32 P. M. Other trains are met when requested. Stage fare fifteen cents; after 7:30 P. M. twenty-five cents each way. To reach the school by telegraph, wire West Chester, Phone 55.

EDWARD G. SMEDLEY, Supt.

DIED, at her home near Arba, Ind., on the twenty-seventh of Second Month, 1898, TEXANNA B. JORDAN, in the forty-third year of her age; a member of New Garden Monthly Meeting of Friends. She had been a sufferer the most of her life, and also deprived of her hearing, in all of which she manifested true patience and resignation to the Father's will, being a "living epistle known and read of all men" in witness to the power of Divine Grace to keep in perfect peace the first truly trust Him. "She being dead yet speaketh."

—at home near Arba, Ind., on the first of Third Mo., 1898, PENNINA JORDAN, in the seventy-fifth year of her age; a member of New Garden Monthly Meeting of Friends. While firm in her convictions that the church of her choice was right, her Christian charity was broad, and whenever she met true disciples of her Lord, she recognized them as brothers

and sisters in Christ. Her simple, trustful faith of God was such as to bear her up in times of sore trial and deep provings. Her voice was often heard in assemblies of the people in humble prayer, praise, exhortation, magnifying the grace of our Lord and Saviour. Her patience and cheerfulness during her sufferings, and her oft-repeated expressions of sweet evidence that she realized that the Everlasting Arms were underneath, ministring to her spirit triumphant entrance into the heavenly home.

—at her home in South English, Iowa, on the thirteenth of First Month, 1898, MARGARET A. HEALD, wife of Dr. Allen Heald, in the seventeenth of her age; she was a member of Cook Creek Monthly Meeting of Friends, Iowa. Being isolated from Friends for many years, she was charitable to the religious views of others, but her life was entirely consistent with the principles of Friends. She was useful patient, suffering, and in her devotion to her family, humble follower of Jesus. Her simple faith sustained her to the last.

—on the afternoon of Second Month 13th, 1898, at his residence in Salem, Columbiana County, O. JOSEPH FAWCETT, son of the late David and Hannah Fawcett, in the twenty-fourth year of his age, a member of Salem Monthly Meeting of Friends. Dear Friend bore his many trials and afflictions patiently, and as the end drew near, felt that "all well," and quietly entered into rest.

—on the thirteenth of Second Month, 1898, his residence near Sumner, Iowa. JOHN H. B., aged sixty-eight years, a beloved member of Sumner Monthly Meeting of Friends, Virginia (formerly Rich Square, N. C.). This dear Friend was a believer, and a faithful upholder of the ancient plain and testimonies of the Society of Friends. He bore his lingering illness with Christian fortitude, and leave wife and many relatives and friends to mourn his loss. They weep not as those having no hope; they believe he has entered one of those happy homes which Jesus has gone to prepare for the children of God.

—at his residence in East Carmel, Ohio, on the 17th, 1898, our beloved Friend, ISRAEL C. GAGG, aged seventy-four years, a member of Sumner Monthly Meeting of Friends. While a great sufferer for many years manifested unusual patience, especially in the last months of his sickness. He spoke much of his debt to his earthly tabernacle for one eternal in heavens. He saw the Master, and was able to give a very useful life, valuing his work as more than his. From the fruits of prosperity, which he said were from God, he many times very freely gave to the nee and suffering, and entreated his children to follow these paths.

—on the twentieth of Second Month, 1898, the residence of her brother-in-law, Eliza Todd, Chesterfield, Morgan County, Ohio, MARY H. TODD, widow of Robert Todd, in the eighty-fifth year of age; a member of Chesterfield Monthly Meeting of Friends, Ohio.

—at her residence in Germantown, Phila., 17th Month, 1898, GEORGE W. KAIGH, aged seventy-one years, late James E. Kaigh, in the eighty-ninth year of age; a member of Frankford Monthly Meeting of Friends.

—of pneumonia on the sixteenth of First Mo. 1899, MARY HAMPTON, widow of the late John H. Todd, a member of Hopewell Particular and Springville Monthly Meetings of Friends, in the eighty-fourth year of age. On being queried with if she saw anything her way she replied "I believe I see nothing in my way." "I believe I am ready." A few minutes before her departure she interceded in these touching words: "Dearest Father will thou be pleased to grant me home in thy glorious presence."

—after an illness of two weeks from the effects of pneumonia, at his residence near Whittier, Iowa the ninth of First Month, 1899, in the sixty-sixth year of his age, OLIVER HAMPTON, an esteemed member of Springville Monthly and Particular Meeting of Friends. This dear Friend was warmly attached to the doctrine and testimony of the Society of Friends, freely lending the right hand of fellowship to the "Wrestling seed of Jacob" wherever situated. He tenderly loved his dear ones, and was ever ready to give every body. We trust the language is strikingly applicable, "Blessed are the dead who die in the Lord," the spirit, that they may rest from all their labors and their works do follow them."

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FOR "THE FRIEND,"

Spiritual Equality of Men and Women in the Society of Friends.

BY AGNES L. TIERNNEY.

to the stranger in the Friends' Meeting there is nothing of more novel interest than the participation alike of men and women in religious life. In this day of enlarged opportunity women, their fitness for spiritual offices is no longer questioned; but that a religious organization has for more than two hundred years had women equal recognition with men in its spiritual affairs, is a fact which excites the wonder and comment of those who are interested in the growth of religious ideas and customs.

There seems to be sufficient evidence that in primitive Christian church both men and women took part in public worship. But when, owing to bitter years of persecution, the authority of its officers grew and strengthened and the church gradually assumed its hierarchical form, men ceased to be recognized as factors in its governance.

The humble band of Christ followers became a great church militant.

Because it so willed, barbarous peoples were brought into an acceptance of the true faith; the fierceness was subdued and cultivated; kings and potentates were brought low before the absolute authority of the Bishop of Rome. It was natural, therefore, that during the creation of this magnificent display of worldly power, men should have been excluded from the active work of the church. And, in addition to the natural causes, the literal interpretation of St. Paul's doctrine of silence and submission was fast sealed upon their exclusion.

The reformation made little difference in the position of women in the church, because the church organization was not essentially changed. This was especially true in England where women scarcely look for a betterment of women's situation, since that church owed its very existence to a king's injustice towards his wife. With the rise of the Puritans, women were for the first time regarded as the spiritual equals of men; but here, again, the church organization, which was merely a modification of that of the Church of England, forbade their active participation in religious service.

It was left for the Friends in reviving the

simplicity of an earlier Christian worship to proclaim not only the indwelling of the Holy Spirit equally in men and in women, but the power of God to use both as his messengers to other men.

The occasion of the first public declaration of George Fox in regard to this, is thus quaintly set forth in Sewall's History:

"Then he (George Fox) heard of a great meeting to be at Leicester for a dispute wherein of some of several persuasions as Presbyterians, Independents, Baptists and Episcopalians were said to be all concerned. This meeting being appointed to be in the steeple-house, he went thither where abundance of people were met; some of those that spoke being in pews and the priest in the pulpit. At last after several reasonings a woman started a question." . . .

"The priest instead of answering this question said, 'I permit not a woman to speak in the church,' though he had before given liberty for any to speak. This kindled George Fox's zeal, as the account says, and he immediately entered into a discussion as to what constitutes the church and gave utterance to his well known definition: "The church is the pillar and ground of truth made up of living stones, living members, a spiritual household which Christ is the head of." The narrative further says that many were convinced that day and that among the number, as is not surprising, was the woman who asked the question.

So it came about that from the days of George and Margaret Fox, until our own, women's voices have been heard in Friends' Meetings.

The bestowal of equal spiritual recognition and liberty of expression on men and women has undoubtedly had a many-sided influence on the Society of Friends and on the rest of the world. Its effects on the women themselves has been marked. Since the foundation of the Society its representative women have possessed a dignity, poise, purity of motive and freedom from convention which can arise only from the exalted consciousness of an individual mission. Unto a world from which convention and false views of life had excluded women for centuries, the Quaker women went, doing the part in the work of regeneration to which she believed herself divinely called, and calmly leaving results with the Source of her calling.

Loyalty to individual conviction and the habit of turning within instead of without for assurances of truth, kept her steadfast on the side of righteousness in the midst of worldly-wise controversies. "Of all my friends," said Emerson, "I honor none more than a quiet old Quaker lady, who if she say 'yea' and the whole world say 'nay,' still says 'yea'."

In the life of the home the recognition of the individuality and responsibility of the human spirit worked a great change. The arbitrary control which husband and father had hitherto exercised over his family was destroyed as he came to recognize that every soul is in personal relations with God. What Green, the historian, says of the Puritan was equally true of the

Friend: "Wife and child rose from mere dependents on the will of husband and father, as husband and father saw in them saints like himself, souls hallowed by the touch of a divine spirit and called with a divine calling like his own. The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections."

A charming illustration of this new attitude is found in a little sketch of the life of Elizabeth Haddon. Everyone is familiar with the resolve of this girl of eighteen to leave a luxurious home to take up an uncultivated tract of land in the wilderness of America. If ever parents were justified in refusing a child's seemingly whimsical desire, this would, according to worldly standards, have been such a case; but the father's reply shows how completely the old Roman family organization had yielded to the new doctrine of spiritual equality. "Doubt not, my child, that we shall be willing to give thee up to the Lord's disposal, however hard the trial may be; but when thou wert a very little girl thy imagination was much excited concerning America; therefore thou must be very careful that no desire for new adventures founded in the will of the creature mislead thee from the true light in this matter. I advise thee for three months to make it a subject of solemn meditation and prayer, then if our lives be spared, we will talk further concerning it."

"During the prescribed time," continues the account, "no allusion was made to the subject though it was in the thoughts of all; for this highly conscientious family were unwilling to confuse inward perceptions by any expressions of feeling and opinion."

The influence which the recognition of spiritual gifts without respect of persons may have had on the society considered as a branch of the church, is extremely hard to define. Those who believe that all the affairs of life are better conducted where both men and women meet in council, are prepared to claim much good as a result of exalting the mothers as well as the fathers in Israel. Might it not have been partly the lack of the mother element in religious life that caused the church of the Middle Age to set up shrines of the Madonna?

Be that as it may, all will admit that the Society can have lost nothing in unity, moral fibre, or spiritual strength by the presence in its affairs of a body of earnest, high-minded women.

The effect on women's progress in the outside world which their position in the Society of Friends has had, is another field of difficult conjecture. If the movement for securing to women legal, educational and political equality could be traced to its sources, not the least of its springs would doubtless be found in the Society of Friends.

All movements for the furtherance of justice and humanity have numbered members of this religious body among their strongest supporters.

The position of equality in their religious life has helped to give to both the men and women

of the Society that innate sense of justice which has always been a prominent characteristic of the Friends.

In the soul-stirring days of anti-slavery agitation, women first began to speak in secular meetings. An inquiry in regard to the women who braved mob violence in the abolition meetings in Philadelphia brought the reply that they were mostly women of the Society of Friends.

Since women's public activity and growing sense of responsibility in affairs of education and government are said to have had their beginning with the anti-slavery movement, it seems probable that the Society of Friends has played a significant part in this beneficent change.

But while tracing the potent influence which this distinguishing trait has had on the Society of Friends in the past, and on those who have profited by its example, it may be well to ask whether our own practice has kept pace with knowledge. Since this paper was begun a number of Friends have referred to the unequal status of men and women in the business meetings of the Society. While these inequalities arose at first from rational causes, have not the reasons for their existence long since been removed?

It seems to many members only just that an equal share of representation and responsibility be accorded to women. Only by equality in action can the fullest fruits of spiritual equality be realized.

Younger women of the Society of Friends have received a goodly inheritance; but its benefit to us depends entirely upon the use which we make of it. We are false to our trust if we allow temptation to an aimless existence, social pleasures or absorption in the material things of life to keep us from assuming that responsibility in the world's life which whether we recognize it or not, the Nineteenth Century has laid upon women.

The best in every field of preparation and opportunity is ours for the taking. It is our own fault if that lamp of progress which was lighted by the founders of our Society is dimmed or extinguished. The world is in need of women as well as men who are trained to recognize their individual duties and responsibilities, not only in the home, but in city and State which are but aggregations of homes.

Our ancestors were the first to recognize the claims of the individual soul in the church. Let us not forget the claims which the church and the world have on the soul which has wrought out its individuality.

Let us do our share in bringing about that moral, intellectual and spiritual equality which shall result, not in a one-sided civilization, but in the relation of the poet's vision:

"Everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal office of life.

Then comes the stately Eden back to men;

Then springs the crowning race of human-kind."

It is a pity that many reserve their religion for the still hour of worship, but fail to display it in the active duties of daily life. In the one case there are the bowed head, the gentle tone, the reverent feeling; on the other there are the scowl, the harsh temper, brute force and greed. Yet God is not the God of our worshipping hours only. He is the God of our hours of work as well.—*Jewish Messenger.*

Olive Culture.

"An olive orchard is a gold mine on the face of the earth."—*Italian Proverb.*

It is only upon comparatively recent years that the true value of the olive in California has come to be appreciated. Trees planted a century ago had long suffered neglect. The beauty and profit of olive culture had not yet been demonstrated to the new colonists. Then came a change. Capital awoke to the fact that in this climate could be raised a fruit superior in size and flavor to the Italian importations. Care of the grand old trees—many of them a century old and still bearing—began to take the place of neglect; new olive plantations sprang up; the industry assumed a definite business aspect; until to-day the growth of the olive on the Pacific slope is of enough importance to cause the European producers grave apprehension.

Italy produces annually seventy million gallons of olive oil; the market value of this oil in Italy is not less than one hundred and twenty million dollars, and that means more money than the value of all the wheat exports of the United States in 1883, and twice the value of the wheat exports of 1888.

The demand for pure olive oil is increasing, and the consumption of the California product will become greater when the American people are educated up to the fact that every bottle of alleged olive oil imported to this country is adulterated from forty-five to ninety-five per cent.

Pure olive oil and ripe olives pickled are most wholesome and palatable articles of food. Those whose chief experience of the olive is the large imported berry, pickled green and fit only to be used as a condiment, know little of the value of the ripe olive as food, nutritious as meat and always delicious. Often the Spanish and Italian peasants make a regular meal of a handful of dried olives and a piece of bread—and an excellent meal it is. For medicinal purposes pure olive oil is now found to be superior to cod-liver oil, being at the same time palatable and free from subsequent nauseating effects. To quote an eminent physician: "It reconstructs the tissues undergoing waste, and by its nutritious, food-like properties sustains without unnatural stimulation and repairs without disturbance to the vital forces."

Consul Hathaway states that lately an olive tree was carelessly destroyed in the vicinity of Nice, which had a positive record of five centuries, and measured thirty-six feet in circumference.

Prof. Alois informs us that the production of the largest olive trees of Sicily sometimes reaches two hundred and sixty-four gallons yearly; the trunk of one of those trees measured twenty-six feet four inches in circumference at five feet nine inches from the ground.

Five hundred olive trees were planted at San Fernando Mission in California about the year 1800. There are now left four hundred and fifty. In 1881 the trees were severely pruned, the branches being entirely lopped off and made into firewood. They commenced bearing again the second year after being pruned, and the crop gradually increased, so that it now amounts to upwards of eighteen tons annually. According to tradition, gigantic olive trees yet seen around Tivoli were already old when Romulus traced with a plow the wall of Rome. Since then, mighty rulers, powerful empires, have arisen and disappeared. But the old olives, untouched by vandal invaders, respected by the hurricanes of thirty centuries, are there, cover-

ing nearly an acre of ground each, vigor and productive as in the days of Christ.

The average life of the tree, however, is believed to be two hundred and fifty years—which is long enough. Production increases until age of forty or fifty years. It remains t about the same from year to year, if properly managed, with a perceptible improvement the oil.—*George Eakins, in Forest Leaves.*

ALWAYS READY.—There is no time to wait and prepare for the journey of death, even we could. God demands the last day's life as well as the first. He seems to say, "No mind death; I will take care of that. It is you to take care of life."

Just at the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the harvest unsown, the plow in the furrow, the story told, the picture unfinished, the song unsung. We may not, perchance, even kiss our loved ones good bye.

Let us, then, so strive to live that we may say, "Yea, Lord, I am ready, always ready. My hand is in thine, like a trusting child, am glad to be nearer thee, Father, to feel in thy hand the warmth of thy love. What I have missed and failed in thou knowest; my puny, feeble, futile efforts to serve thee thou knowest also. There is no prop nor stay but in thy hand; it is all the cloak or covering I need have lived on the river's brink all my life; I am to cross with the Great Pilot. I thank thee I know life here. O no! henceforth I am live indeed in thy presence, wherein is full of joy forever!"—*Selected.*

A TRUSTFUL VIEW.—Since the Master cares for his own, and the cause of Truth, which is in his keeping, never turns back we may hope there is some being kept over, for our planting and a wider harvest in his time way.

His way is so far above ours, I am comforted in believing that what often seems to our earthly sighted vision as loss and defeat may be ruled to the victory of his cause and the glory of his name. It was so in the greatest manifestation of the dominion and power of when the Son of God himself was crucified his own world and will continue to be so (we not bound to believe) in every seeming vantage of the enemy until the final overcomer of the Lamb and his followers.

Our love for the Society of Friends may then cause us to be anxious about it, and tend to confine our view of the Lord's kingdom, and his work to our portion of his vast kingdom. So that when we are favored with some fresh manifestation of our Lord the power of his Resurrection, how ready are we to hope and to ask whether now He restore the Kingdom to "our" Israel. I do think He is displeased with this, but while teaches that the times and seasons are his in a wisdom higher than we can comprehend. He is still impressing on his followers the duty and the privilege of witnessing unto Him everywhere.

I believe if we could see hearts as they are and the hidden ones waiting for the consolation of Israel in all the branches of our people there would be seen to be a large and living Society of Friends,—the reserved thousands whose hearts are true to our God, but whose outward recognition know not one another.—*Joel Bean, (Extract from a private letter.)*

ES ON THE DEATH OF JONATHAN TAYLOR, WHO LIVED IN IRELAND WHILE ON A RELIGIOUS VISIT TO FRIENDS IN THAT COUNTRY.

In the room was the stillness of death,
For death was approaching fast,
And the weary and tremulous breath,
Said that trial would soon be past.

But ere the pure spirit had fled,
To the chamber a robin flew in,
And fluttered and perched near the bed,
And there sang his beautiful hymn.

There was something so touching in this—
At least to the sensitive mind—
It was like an assurance of bliss
To the friends he was leaving behind.

son's Letter on Ornamental and Costly Attire.

(Continued from page 277.)

Dear sisters, having finished my tale and herein exhibited the necessity under which I am of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

I. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of being off one's person to the best advantage, of exciting the admiration of others? Is it that such dress calculated to gratify self-love, to cherish sentiments of vanity and pride? And is it not the nature of those sentiments to lead to strength from indulgence? Do such lives and sentiments comport with the meek, lowly, self-denying religion of Jesus Christ? Would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

II. Consider the words of the apostle, quoted before from 1 Tim ii: 9: "I will also, that when adorn themselves in modest apparel, with unfacetedness and sobriety; *not with broidered raiment, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Peter iii: 3, because the verbal construction is not so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing fashions and fashions of the age? If so, please to recall the missionaries you have sent to the heathen, for the heathen can vindicate all their vices on the same ground.

III. In the posture you have assumed, look up and behold the eye of your benignant Saviour gazing upon you with the tenderest love upon you, his daughters, his spouse, wishing to have all things that you would yield your hearts entirely to Him, and become holy as He is holy, rejoicing when He sees one after another accepting his pressing invitation, and entering the way of perfect work.

IV. Anticipate the happy moment, "hasteneth on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah, the approv-

ing smile of Jesus fixes your everlasting happy destiny, and you are plunging into the "sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder dark and miserable world which you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress which you once hesitated to give up for Christ the King of glory; and on that glance decide the question instantly and for ever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and earrings, tearing away your ribbons and ruffs and superfluities of head-dress, and I hear you exclaim, What shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth; still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want; how many have languished and groined on beds of afflictive wretchedness; how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity; how many immortal souls have gone down to hell with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught and trained up for a happy life here and hereafter; the Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your persons and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell, can you hesitate and ask what you shall do? Beware those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

And for your guidance allow me to suggest two fundamental principles, the one based on 1 Tim. ii: 9, *all ornaments and costly dress to be disused*; the other on the law of general benevolence, *the avails of such articles and the savings resulting from the plain dress system to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity may be easily ascertained, and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to shortsighted men are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute,

scrupulous, and severe. The enemy is well aware that if he can secure the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely ungenial to the growth of pride.

The gay and fashionable will in many cases be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walks of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with in compliance with the apostolic command. Wait not therefore for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment-seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you for ever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mortal bodies with gold and precious stones and costly attire, cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily, and followed Him? And as you will then wish you had done so.

Dear sisters, your affectionate brother in Christ.

A. JUDSON.

MAULMAIN, October, 1881.

MAN, being taught by Christianity to respect himself, learns to respect others. Man, finding God, finds himself and his brother-man. W. J. Knorr Little.

FOR "THE FRIEND."

Punctuality and Habit.

The following Essay was recently read before a Mother's Meeting at Moorestown, N. J., and upon request the writer kindly consented to its publication:

Did we, like Robinson Crusoe of our childhood days, live alone, apart from the rest of the world, it would matter little to others how we lived. Ours only would be the loss if we relaxed our sense of duty, our strength and our virtue. But as with years come new experiences and wider fields, we realize more and more every day how much we are influenced by those around us. Other's joys, failings or virtues leave their imprint more or less on our lives.

The happiness and the comfort of the whole body, is so dependent upon the faithfulness of its individual members, that unless grossly selfish we are forced to consider others in our actions.

I am afraid it is only one form of selfishness that allows us to be five, ten or fifteen minutes late in our various appointments with our friends. It at least shows a lack of appreciation of the value of time, both of our friends and that of ourselves. And how are the souls of fire heated on our heads when they accept it patiently and sweetly.

Children have an abundance of human nature; and could we as parents and teachers, but choke back the quick impatient words that come impulsively to the lips, when we are so annoyed at their carelessness, or laziness; and gently, from the heart, speak to them, would it not sink much deeper, even as with those of an older growth?

It is recorded of Sir Thomas Moore that all the members of his large household turned out well. No matter what their natural traits had been, the daily contact with the gentle, cheery, tactful head of the household, drew all whether daughter or servant, to accomplish their duty or task with love and delight.

I believe we can hardly claim punctuality to be a natural trait but one to be acquired; and happy that mother or father who helps their child to meet his Waterloo. Let him feel in his own conscience that it is selfish to consult his own feelings, and that it is manly, noble and Christian to consider the rights of others.

We know what an important factor in life is habit. A German psychologist regards good habits as even more important than good principles.

Another author claims that more men are made not only bad, but ignorant by education or habit than by nature. Locke says, "The boy must often be left to his own guidance because no mentor can be ever at his side, except the one created in his own mind by sound principles and steady habits." The habits that are formed are what the teacher and parent must rely upon most in the education of children. "Whatever we believe they must imperatively do, we should strengthen them in doing by unwearied practice, whenever the opportunity offers, and if possible, create the opportunities." "He who early teaches children to bear what they will have to undergo in after life, who lets those rules which are in future to guide their actions, guide them now, and who finally has them repeat these so often and so long, that they no longer err, has accomplished not a little." And again, "Evil habits are forgotten by disuse. The more rarely evil traits have an opportunity of appearing, the more the causes

are removed by which they are excited, the more they will lose in strength, as physical powers relax when not exercised."

If for instance, the hour of gathering to our places of worship be ten o'clock, and our children, regularly week after week, make the effort with us to assemble at that time and not five or ten minutes late, do you not think this habit persisted in steadily twelve, fifteen and eighteen years will, when we are no longer with them, make them careful in their turn not to disturb their congregation? If we insist upon our children getting to school early enough in the morning to be ready when the bell rings for the opening exercises, do you not think the eight or ten years of this training will help them in many other respects in after years? Seeing that the first twenty years of life are by far the most important in character building, let us try with all our might to help them, with Divine grace, to build up for themselves firm, steady habits, honesty, obedience, self-respect, self-control, a sense of duty and contentment. With these must come punctuality as a natural result.

A fully developed character, one who respects himself and his friends, with a true appreciation of the value of time, will hardly be found wanting in punctuality. How then can we help our little people the most? *Be punctual ourselves.* Little by little, day by day, drill these habits into their little beings. Find what inspiration we may from the many books, that have been written by educators; and seek for ourselves the grace, love and tact, which will help us to lead rather than drive the children committed to our care.

ELIZABETH S. ROBERTS.

DRIVING THROUGH NARROW PLACES.—I had driven up in the carriage. One of the barn doors was open and the other was closed.

"Do you think I can drive through that one door?" said I to the boy.

"No, sir, but you can unhitch the horse and then draw the wagon in." But I reasoned, if there was room enough to draw the wagon in by hand there was room enough for the horse to draw it in without unhitching him; the only trouble was to know how to keep in the middle of the space and not strike the posts on either side. After a moment's thought I saw how to do it, and drove the carriage in through the narrow door without any trouble, but with, perhaps, not more than an inch or two of room to spare.

It was done in this way: I thought, if I drove just as close as possible to the post on one side, there will be no danger of hitting the post on the other side; and so, without trying to keep in the middle of the road, I turned all my attention to the side of the wagon on which I sat, and carefully drove the gentle horse so that my end of the axle passed perhaps within an eighth of an inch of the centre post, and then I knew that there must be room enough at the other end to clear the other side of the door. So by attending strictly to my own end of the axles, the other end took care of itself without watching.

Men clamor for their rights and forget their duties. But if all men did their duties all men would have their rights. If you keep close to your own side of the passage way, you can drive through narrow places and not trespass on others' rights.—*The Christian.*

It is better to be remembered in a good man's prayers than in a rich man's will.

FOR "THE FRIEND."

A PILGRIM BIRD.

W. A. DROSGOOLK.

God opened the windows of heaven,
And sent out a beautiful bird,
A sigh and a gleam, like the joy in a dream,
It leaped into life at his word.

God fashioned its pinions and plumage,
He painted its beautiful wing,
He placed in its throat a glorious note,
And said, "Go forth, and sing."

Not "for the ears that listen?"
Not "for the shouts that ring?"
Not "for men's praise of thy glorious lays,"
But merely, oh, bird, "Go, sing."

Did it doubt? Did it pine and falter?
Did it fail its beautiful wing?
Because nobody heard that wonderful bird
Loose heart and refuse to sing?

Nay, over the wide world speeding,
Far over the mountains' ring,
Away and away, to the ends of the day,
To sing in God's wilderness.

And over the lone world watching,
Where never a step is stirred,
In the midnight's flow, God's ear bends low,
For the song of his pilgrim bird.

"Give Him a Cheer."

For years Darwin Priest had held the championship in the school-world at Rendville challenged, but one autumn day he was suddenly aroused to the consciousness that a rival had crossed his path, a rival many degrees inferior in point of birth and station. Darwin was the son of Squire Priest, the most prominent man in Rendville, and Hugh Mallory, the son of a common laborer, a section-hand on the railroad, working like the other men for dollar and a half a day. But this being a free country, Hugh could not be shut out of public schools, and as brains are not graded, the amount of money in one's pocket-book, there was no way of disposing of this rival except standing squarely up and vanquishing him in a fair battle of books. You may rest assured Darwin did not take kindly to this interloper who dared dispute his sway, but being too proud to acknowledge a rival so far beneath him socially, he treated him with utter contempt, never recognizing him as an equal, even when he was convinced that there was no discount on scholarship.

As poor Hugh was high-spirited, and Darwin's haughty manner failed entirely to humiliate him, the consequence was the nearer they grew together in their studies, the farther they were separated from each other by their passions. So the year passed away and vacation came with the breach between them unhealed. Hugh spent the long hot months assisting his father in cutting ties and breaking stone for the new branch-road the company was laying, while Darwin, with plenty of money in his command, went to visit a friend in a seaboard town.

At the beginning of the new school year Darwin came back more vigorous and earnest than ever, for he had gained something besides health and strength in the Christian home where he had summered; even a firm determination to live in strict accordance with the religious profession he had made. The feud existing between Hugh and himself troubled him considerably, and he even went so far as to turn head toward his rival the first time he met him after his return, but Hugh remained as stiff as a statue, and looking straight ahead, passed as though ignorant of his existence.

I have done my part, now," muttered Dar-
win, with an effort to compromise with his con-
science. "If he does not wish to let it be done
by-gones it is no concern of mine. It is not
a right way for Christian boys to live—a
Christian boy, I should say, for Hugh does not
seem to be a Christian—but the making up
couldn't be all on one side, and as I said be-
fore, I have done my part."

With this he dismissed the subject, or tried
to do so, but he was ill at ease, and every time
eyes were thrown into Hugh's society he felt that
he was dishonoring his Master by the spirit he
exhibited in retaining. Surely Hugh could see
a little of Christ, reflecting in his daily life,
for he could not forget what his old pastor had
said when admitting him into the Church:
"Remember, Darwin, a profession amounts to
nothing with the living part left out." And
he went on with his living part left out, and
so far as this particular part was concerned.

At that year it was agreed to celebrate Lincoln's
birthday, and when arrangements were made,
names of Darwin Priest and Hugh Mallory,
might have been expected, headed the list of
sponsors, chosen by the scholars themselves.
He enlisted them to orations, and made them
contestants for the first prize, a twenty-dollar
piece. Other prizes of less value were given
for essays, songs and recitations, but the
oratory prize was the one in which the
contest was the most intense. The boys chosen,
representing as they did two classes—the well-
to-do and common laborers—had each many
supporters, and being so well matched in every
way, the contest promised to be both bitter and
interesting.

"I wish I was well out of it," Darwin said to
himself over and over. "No matter which way
the decision goes, there will be ill-feeling, and
I shall not be able to conduct myself as
becoming, in case of failure. If my opponent
has been any other one than Hugh Mallory,
things would have been different, but it will be
very hard for me to be either just or generous
towards him."

The value of the prize was not so much to
Darwin as the honor which its winning would
confer, but to Hugh, the poor man's son, it
meant a session at the academy, new books,
and several little comforts for his overworked
mother. He had it all planned out, and never
did a boy work harder for success than did
Hugh during those three weeks that elapsed
from the time he was chosen until the anniver-
sary of the birthday of Abraham Lincoln, the
martyred President of the United States.

The eventful day arrived at last, and with it
came a happy crowd of parents, friends and
patriotic citizens to honor the occasion and
to treat the teachers and scholars had pro-
vided. The hall was decorated with evergreens
and flowers, while the walls were made attrac-
tive by the pictures and mottoes which were
hung artistically around them. After the
usual Lincoln Day exercises, in which the
whole school took part, were over, the essays,
recitations and declamations were listened to
with a great deal of interest, and then, amidst
much enthusiasm, the prize orations were an-
nounced.

Darwin was first called, and he so far excel-
led himself as to satisfy even his most critical
friends. Whatever natural advantage there
was in oratory he had it, while it was admitted,
even by Darwin himself, that it was hard to
go ahead of Hugh in clearness and beauty of

style; but on this occasion the first oration was
so well written, as well as spoken, that the de-
cision of the audience was in danger of being
captured in advance of the final test. Conse-
quently, when Hugh took his place, the order
was not as perfect as it had been during the
preceding exercises, but in a few women's he caught
the attention of his hearers, and as he advanced
he seemed to draw all hearts to himself as by a
magnetic touch.

Darwin's friends trembled for their favorite,
and Darwin himself grew restless and doubtful
concerning his laurels. But all at once a change
came over the young speaker. There was a mo-
ment's hesitancy, he began to tremble with ap-
prehension, and then his well-prepared oration
seemed to be slipping away from memory.

For an instant a feeling of triumph stole into
Darwin's sinking heart, but the next moment,
recalling the fact that he was trying to be a
Christian, he put the thought resolutely away,
and in an inspiring voice said, "Give him a
cheer," and as the appreciative huzzas was raised,
Hugh gathered new courage, renewed his
efforts, and went on triumphantly to the end.

Darwin applauded with the rest when the
prize he had turned into his rival's hands was
given to him, but there was no envy in his heart,
and when, with tears rolling down his cheeks,
Hugh grasped his hand and said, "If there is
anything in your Bible that teaches such doc-
trine as you have practised this afternoon, I
want to study it, for there is nothing taught in
philosophy or poetry half so beautiful."

"It is the love of Jesus that prompts such
Christly acts," said Dr. Romans, Darwin's pas-
tor, coming up to congratulate the two boys.
"You achieved a much greater triumph than
if you had won the prize," he added turning to
his young parishioner. And Darwin fully
agreed with him in after days—if not just then
—for through that one kindly deed he not only
won a friend, but a soul to Christ also, which
was far better.—*B. V. Chisholm in Presbyterian Banner.*

SUNSHINE IN RELIGION.—Sunshine has its
uses in making our religion what it should be
—a thing of brightness. There is danger of
making it too cold and gloomy. God did not
intend it to be thus. It is a difficult matter, at
any rate, to induce men to accept religion, and,
if they are left under the impression that, when
they unite with the Church, they are going in-
to the sunless and gloomy religion of an Arctic
land, it will make it all the more difficult to
induce them to choose the better part. Let
joy, brightness, geniality, tempered by the spirit
of Jesus, characterize our religion, and these
persons will lay hold of it with earnestness.
Let us make use of sunshine everywhere. Do
careers come, let us go at them with sunny
hearts. They will soon melt away under its
power. If afflictions come nothing will so bright-
en the sickbed as sunshine. Is the home dark-
ened by the shadow of death? Sunshine will
lighten it, and show us the golden stairway up
which our departed have gone. Sunshine, sun-
shine everywhere—in the world, in the home,
in the church. There is joy and brightness in
heaven. Why should it be wanting here?—
Christian Register.

MORE OF A HERO.—A man who will sacri-
fice his wit to save the feeling of another is more
of a hero than the man who risks his life to save
a friend from fire or drowning before a crowd
of spectators.—*Walter Blackburne Harte, in the Lotus.*

FOR "THE FRIEND," BUILDING THE BRIDGE.

W. A. DROMGOOLE.

An old man, going a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow-pilgrim, near,
"You are wasting strength with building here;
Your journey will end with the ending day;
You never again must pass this way;
You have crossed the chasm deep and wide,
Why build you the bridge at the eventide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me to-day
A youth, whose feet must pass this way.
This chasm, that has been naught to me,
To that fair youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

FOR "THE FRIEND."

For Mothers.

Being renewedly awakened more than a year
ago to the great responsibility that rests upon us
mothers, and which is ever present with me, I
have indeed been drawn into much love and
sympathy with mothers everywhere. And being
at last made willing to render up my whole
heart, instead of reserving a part, as we are so
prone to do, unto the blessed Head of the
Church, the first intimation given was that I
should go out socially among all our neighbors
and be one with them, in the forming of a
Monthly Meeting of Mothers, and being one an-
other's helpers in bearing the weight of mother-
hood, as regards the spiritual, moral and phys-
ical training of our precious offspring; and feel-
ing myself to be the least amongst them, shrank
much from such an undertaking, as I would
gladly have been excused. But I can truthfully
say that He who hath said, "I will never leave
thee nor forsake thee," hath verified his promise.

Though our gatherings are often composed of
members of six or seven denominations, yet
there have been no differences whatever in the
purpose of them, which have now grown so
large that it seems advisable to branch off into
neighboring sections. Our first starting, how-
ever, I believe it would be right for me to add,
was looked upon with suspicion by many, who
said they had come to look upon those bearing
the name of Friends of either branch, as being
clothed with hypocrisy or deceit, or in other
words professing more than we possessed. But
upon their finding a willingness to acknowledge
that many of us had so far wandered from first
principles as to be guilty of such a serious
charge, and that I desired that they might
watch over me for good, in my coming and tel-
ling when I was not putting in practice the
facts to which I was calling their attention, so
that I might be led to go the oftener to the
footstool of prayer, not to be a stumbling-block,
then they seemed relieved of further anxiety.

Yes, I fully believe we were more willing to
be criticised for our unfaithfulness in home
duties, as also in our daily examples to the out-
side world, instead of commenting only upon
the outward garb, when it is neat and inexpen-
sive, or the non-appearance at our religious
gatherings, of some who perhaps are giving
heart unto that still small voice that speaketh
within, more than some of us who are in our
accustomed seats, particularly when infants or
invalids need looking after, either at home, or

among their neighbors; then, I believe, we would be making more rapid strides in bringing about a Society worthy of the name of Friends. But for us to be found encouraging or loving one another into doing good, unless they have become so hardened that even love will not reach them, is far better for either old or young than criticising in any way.

As I have keenly felt the loss of a more practical religious training in my early life, though not doubting that my dear parents instructed us, as far as they themselves were taught, I have indeed felt that we as mothers could not go too often to the dear Father for guidance, that we might not make the same mistake. Yes, we cannot commence too early in lovingly calling our children's attention to the beautiful truths contained in the Scriptures, and to Him to whom both they and ourselves must go for help, ere being able properly to understand them, or put them in practice.

Oh, mothers, may we more earnestly strive to keep the confidence of our children, and live nearer to them, so that they may not be tempted to seek elsewhere for information that might not be founded on Truth.

Approving of the former custom of Friends in gathering our little ones around our knees, particularly on First-day afternoons, as a suitable time for unfolding godly knowledge, I have been unexpectedly asked by several mothers that are members of no church, and feel themselves unqualified for the duty which rested upon them, if I would be willing to let their little ones join our number. And this, while strength is afforded, I believe it would not be right for me to refuse. And yet another point has rested with me, ere I think we can expect to realize a growth in our religious understanding, and that is we should mingle more with one another, either by way of exchanging visits or writing letters with those whom we can say it has been good for us to have been with, though not allowing ourselves to be found leaning on their judgment, where our own is at stake.

So if my concern may awaken in the minds of others, whether they be mothers or not, a willingness to offer helpful suggestions yet unthought of by some of us younger mothers, then will I trust my words have not been in vain.

REBECCA P. PENNELL.

WEST GROVE, Third Month 17th, 1899.

Loyal Obedience.

One cold night, a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train, which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him: "You are a very unpopular man to-night." "I only care to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting the interests of the railroad of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have Him relax the strictness of his rules, and grant to himself some indulgence which his Master forbids. But if he tries to be popular with the

world he will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, "Well done!"—*The Christian Herald and Signs of our Times.*

Good in Bad People.

"There is more good in bad people than you would suppose," remarked a Louisville man.

Upon being asked the particulars for such a trite observation, he told me the report of an incident which occurred, and which illustrated the truth of his remark in a very striking manner:

A widow woman, one bitter cold night, was nursing her three-year-old girl, who had been seriously ill for several days. The mother's heart was sad, and brain and body were weary with the long vigil.

The clock had struck the hour of midnight, the wind was shaking every window and howling round the street corners, and the snow was being driven pitilessly hither and thither. The little child had dropped into a fitful sleep, and the wearied mother rested, looking into the fire with a sense of loneliness.

The other members of the household had long since been asleep, leaving the patient mother alone on her night watch.

With a lull in the wind and a cessation of the little sufferer's groans, the mother heard a suspicious noise in the adjoining room. She listened intently and the sounds grew more pronounced. Someone was forcing an entrance into a bureau. Trembling, yet brave at heart, thinking more of her sleeping child than she did of her personal danger, she stepped into the hall and walked noiselessly to a room in a distant part of the house. The door was partly open and the gas was turned up.

Her heart stood still, for there before her were two burly men, engaged in prying open a bureau drawer. One of the burglars with an oath presented his pistol and said:

"Don't speak or move a step, woman; you received some money a few days ago and we are going to have it."

The woman faltered and then said in a low tone of voice:

"Don't make any noise, please. The money is in my room, where my child is lying sick. Come with me and you shall have it. But don't frighten my child; it will kill her! She is very sick," and the trembling voice and tear-laden eyes were ample proof of her truthfulness.

"We'll try her, Bill. Go on ahead, woman," said the ruffian with a threatening gesture.

Down the hall the three figures walked noiselessly, until the mother's chamber door was reached. Pushing the door wide open the mother held up an entreating hand, which gesture said plainer than words, "Don't come into the light." Just at this moment a plaintive voice cried out:

"Mamma! Where is my mamma? I want a drink!"

"I'm coming darling. Mamma is here," said the mother, in a cheerful voice.

Then she handed the little child a drink; bending over her she lulled her to rest with a little plaintive song, and the child dropped to sleep.

Then the mother went to the bureau, unlocked it, and drew out a roll of money. It was not much, but sufficient for the wants of a month. Again bending over the child, to see

that she was not disturbed, the mother went into the hall, closing the door behind her. No burglars were not there. She stepped has down to the hall door. No one was there, the door was ajar. Opening the door she heard a voice at the gate saying:

"It's the last time I'm going to do a job this kind, Bill. It isn't to my stomach."

The mother spoke in a low tone, holding the money:

"Here is the money. Thank you for not troubling my child."

"Keep it ma'am. I hope the little kid get well. Good night, ma'am."

And the two ruffians, who but a few moments before had robbery and murder in their hearts went away into the night. For a moment the mother listened to their departing steps seemed as if the fierce wind was stilled, and black night lighted up with a strange light *Presbyterian.*

Family Life.

Domestic life presents many opportunities the exercise of virtue, as well as the morealted stations of honor and ambition.

Though its sphere is more humble, and its actions are less splendid; yet the duties peculiarly incumbent on it, constitute the basis of public character. Perfection in private life by far the more arduous attainment of the time since it involves a higher degree of virtue acquire the cool and silent administration constant and close observers, than to catch undistinguishing applause of the vulgar accustomed to the business of the world, I think it a mean occupation to be engaged in the duties of a family. It is, however, only comparison that they are rendered, to a superficial eye, petty and insignificant. View it apart, and their necessity, their importance, immediately rises. How many daily occasions there are for the exercise of patience, forbearance, benevolence, good humor, cheerful candor, sincerity, compassion, self-denials! In many instances occur of satirical hints, of natured witticisms, of fretfulness, impatient strife, and envyings; besides those of disreputable discontent, sloth, and very many other seeds of evil, the magnitude of which is perhaps as but for the guilt of which we shall most easily be judged. When we consider that life also has its trials, temptations, troubles, our own sure-fire to make us vigilant, when our own fire-sides, lest we should quiet our apprehensions, and cease from our daily weariness. Prove your love and affection for your family, and your friendship and attachment, all connections, by using, not partial, hypocritical, momentary acts of kindness, but one universal, constant, animated effort,—one sincere desire of rendering others happy, united with compassion for their sufferings, charity and candor for their errors, and forgiveness for their injuries. Especially cultivate a benevolent position, an inclination rather to think speak well than ill of those around, accompanied with that candor which exposes not the faults, but rather the virtues of others to view, and which brings to light, with regret, the failings, for no other end than their suppression.

JOHN BARCLAY.

THERE are few things in life more interesting than an unrestricted interchange of ideas with a congenial spirit, and there are few things more rare

FOR "THE FRIEND,"
The Cause of National and Social Decline.

A recent lecture on "The Diseases of Nations," by Dr. Daniel G. Brinton, before the Society of Ethical Research, contains the following interesting statement:

A nation is sure to become diseased when any reason (religious or secular) there is of abstention from marriage. Mr. Galton, one of the best statisticians of England has written a work on this subject of the "Influence of Abstinence and Spinsterhood on the Fate of Nations."

He has pointed out that the celibacy of the priesthood and the conventual life which was long urged and is yet, by several of the leaders of Christianity, has resulted distinctly in national decay; that they have always selected the best men and the best women for celibacy and the result of that is that the latter have had the possibility of passing down their superior faculties to other generations. He points out, therefore, with an argument that cannot be denied, that the whole doctrine of celibacy of the conventual life on whatever ground (not always religious) is fatal to a nation's prosperity. . . . We may here introduce a paragraph from a recent article by William Elliot on this subject:

One striking and unassailable fact is seen in history. Pope Hildebrand's decretal, A. D. 1145, closed the long struggle of the Papal curia against the pastor's home. It commanded all priests to be celibates, and thus severed the minister's personal religion from his home. It refused the priest the joys, inspirations and illumination of legitimate fatherhood. The man who ministered at the altar was doomed to be the enmity of a corporation. What was the consequence? All Western Europe was smitten with intellectual barrenness, and the Dark Ages fell like a pall on the nations." Dr. Brinton's lecture continues thus:

The commonwealth of Massachusetts you may compare with many of the prefectures of rural France and you will find that statistics show that in both areas there is a distinct diminution of the population, if you count out immigration. They would be decaying wildernesses to-day and the farms would be abandoned and the houses shut up, were it not for immigration. Why? Because for some reason marriage does not take place, or if it does, there are not enough children to keep the population up to the mark. We are getting along very well in spite of these statistics from Massachusetts, because they do not extend to other portions of the country and immigrants are continually arriving."

When we hear, on every hand, the lamentation, "Our meetings are dwindling," we would do well to enquire whether some explanation is to be found in those unnatural social conditions which the writer above quoted so clearly and truthfully depicts?

We know there are other causes, but who is asking over the rank and file as well as the more favored families of our Society can fail to be struck with the large number of those who are elected to avoid parental responsibilities?

With the subject which our contributor brings to view we were editorially concerned several months since. We must, perhaps, speak more plainly.

Friends have lamentably joined bands with the world in a system and style of modern living which has the effect of ruling many marriages out.

The condition of modern life to which is given neither poverty nor riches, is now largely a condition of enforced celibacy.

As a rule those who can afford to marry are either backed up by a considerable competency or so poor in means that they have little or nothing to lose. Population mostly multiplies from the latter class.

Just that wholesome middle class, who are in a normal condition of livelihood to experience, inculcate, and transmit normal and healthy views of life is just the class that at the proper age are barred out from fatherhood and motherhood. They are barred out by the expensive-ness of modern standards of housekeeping and outfit. Things once luxuries or superfluous are now claimed as necessities.

There is a large number of young men who do not propose to drag down desired companions for life from their present outward comforts and appearance, to a scale of daily earnings which says: "Having therefore food and raiment, therewith let us be content."

It is the superfluities of life and social standing that are the practical divorcers in advance. Now and then a girl is noble enough to see what Truth requires, and heroic enough to rejoice in the privilege of stepping down, or rather up, with a worthy companion, upon the plane of "plain living and high thinking." And these heroines are surprisingly in evidence from the wealthy as compared with the middle class.

But it rests largely with those of the middle class (to which members of the Society of Friends usually belong) to say whether marriage shall be within reach of our young men's means, or whether they shall be turned aside to substitutes for home life,—some few, possibly, to higher substitutes,—but many more naturally to lower, including dissipation which is sadly often adopted as the cheaper course.]

Attendance of Meetings for Divine Worship.

"Let us call to remembrance the zeal of our honorable predecessors, who when they had great reason to expect they should be driven into noisome and pestilential prisons, sent into banishment, or subjected to other grievous sufferings for meeting together on no other account but to worship God according to their consciences, yet in the strength of that holy faith and love which supported them in suffering, they failed not constantly to keep up their meetings at the hazard of all and the expense of many of their lives, liberties and properties." *London Epistle*, 1758.

"We entreat our dear Friends not to be weary or ashamed of their public, silent waiting upon God. It is a noble testimony to the spirituality of true worship to our sense of the weakness and ignorance of man and of the goodness and power of the Almighty.

"May our dependence on these occasions be placed on that gracious Saviour who promised to be with his disciples when gathered together in his name. In order to experience that great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind and maintain a patient and diligent exercise of soul before the Lord, if our meetings are held in the life and power of Truth."—*London Epistle*, 1835.

THOUGH the Lord's tender mercies are over all his works, we cannot expect preservation without watchfulness and prayer, walking in lowliness of mind before Him.

WILLIAM EVANS.

Schools in Hawaii.

The value of education is fully appreciated in the Hawaiian Islands. In Hawaii, we are told, the schools are first considered in money appropriations and public improvements and many other things have to stand aside for them. The lowest of the foreign-born population want an education, and the wealthy assist in every movement for higher and better schools. A native is seldom found who cannot read and write Hawaiian, and many know English.

Education is compulsory and free. It is under the direction of an executive department with the minister of public instruction, who is a member of the cabinet and its head. In 1897, \$415,272.93 were expended on the schools, and last year the amount reached fully half a million dollars. There are one hundred and thirty-one public schools, English; one public school taught in Hawaiian, and sixty private schools; making one hundred and ninety-two schools, five hundred and seven teachers, and fourteen thousand five hundred and twenty-two pupils. The average number of school days is two hundred; total cost of education per pupil \$21.17, (in United States \$18.92); average monthly salaries of male teachers, \$74.55; of female teachers \$55.18.

The government does not yet maintain kindergartens, but nearly a dozen are conducted in Honolulu, on the same plans as those in this country, by members of the "Ladies Free Kindergarten Association."

There is a night school in Honolulu where foreigners past the school age can learn written and spoken English. The Y. M. C. A. has six classes, largely attended every night. The Chinese are educated in two schools—one for boys, the other for girls—which are maintained by the government. There are also a great many private schools, both secular and religious. A large number of the teachers are from the United States, and the latest American ideas have been introduced.

One of the best schools is Oahu College, which is non-sectarian, and for both boys and girls of any nationality. A graduate is fitted to enter the freshman class of Harvard, Yale, or Vassar. The college is supported by private endowments. One dollar a week is charged for tuition; and board, rooms, etc., are furnished at cost. The school year is thirty-eight weeks.

The faculty is made up almost wholly of graduates of colleges in Eastern United States. The buildings are beautifully situated. The grounds cover over three hundred acres, containing two ponds and a great variety of tropical fruit trees and foliage.

Honolulu also has a normal school, a school of higher pedagogy, and a summer school for teachers, which was conducted last summer by Colonel Parker of the Chicago Normal School.

As a part of the United States, these islands must extend their system of education to the more remote parts, but we could not ask a more devoted and progressive spirit than they have shown in the past.—*Journal of Education*.

He that would have the fruit must climb the tree.

Items Concerning the Society.

Cyrus W. Harvey of Galena, Kansas, has been liberated by his Monthly and Quarterly Meetings, to attend Philadelphia, New England and Canada Yearly Meetings.

Also Catherine Stanton from Western Yearly Meeting of Indiana, is expecting to attend Philadelphia Yearly Meeting.

Haddonfield Quarterly Meeting, N. J., was held on the 16th inst. A considerable number of degrees of Divine favor was prevalently manifest, both in silent openings and in much that was delivered by several vocally.

A memorial of our deceased Friend Joseph Walton, prepared by Chester Monthly Meeting, N. J., being read and approved, added feelingly to the interest of the occasion; and many responses were brought forth in appreciation of his worth, our loss, and the grace by which he was what he was.

SUMMARY OF EVENTS.

UNITED STATES.—The exports from the United States now exceed the exports from Great Britain, according to the figures of the Bureau of Statistics. The growth of America's foreign trade in twenty years has been 62 per cent., while Great Britain's increased about 22 per cent. in the same time.

The war will aggregate a much larger sum than has been anticipated. These are the claims of American citizens against Spain, which the United States bound itself by treaty to pay. Already claims amounting to \$20,000,000 have been filed.

The formal notice of the signing of the peace treaty at Madrid was given the State Department by Cambon, the French Ambassador, on Seventh-day. It was arranged that Cambon shall act as representative of the Spanish Government and Secretary Hay for the United States in the formal exchange of ratifications.

A fund of \$300,000 has been established for the establishment of a hospital for women in New York who are bread winners, and who, overtaken by sickness, are unable to work. Dr. A. J. C. Skene, President of Long Island College Hospital, has been offered the directorship of the new Institution.

It is estimated that it will take six years to complete the New York harbor improvements, although in less than that time the new channel will have reached a depth sufficient to admit the largest steamers. Fully 400,000,000 cubic yards of dirt will have to be removed in order to create a channel 2,000 feet broad and 40 feet deep, and will take upwards of a year to build the plant required to perform this great work.

A new satellite of the planet Saturn has been discovered by Prof. Dr. William H. Pickering at Harvard Observatory. This satellite is three and a half times as distant from Saturn as Iapetus, the outermost satellite hitherto known. The period is about seventeen months, and the magnitude fifteen and a half. The satellite appears on four plates taken at the Arequipa Station with the Bruce photographic telescope. The last discovery among the satellites of Saturn was made half a century ago in Ninth Month, 1848, by Professor George P. Bond, at that time Director of the Harvard College Observatory. This is the first satellite of a planet to be found photographically. Asteroids, nebulae, comets, variable stars and other celestial objects have been discovered by such means, but until now no satellites. This event will remind astronomers of the discovery of the two satellites of Mars by Asaph Hall at the Naval Observatory in Washington, in Eighth Mo., 1877, and of Jupiter's fifth satellite by Edward Emerson Barnard, then at the Lick Observatory, in Ninth Month, 1892.

The first train from Denver since Second Month 21st, consisting of a rotary and four engines, reached Com on the afternoon of the 16th inst. It has been a week since a train from Grand Junction, twenty-three miles. Brookline is expected to be reached in about ten days and Leadville within four or five weeks.

The Windsor Hotel, Fifth Avenue and Forty-sixth and Forty-seventh Streets, New York city, was completely destroyed by fire on the afternoon of the 17th inst. The flames spread so rapidly that the escape of the guests was a matter of minutes. The fire forced to jump from the windows and roof. Eighteen persons are known to be dead and on the 20th, fifty-three others were missing.

A tornado swept through the States of Arkansas, Mississippi and Alabama on the 18th inst. Reports indicate that eighteen persons were killed and twenty-one injured.

The silkworm is liable to over one hundred diseases. Deaths in this city last week were reported to number 520, which is the same as the previous week and 36 more than the corresponding week of last year. Of foregoing reports were noted as follows: 70 females; 7 died of consumption; 58 of pneumonia; 15 of heart disease; 44 of typhoid fever; 24 of old age; 17 of bronchitis; 17 of inflammation of the brain; 15 of apoplexy; 15 of Bright's disease; 15 of convulsions;

14 of inflammation of the stomach and bowels; 11 of cerebro-spinal meningitis; 10 of cancer; 9 of diphtheria and 8 from casualties.

Markets, &c.—U. S. 2's, 99½ a 100; 4's, reg., 111½ a 111½; coupon, 112½ a 113½; reg. 4's, 128½ a 128½; 5's, 112½ a 112½; 9's, 107½ a 108.

Cotton was quiet and closed on a basis of 6½¢. per lb. for middling uplands.

FLOUR.—Winter extras, \$2.50 a \$2.75; Pennsylvania roller, straight, \$3.25 a \$3.45; Western winter, straight, \$3.30 a \$3.50; spring, straight, \$3.50 a \$3.70; city mills, straight, \$3.40 a \$3.60. RYE FLOUR.—\$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 72½ a 73½.

No. 2 mixed corn, old, 37½ a 37½.

No. 2 white oats, clipped, 35 a 35½.

BEEF CATTLE.—Extra, 5½¢ a 5½¢; good, 5 a 5½¢; medium, 4½¢ a 4½¢; common, 4½¢ a 4½¢.

SHEEP AND LAMBS.—Extra, 5½¢ a 5½¢; good, 4½¢ a 4½¢; medium, 4½¢ a 4½¢; common, 4½¢ a 4½¢.

HOGS.—Best Western, 5½¢ a 5½¢; other grades, 5 a 5½¢.

FOREIGN.—The *Westminster Gazette* has issued an appeal to Great Britain and America for further funds for the relief of the Armenians, whose condition this winter is described as pitiable. About 50,000 persons are said to be entirely dependent upon the charity of Europe and America.

Baron Russell, of Killowen, Lord Chief Justice of England, has been appointed to succeed the late Baron Herschell on the Anglo-American Commission.

The Spanish Queen Regent on the 16th instant signed the decrees dissolving the Cortes, convoking a new parliament and authorizing the payment of the arrears of pay to the repatriated troops. On the 17th she signed the treaty of peace between the United States and Spain, and nothing now remains but the exchange of ratifications to formally establish peace between the two countries.

General Whelan's brigade attacked and defeated a force of 3,000 Filipinos at Pasig and Paterno on the 14th instant, driving them back with heavy loss. He took 400 prisoners, and now occupies the towns with sufficient force to hold them.

On the 16th the strongly fortified village of Gaital, northwest of Pasig, was captured after a desperate fight.

There are about eighty distinct tribes among the natives of the Philippines. The Moros are the most blood-thirsty savages known.

The German Reichstag, by a vote of 209 to 141, rejected the army increase demanded by the Government.

The Budget Committee's proposal was also rejected. Melbourne, now the seventh city of the empire, consisted at the time of Queen Victoria's accession of thirteen huts.

The Antarctic exploration steamer *Southern Cross* has arrived at Port Chalmers, New Zealand.

Princess Kaiulani died at Honolulu on the morning of the 6th instant, of inflammatory rheumatism. She was in the 24th year of her age.

RECEIPTS.

Received from Elizabeth C. Johnson, Phila., \$2 to No. 27, vol 73.

NOTICES.

YOUNG woman Friend would like to make engagement now for summer with Friend's family as governess to children. Address "B," Office of THE FRIEND.

WOMAN Friend of thirty years' experience would make engagement for position at shore as matron, housekeeper, or position in linen room, either in hotel or large boarding house.

Address "F," Office of THE FRIEND.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house on Fourth-day evening the 29th instant at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the managers will be read. All are invited to attend.

HENRY B. ARBUTT, Clerk.

FRIENDS' TEACHERS' ASSOCIATION.—A meeting will be held at 140 N. Sixteenth Street, Phila., Fourth Month 1st, 1899, at 2.30 p. m. Subjects:

1. Methods of Teaching Modern Languages, by Miriam Etheldreda of Western Boarding School.

2. Teaching German, by Wm. F. Overman of Moorestown Academy.

3. Shall Greek be Taught in Friends' Schools? by Prof. Seth K. Gifford of Haverford.

THE MOORESTOWN PEACE ASSOCIATION OF FRIENDS will mail free and p. s. paid, to those who wish to contribute peace literature, a popular and well selected assortment of tracts. Please address:

GRACE EVANS, Secretary, Moorestown, Burlington Co., N. J.

WESTWOLD BOARDING SCHOOL.—Application for the admission of pupils to the school, and letter regard to instruction and discipline should be forwarded to WILLIAM F. WICKERSHAM, Principal, by payment on account of board and tuition, communication in regard to other business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, WESTWOLD P. O., Chester Co., Pa.

WESTWOLD BOARDING SCHOOL.—For convening of persons coming to Westwold School, the stage meet trains leaving Philadelphia 7.17 and 8.46 a. m. and 2.55 and 4.32 p. m. Other times as may be requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 55.

EDWARD G. SMEDLEY, Sup.

DIED, at her home near Emporia, Kansas, the 17th of Twelfth Month, 1898, SARINA HATT, aged nearly two years; a member of the Westwold Peace Meeting. She was born in Chatham County, N. Carolina, and when ten years old moved with parents, Simon and Hannah Moon to Westfield. In 1837 she was married to Curtis Hatt. In 1856 moved with their children and settled on the 1½ mile farm where she remained for many days. She had a husband who mourned her loss after over sixty years of her companionship. Five of her seven sons are and two daughters. Whilst in health she was diligent in the attendance of meetings, and was ever constant in our outward testimonies. In the heat of the season, when true Friends were persecuted for the rights of conscience, she was ever ready to be in the woods where she went to pour out her soul to God, there she had a promise that if she remain faithful and steadfast in her Saviour she would be delivered into that heavenly home that is prepared for the righteous, and it was evident that in this steadfastness she abode.

—, at her residence in Gaza Iowa, on the 27th of Second Month 1899, ANNA P. HENDERSON, in forty-first year of her age; wife of Joseph Hendee and daughter of Joshua and Asenath H. Clayto Ontario, Canada; a beloved member and overseer of the Philadelphia Monthly Meeting, Iowa. In early life she yielded to the influence of the Devil, but through acknowledging her shortcomings, endeavor to follow Him throughout her life. Accordingly, final call did not find her unprepared, but she favored with the assurance that all was well with her.

—, at her residence, Richmond, Indiana, N. Month 10th, 1899, MARY E. WISDELL, widow of late Job Windle, aged eighty-five years and two months a member of East Main Street Meeting. Her life had been the comforting assurance that through the deeming love and mercy of her Lord and Saviour was gathered in peace to her eternal rest.

—, on the twenty-second of Second Month, LYDIA CORP, of West Chester, Pa., formerly of Chester County, Pa., in the eighty-six year of her age. She was peacefully gathered to her heavenly home, to her eternal rest. A few hours before her close, almost the last that could be understood was spoken with a bright smile: "I am perfectly happy," clearly indicating that she has been favored to see beyond the river, saying, "My day's work been done in the daytime, and I have nothing to but to wait for my Saviour to come and conduct home." Her whole life had been pre-eminently benevolent, of a peacemaker, and her close was certainly most peaceful.

—, at Chapel-Allerton, Leeds, England, on first day of Third Month, 1899, DINAH SHANNON, sister of the late Ellwood Shannon of Philadelphia aged eighty-seven years; a member of Western District Monthly Meeting of Philadelphia. For thirty years a resident of this city, she returned after her brother's death in England, where for the last ten years she has made her home. Her life was one of unselfish usefulness and devotion to others, her death was peaceful departure of a confident and earnest Christ. Her memory will be cherished as a comfort and inspiration by those privileged to know her.

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or, as second-class matter at Philadelphia P. O.

I knew Jesus and He was very precious to you; but I found something in me that would keep sweet and patient and kind. I did what I could to keep it down, but it was there. I bent Jesus to do something for me, and when I saw Him my will, He came to my heart, and out of all that would not be sweet, all that would be kind, all that would not be patient, and He shut the door."—GEORGE FOX.*

is this spirit of love into which George Fox came, that every testimony-bearer of the truth for which he stood most came, before the many borne will have much acceptance among men. "If any man hath not the Spirit of Christ he is none of his," and that spirit induces temper as well as truth, sweetness as well as light. Of the fruit of the Spirit, is "love, peace, suffering, gentleness, meekness." Soundness of principles is not complete until orthodoxy of head is made good by orthodoxy of the heart. Correct opinions of Truth may be held in a spirit of alienates or scatters, or in that which wins gatherings. Lifted upon the cross to self, Love draw all men towards its own Truth. And Truth will not be compromised, but rather condescended and honored by its union with love. That God hath joined together, let not man asunder." For "Love rejoiceth in the truth," and Truth is best spoken in Love. "By mercy and truth iniquity is purged." "The blood that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." "And the servant of the Lord must not strive; but be gentle unto men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance unto the acknowledging of the Truth."

The Head of the Church is sometimes wounded by the house of his friends by a zeal for truth which overrides love, and exhibits itself in the use of personal intolerance against those who differ in view, opinion, or practice. So the

As quoted by Andrew Murray in his book entitled "Unity."

contrary part are confirmed in their deviation by the exposure of a spirit which seems unsound at the core.

There is a righteous zeal for truth that must work against error; and though it may painfully involve persons who are in error, it is not felt as a zeal against the persons. Its denunciations are not personal, but against the error. They who are the most unflinchingly for the Truth by being themselves most thoroughly in its Spirit, are the best exemplars of the injunction: "Let love be without dissimulation; abhor" (not those who are evil, but) "that which is evil; cleave to that which is good."

So may Christ dwell in our hearts by faith and obedience, that we "being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height;" and that He may be "a Spirit of judgment to them that sit in judgment." So shall the principles and testimonies which we represent not be nullified and discredited through our infirmities of spirit.

They who would contend for the faith once delivered to the saints need to do it in the spirit of the saints, whose righteous zeal and holy earnestness know no rancor. They who would commend the standard of early Quakerism need the soundness of George Fox's spirit, when, as he testifies, he gave to Jesus his will, who came to his heart, "and took out all that would not be sweet, all that would not be kind, all that would not be patient." Again this true spirit of sound and primitive Quakerism is depicted in that sublime testimony of James Naylor, delivered shortly before his death.

"There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it; for its ground and spring are the mercies and forgiveness of God; its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can its own life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression; it never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being for-

saken; I have fellowship therein with them who lived in dens, and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

There is a right use in the right hands of "the spirit of judgment and of burning," for purging the camp or the soul; but when assumed by the hands or indulged by the hearts of men as against others for the clearing of the Truth, it stands close upon the caution "ye know not what manner of spirit ye are of." As we have ourselves been pained when reflecting on a giving place to caustic remarks, so we have been pained with the savor in others of a zeal for the truth not according to knowledge of the right spirit. "If a censorious sound is the sign of sound Quakerism," it was said in our youth, "I will look elsewhere for the gospel sound." And so many in some neighborhoods, by looking at some men rather than into right principles found themselves weaned from fellowship with Friends or ready to welcome the revolution which came. But that supposed spirit from which they were revolting was not the spirit of Quakerism, as the above testimonies of Fox and Naylor, with numerous others, would show.

In humiliating contrast with those sons of the morning, and with the spirit of many sound and consistent Friends of late years with whom it has been our privilege to take sweet counsel, as with disciples daily adorning the doctrine of our Saviour, it ought to do none any harm by way of warning to read the following from a well-concerned correspondent. It pictures no outcome of Quakerism, but only of human nature coming short of George Fox's surrender to the spirit of Christ:

"In reading over the remarks contained in No. 11 of vol. 72 [concerning testimonies of truth], I am carried back to the time when I, by conviction, especially in the matter of worship and attire, became a Friend: its principles being consistent with the pure, simple and pungent doctrine taught by our Saviour...

"There came a time when I could avail myself of an opportunity to mingle with the Society in worship regularly for some months during which time it fell to my lot to sojourn with one of its officials, who strictly adhered to this principle of plain language. Who can imagine my disappointment to learn day by day that this pillar in Zion could use the sacred principles as held by the Society to backbite and malign its members [etc., etc.]...

"It will be some time before the waste places of Quakerism are built by such. . . . A godly life carries the essence of Truth with it, but

when externals are flaunted high above the power of Truth, it means not only spiritual overthrow to the individual, but to the Society also. . . Consider this in the light of truth, and believe me thy friend."

We are not informed who, nor where, the individual thus indicted was. But we cannot deny that such is a possible case in any religious denomination. A "having the form of godliness and denying the power thereof" occurs, we believe, as little in our religious Society as in any. But when blemishes do occur among us, they are by our high profession of spiritual life, rendered the more conspicuous and the more damaging. But "blessed are the pure in heart, for they shall see God," and the secret of holiness is shown by George Fox, as a whole-hearted dedication of our will to that of our Saviour: "When I gave Him my will, He came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

The Bamboo and its Many Uses.

John Thomson, in "Through China with a Camera," gives the following interesting account of the bamboo, and its great usefulness to the Chinese. He says: "Were every other means of support withdrawn except rice and bamboo, these two plants would, I believe, supply the necessities for clothing, habitation and food; indeed the bamboo alone as I propose to show, would bear the lion's share of the burden. No tending is needed for this hardy-natured plant nor is it dainty in the choice of its locality; and although it probably reaches its highest state of perfection in the rich valleys of Formosa, yet it grows with nearly equal vigor on the thin soil of rocky hill-sides. It is first used to hedge the dwelling round with an almost impenetrable barrier of prickly stems; and to cast a cool shade over the abodes with its lofty, pale-green plumes. The houses themselves may be constructed entirely of its stems and thatched with its dry leaves. Within, the couches and chairs are made of bamboo, and so is the table, except its deal top; so, too, are the water cans, the drinking jugs, and the rice-measures. Hanging from the roof are a number of prickly bamboo stems, supporting dried pork and such like provisions, and warding off rats with their *chevaux de frise*. In one corner we may see the proprietor's waterproof coat and hat, each made out of the leaves of the plant, which overlap like the plumage of a bird. The agricultural implements are, many of them, made of hard bamboo stems, and inlaid, the fishing-net, the baskets of divers shapes, the paper and the pens, (never absent from the humblest Chinese abode), the wine cups, the water-ladles, the chop-sticks and fine tobacco-pipes, are all of bamboo. The man who dwells there is feasting on the tender shoots of the plant; and if you ask him, he will tell you that his earliest impressions came to him through the basket work of his bamboo cradle, and that his latest hope will be to lie beneath some bamboo brake, on a cool hillside. . . . The most ancient Buddhist classics were cut on strips of bamboo; the divination-sticks and the case which contains them are manufactured out of its stem; while the courts outside the temple are fanned and sheltered by its nodding plumes. There is a variety of different sorts of paper made from the bam-

boo, but the kind which struck me as showing a new property in the fibre of the plant was that commonly used by the Fukien gold-beaters in the production of gold-leaf, thus occupying the place of the parchment employed for the same purpose in Europe. Fans and flutes are also made of bamboo, and even the looms on which the Chinese weave their silken fabrics are chiefly made out of the plant. Indeed, it is impossible to estimate its value to the Chinese. This much, however, I may unhesitatingly affirm, that so multifarious are the duties which the bamboo is made to discharge, and so wide-spread are the benefits which it confers upon the Chinese, as to render it above all others the most useful plant in the Empire."

FOR "THE FRIEND."

Child-Study—No. 2.

BY S. W. E.

PHYSICAL DEVELOPMENT.

Perhaps no more interesting and satisfactory book has been published in its particular line, than "The Development of the Child," by Dr. Oppenheim. The changes which take place in the growth of human beings from infancy to old age can be studied with some satisfying degree of accuracy. And to the careful student these changes are a guide to proper treatment and rational expectations in human development. We owe it to our children to put as much *thought* upon an intelligent understanding and care of them as any other animal would receive, and yet the mother who fails to take "Babyhood," "Trained Motherhood,"* or "Child Study,"† is more common than the farmer or poultryman who neglects to take a paper treating of his particular business. Most of us look upon the child as a little man, only differing in size, strength and experience from an adult. But this is not the case. The change in human beings is just as great as it is in many insects. It is only our ignorance which fails to make us sensible of the fact.

Every part of the body,—bones, muscles, brain, nerves, and every organ,—undergoes such pronounced change, that no intelligent adult would think of considering mature and immature human bodies as similar in their respective functions, nor expect the same *kind* of work to be done by each.

We generally suppose that "The bony skeleton is the foundation and the frame-work upon which are laid the softer parts which it ultimately supports. As a fact the bones in their immaturity are moulded, are pulled into this line and that by the very muscles and tendons which they exceed so greatly in rigidity." It is of the greatest importance that the development should be carried on normally. It often happens, especially in the years of most rapid growth, that the harmony between bones and muscles is temporarily suspended, and as a result we have a child with too much muscle to manage the bones, resulting in awkwardness, or such long bones that the poor stretched muscles are racked by growing pains.

One curious thing is the spasmodic development of children; the whole child never grows harmoniously, this organ or that, this feature or the other, this moral trait or that, has a spell of growth while the others take a rest.

Dr. Stanley Hall explains most interestingly

*The Motherhood Company, 150 Nassau Street, New York City.
†The Child-Study Monthly, A. W. Mumford, publisher, 205 Michigan Avenue, Chicago, Ill.

the order of muscular development in the life. The primary muscles develop first, enabling child to control its *whole* arm or leg. Not a child is seven or eight years old are the ordinary muscles completed, which, in the upper limbs, give control of the fingers. It is interesting to ask a three year old child to finger after finger from the small one to thumb of the open hand in regular success. By five it can be done slowly, but with evidence of greater effort than when eight or ten old. Kindergarten-ers are recognizing this and are using larger gifts. A few years Dr. Hall said he could frequently pick out the primary schools, children who by symptoms of incipient nerve disease, showed that they had been over-taxed in kindergarten.

When, therefore, we ask our big baby carry a saucer of milk to the cat, and the little fingers spill half of it, it is unscientific to scold the baby, and unwise to lay that duty on ourselves, the baby can wipe up milk, which it is quite excusable for spill and get a little helpful training at the time.

Dr. Oppenheim says, "Children as we are *unripe*. Some of the most interesting changes may be seen in the nervous system these changes man develops from a low very high stage of intellectual complexity. Moreover, there is a fierce struggle for moment, if not for existence among the nerve elements, so that their initial preponderance does not necessarily mean their continued growth. Mistakes in nutrition, adverse circumstances, any kind tend to make their struggle for existence harder than it naturally would be, although attending circumstances be favorable nevertheless the struggle must be hard. When they remain intact, considerable time pass before they are able in an efficient way carry out their peculiar functions. Thus, instance, in the earliest time of a person's life, the conducting fibres between the undeveloped brain and the pyramidal fibres of the spinal cord perform no functions. As these fibres the pathway by which impulses are carried to the brain to the body, it necessarily for that the impulses are not transmitted, just the same way and as surely that the impulses themselves cannot immediately be produced the simple reason that the brain does not possess all of its constituent elements in a sufficiently mature condition to elaborate the characteristic functions. When we see a person sprawling about, unable to walk after the fashion of his kind, and unable to see, we must sign the cause not necessarily to physical weakness and stupidity, but simply to the fact the animal's nerves are not yet medullated as yet he does not possess the sufficient amount of chromatin granules, that as a whole nervous system is unripe."

It is quite possible that most peculiarities and irregularities which we find so common among young people have a foundation in physical causes which we could quite understand were not so ignorant. The sudden growth of the brain and heart which many children experience, as well as development of the organs, should be especially watched by parents. The children themselves are often as troubled by their new and perplexing experiences as the parents can be. Wise interferences are a boon to their children during these trying years. To be able wisely to plain present symptoms, to minimize self-

business, and to lead the child's mind to take up for a noble career of positive future usefulness should be every parent's bounden duty. It is quite impossible in a short paper like this to take up the details of the development of each organ. Every one should read Dr. Oppenheim's book. We should each try to discover causes and not confuse ourselves to effects, especially in dealing with children, and Dr. Oppenheim gives us a great deal of help along these indicated.

Gospel Ministry.

The ministry of Christ, a ministry set up by his Son, is precious; but a ministry made by man, according to his will, and ministering in his own name, the soul of the Lord beareth as a burden and is pressed with it; and as he raiseth his own life, will ease himself of it. And he doth they minister from, but the literal part of the Scriptures, which killeth, and cannot give life. And what do they minister with, but their own understanding part; what meanings they can invent, what deductions their wisdom draw from the Scriptures; but do not see the true meaning in the infallible and unerring Word; and what do they minister to, but the understanding part in you? Thereas there is somewhat else to be ministered to by the true minister. And what do they minister to you, but food for the understanding; food for the serpentine wisdom, which lays fed upon knowledge, but never upon the Word. And hereby another thing is fed upon, and not your souls; but they are kept barrenness and barrenness, under death and bondage of corruption (which Paul cried upon as a wretched state, and could find no rest, or freedom from condemnation there), without the true life and redemption. I do not deny but ye may there meet with a kind of warmth in the affectionate part, which may be heated by a fire and sparks of the Lord's kindling and blowing up; and this may our life with you now; but in the presence of the truth, where the eye is opened, it vanishes; yea, the Spirit of the Lord hath so wrought upon it, that it is even withered in the sight of a more inferior eye in many people.—*see Penington.*

WAR'S HAVOC.—It is estimated that since the days of the Trojan war, B. C. 1184, no fewer than 1,200,000,000 men have been sacrificed on the altar of the god of war. If it were possible to gather together these millions of war's victims into one ghostly army, they would form a man twenty-seven abreast, long enough to span the earth at the equator, with a residue of similar columns stretching from London to the Cape of Good Hope.

This file were to pass a saluting point at the rate of one every second, night as well as day, the last "shade" would only become visible in the autumn of 1936.

Two and a half million men fell on European battlefields during the first half of this century; and this slaughter cost Europe the colossal sum of \$6,550,000,000. Each victim cost \$40 to kill.

A calculation as careful as is possible places the total cost of war during the last 3,000 years at the appalling sum of \$600,000,000,000.

All the countries of Europe are spending on their armies and navies at the rate of nearly \$100,000,000 a second, or the almost incredible sum of \$4,000,000 a day.—*Selected.*

The Dukhobors in Manitoba.

Since the Dukhobors landed at Halifax, Nova Scotia, [First Month] 20th, little has been heard of their doings, and many who sympathize with these Muscovite Pilgrim Fathers of the nineteenth century have been wondering how they are faring in their new Canadian home. These will be glad to learn that the Russian exiles are thriving and happy. It is too early yet to speak definitely as to their plans or prospects, but from a letter which was received by a countryman of theirs in this city a few days ago it is very evident that they look forward hopefully to the future and that they have really found in this new world the promised land for which they have so long yearned.

Certainly this country has never offered a home to foreigners more picturesque than these men, with their sheepskin coats, fur leggings and fur cap, and these women, with their bright red skirts and thick woolen head coverings. More sombre attire would apparently be more appropriate for these gentle Russians, who are as ardent lovers of peace as the Quakers themselves, but then, remembering their bold and uncompromising resistance to the powers that be, we must admit that their dress harmonizes well with their conduct. It is somewhat barbaric, but then it has the charm of antiquity, and, best of all, to the artist's eye, it seems the most desirable attire for these strange men and women, who have taught the world the latest lesson in the art of passive resistance.

The exiles have certainly made an excellent impression on all who have seen them. The Canadian deputy minister of the Interior, was especially pleased with their appearance. "They are a splendid looking people," he said, "strong and healthy, and I am confident that they will make good settlers." Others who saw them land at Halifax were especially struck with their cleanliness, their intelligence and their physical strength. One observer, indeed, was so moved by the appearance of these pacific foreigners that he described the occasion as "one of the most impressive in the history of any country."

Those persons who are opposed to militarism consider the arrival of the Dukhobors in this country as an event of deep significance. According to the *Advocate of Peace*, "It is a part of the great struggle now going on to rid the civilized world of the curse and tyranny of militarism, a tyranny than which none more cruel and heartless has ever afflicted humanity. The system of conscription has extended itself until only under the flags of Great Britain and the United States, of the great powers, is there any liberty of conscience left so far as military service is concerned."

This peace organ then points out that the Dukhobors have been true to their principles for a hundred years, and that the only reason why they have been persecuted is because they have steadfastly refused to take part in "murdering or training therefor." Russia, it claims, "is not the only military despotism. The Dukhobors could not live without persecution in Germany or France or Austria or Italy."

For this reason they have come here, and, according to the *Advocate of Peace*, "it will be a greater shame still when it shall come to pass, if it shall ever come to pass, that there shall be no refuge for such a people under the British or American flag. But this will surely come to pass unless the friends of civil and religious liberty, the friends of peace, singly and unitedly stand to their post and everywhere raise the cry of warning. The contest with the tyranny of

militarism is proving steadily more pronounced. They are greatly mistaken who suppose that this honary evil will die easily. Like every other organized evil, it spreads and strengthens itself continually, and it will one day lay its hand again upon the Dukhobors and upon many others, too, if the friends of liberty and peace are not awake to the tremendous responsibilities to-day resting upon them."

Meanwhile, the Dukhobors are making themselves at home in their new settlement, and are much comforted by the many messages of sympathy and offers of assistance which are constantly reaching them from lovers of peace in this country, and especially from those who are members of the Society of Friends.—*Philadelphia Call.*

A DEED FROM WILLIAM PENN.—A deed by William Penn by his commissioners, Edward Shipes, Griffith Owen, Thomas Story, and James Logan, was brought to the Delaware County Trust, Title Insurance, and Safe Deposit Company, along with other title papers. This deed was dated 1702, and, owing to its great antiquity and excellent state of preservation, became an object of great curiosity among the clerks.

A singular feature in connection with the deed is that the original grant of land conveyed by Penn was made to Thomas Minshall, and is now held by Thomas Minshall, a descendant, the deed never having passed out of the possession of the Minshall family. The grant is in Middletown Township, and consisted of seven hundred and fifty-three acres of land. The parchment is a huge affair, and connected with it by a piece of blue string is a seal, red wax, four inches across. The face bears the inscription, "1699, Truth, Peace, Love, and Plenty." In the center are three ears of corn and a vine. On the reverse side is inscribed, "William Penn, Chief Proprietor and Governour of Pennsylvania." These words are in the center, while top and bottom are the words "Mercy" and "Justice." The seal is carefully preserved in a round tin box, and does not bear a scratch.—*Philadelphia Press.*

At the rise of Friends, many believed in the fundamental doctrines of the Christian religion, but were little acquainted with the work of regeneration, and Friends were sent forth to gather them to the Light and Grace with which Christ enlightens every man that cometh into the world; that they might experience this change of heart, wrought by it in them. This is what we need to be brought back unto. One of the principal men told George Fox, that if he had not been sent to preach this Light and Grace, the country would have run into rantism. I was led to show Friends the danger of being drawn away by anything from this Divine guide and preserving power as manifested in the heart; but by keeping faithful to it, the snare of the enemy would be detected and power given us over them all. WILLIAM EVANS.

EVERY one remembers the old definition of an Ambassador—"A good man sent abroad to lie for his country." Sir Edward Grey's speech to his constituents was remarkable for a new rather different definition. The object of diplomacy, he said, was "to speak the truth and to make the truth agreeable." A very good definition. It is easy enough to speak plainly. It is also easy to say what is pleasant. It is the combination of the two things that is, with some men, difficult.—*Daily News*, (England).

Selected for "THE FRIEND."
THE DUKHOBORTS.

They rose up from their olden home
Beside the Eastern sea,
And looked towards the far-off West,
Repeating quietly:
"The Lord's Word whispers to our hearts,
The Lord has hid us go.
Seeking upward the ocean foam
A land we do not know."

As the long journeying days drew past
They saw, in visioning,
The wide, fair land that held out hands
Of loving welcoming,
The river pouring through its gates,
The farms, their own to be,
Rich harvests in the Autumn-tide,
Freedom, security.

But one, she dreamed no dreams like these:
To her each sunset glowed
An open pathway for her feet
Up to the King's abode.
For her the great white gates swung far,
The short life journey past;
For her the perfect blessedness,
Jerusalem at last.

So the young face grew very still,
And in death's sweetest smilled,
And strangers watched, with tear-wet eyes,
The simple peasant child;
Then, in the new land, hid her form,
With chanted hymn and prayer.
The proudest gates gave willing room
For her calm slumber there.

But I, an exile far away,
Envy that quiet sleep;
Never for me the mighty spruce
Its fragrant watch shall keep;
No blue bed of forget-me-nots,
No daisies in the sun.

And yet, Canadian, Dukhobor,
One Fatherland is ours;
For both eternal lilies lift
Their graceful of stainless flowers;
One gracious Christ stands welcoming
His own from East and West;
For her and hers, for us and ours,
His Holy will is best.

ELLEN MURRAY.

FROMMORE, South Carolina.

Art vs. Religion.

"It is a widespread but mistaken belief that Christian worship is assisted by art. This belief is one of the results of looking to man for what can only come from God.

"The first century, during which the church was a stranger to art, was the most glorious era of her history, and no epoch of Latin Christianity has been further removed from the faith and holy life of the primitive age, than that in which Raphael and Michael Angelo exhausted their skill in adorning her temples."—Charles Tyler, in *Witnesses for Christ*, Vol. II, p. 73.

"In the teachings of the Saviour there was much to show that 'Grace hath use of nature,' the dressing of the lily and the provision for the sparrows supply beautiful lessons on the universal providence of the Creator, and the trust which his superior creature man might repose in Him. No idea, however, appears to have entered the minds of the early disciples that they were to set lilies and sparrows before them artificially to stimulate their trust and confidence.

"History abundantly shows that as that living faith which is the life-blood of true religion declined, so did men seek by dead forms, pageantries and other varieties of human art to stir up something which was like the living power that had been more or less lost.

"This practice of imitation will be found running through all the history of the church's depravation.

"Art raised up feelings in men's minds which were the imitations of those holy aspirations that came from God and breathe towards Him. The Gospel in its simplicity had been preached to the poor and had wrought its miracles; it had, by the accompanying power of Divine Grace awakened dead souls, opened blind eyes, and the ear deaf to the sweetness of truth was made to hear and understand the words of eternal life. The changes were inward, but the effects were seen outwardly, and here was the door opened for human art to be exercised, and like the Egyptian sorcerers of old, it did somewhat 'likewise by its enchantments.'

"We cannot, I believe, have too much impressed upon our minds, that all the ingenious arts by which it has been attempted to quicken dormant souls to the sense of heavenly things, are but so many counterfeits of truth and seals upon error, by which men are prevented from seeking after and finding the true wisdom and riches.

"The use of sensible imagery in religious teaching, and some imitations of the heathen mysteries, may be clearly traced in the second century, and still more largely in the third. In the fourth century the rites and institutions by which Greeks, Romans and other nations had formerly testified their religious veneration for fictitious deities, were adopted with some slight alterations by Christian bishops and employed in the service of the true God."—*Mosheim*, l. p. 393.

"Thus art came to be restored in great measure to the place which she had formerly held in connection with religion; and her sway and influence increased during the period which elapsed between what is called the conversion of Constantine and the downfall of the Roman Empire. So it was in the era of the Renaissance. It was just when superstition and profligacy were at their height in that which called itself the Church of Christ, and when wealth had again arisen to encourage them, that the fine arts also again made their appearance to hide by their adulterous deviations the filthiness which was within. Licentious and profligate popes patronized those extraordinary efforts of the pencil by which the events of sacred story were transferred pictorially to the great Temple of Rome or of the Vatican.

"There was no incongruity between the grossest sensuality and impiety; and the love and admiration of the beautiful in nature as presented by the fine arts; and though in the complicated operations of moral causes, it is not permitted us absolutely and certainly to analyze their several portions of influence, and though I am far from tracing the condition of the church primarily to a love of the artificial, yet, I think it bears the character of an important agent in the progress of deterioration, and that at least, by gazing over or hiding the real deformities and deadness of the Church, it tended greatly to obstruct the work of reformation."—*Samuel Tuke in (The London) Friend*, 1844.

THE artisan hurries through his work to get to dinner; the artist hurries through his dinner to get to his work.—*Alice Wellington Rollins*.

HE who aims at perfection in great things, but is willing to be imperfect in little things, will find himself essentially an imperfect man.

Advice made Good by Sympathy.

Editor of THE FRIEND:—From my boyhood I have often been greatly interested in reading the back volumes of THE FRIEND, finding much interesting and instructive matter. The following, extracted from one of these numbers, contains so much pertinent counsel that it is offered for the careful consideration of readers of the present day: J. C. M.

BRISTOL, PA., Third Month, 1899.

"I feel like assuring the Editors of THE FRIEND of the kindly welcome it receives, and in so pleasantly on Seventh-days, generally during the hours of leisure following a morning—how contentedly one feels, they can do to read what is interesting and instructive.

"There was excellent advice, weeks ago, regarding attending week-day meetings, which I trust received due thought. And I feel, word, not to those who do not attend, but those who do, and have no cares to make way difficult. Are you conscious of your privilege, and do you remember 'Where much is given, much will be required'? And do you fully sympathize with such as allow the call of the world to prevent their attending to duty? I am reminded of an incident that came under my notice, which impressed me with great importance there is that those who caution and advice should 'enter into feeling with the erring. A family in moderate circumstances, who were obliged to make great exertions to provide for the little ones, living several miles from meeting, keeping no 'help' during winter, often found it impossible to get necessary duties accomplished and attending at the time appointed. Many times, of great exertion, they would find the meeting settled on their arrival. Near the meeting-house lived a Friend with no care but to be fast and walk to meeting; it was a trial to Friends should come late, and he felt it his duty to speak to them; and it was his place, he could have 'entered into feeling' with them. He expressed his belief, if they would only be earlier and make the effort, they could get to in proper time. Ah! could he have known what a crushing sorrow his words had brought upon that delicate mother, who had often well knew, gone far beyond her strength to do what was as great a trial to her as (to the concerned Friend; how they felt for a little while giving out. But no doubt remember the sweet peace that often followed the end they struggled on, and still struggle. May we not be 'weary in well-doing,' for the promise, 'Ye shall reap, if ye faint not.' I remember an anecdote related by a dear old Friend. We were a boy, after a meeting during which he was conscious of having been very sleepy, of making a great effort to keep awake, a Friend said to him, 'I am ashamed of thee for sleeping in meeting.' Another Friend came to him as he was feeling very indignant with himself, and said 'Well, my boy, these were very sleepy, but bravely strove against it; don't give up trying, and thee will overcome it.' Oh! what a change these words produced. He went to his feeling he would try.

Dear Friends, overseers of the flock, do you feel what a great responsibility rests upon you, as you are watching over the young people, fully, for their good? A kindly word of caution and advice, with an assurance of sympathy, is often been greatly blessed."

Her Pint of Ale.

sobriety means saving. A Manchester (England) calico printer was, on his wedding day, led by his wife to allow her two half-pints of a day as her share of extra comforts. He made the bargain but not cheerfully, for though he drank himself (fancying, no doubt, that he did not well do without) he would have preferred a perfectly sober wife. But he could not break away from his old associations at the house; and, when not in the factory or at his ale, he was with his boon companions. His wife made the small allowance meet her household expenses, keeping her cottage neat and tidy; and he could not complain that she indulged upon her daily pint of ale, while he, very dry, drank two or three quarts.

They had been married a year, and on the morning of their wedding anniversary John came with real pride upon the neat and comely person of his wife, and with a touch of reserve in his look and tone, he said:

"Mary, we have had no holiday since we were wed, and only that I haven't a penny in the world we'd take a jaunt to the village and see the mother."

"Would thee like to go, John," she asked. There was a tear with her smile, for it touched his heart to hear him speak tenderly, as in old times.

"Go?" asked her husband, "o' course I would, aye. But a poor man like me can't save a penny from his wages. It takes rich folks to go on holiday jaunts, wife. Yet I'd like fine see mother again."

Mary smiled afresh; and this time there was air of mystery and of pride in her smile, as if all affection. Then she said, slowly:

"If thee'd like to go, John, I'll stand treat." "Thou stand treat, Mary. Hast got a fortin?" she?

"Nay, but I've got a pint of ale," she said. "Got what, wife?"

"The pint of ale," she repeated. John looked at her in amazement.

"Whatever d'ye mean, lass?" he said. "I am in this," said his wife.

She went to the hearth, and from beneath the mat of the stone flags drew forth a stocking, from which she poured upon the table sum three hundred and sixty-five three-pences (22s.) exclaiming:

"See, John, thee can have a holiday."

"What is this?" he asked in amazement.

"It is my daily pint of ale, John."

He was conscious stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had their holiday with the old mother, and Mary's little capital, saved from the "pint of ale," was used from which, as the years rolled on, new shop, factory, warehouse, country seat and carriage, with health, happiness, peace and more.—*The Morning Star.*

"PRAYER is the soul's discourse or conversation with God; now, seeing God knoweth all things, and discerneth the secret thoughts of our hearts, it is a thing indifferent, in private prayer, whether we use words or not; for the soul may converse and converse with God as well in silence as with words; nay, sometimes better," in short, "my judgment is, that in respect to God's hearing us, it is all one whether we use words or not, either in public or private."

JOHN BUNYAN.

Bishop Hargrove on Baptism.

Bishop Hargrove, of Nashville, Tenn., filled the pulpit recently at Cook Avenue Southern Methodist Church, in St. Louis, on his way to several Western conferences, over which he was to preside.

His sermon, though based on the single text, John 3:29: "Behold the Lamb of God which taketh away the sins of the world," was rather in the nature of a Bible-reading, explaining the whole first chapter of the Gospel of St. John. This text, he said, was the key to the whole chapter.

Some of his remarks were somewhat of a surprise. "Baptism," he said, "is not necessary to the salvation of a soul." He made this statement in speaking of the lack of formality of Jesus' reception of his disciples. Christ received Andrew and John, the first two, in his private house, not at any stated hour for ceremony, but at four o'clock in the afternoon. "Not a word," said the bishop, "was said about the performance of any rite. The fact is, Jesus never did baptize anybody, and He is the only one in the universe who ever saved a soul. He did not baptize anybody, therefore baptism is not necessary to the salvation of a soul. Does anyone doubt the conversion of Andrew and John? Andrew went out and told Simon that he had found the Messiah. There isn't a church in the land that wouldn't take him on the profession that he had found the Messiah."

The bishop gave a striking description of John the Baptist. He said: "The Levites of Jerusalem, sent asking John the Baptist, 'Who art thou?' Men were perfectly ready to worship John the Baptist, just as they have always been ready to worship any kind of god except the true God. They said to him: 'Art thou the Messiah?' He told them no, that he was not the true Christ. 'Art thou Elias?' 'No.' 'Who art thou then, that we may return an answer to those who sent us?' And the answer that John the Baptist made is worthy of him, and ought to be written in letters of gold. He said: 'I am of no consequence. I am just a voice in the wilderness crying out, 'Prepare ye the way of the Lord; make his paths straight.' I am just a herald, and of no consequence except as a fingerboard to point to Him.' And they that were sent said: 'Why baptizest thou, then?' They could not worship John, but perhaps they could worship his baptism. John the Baptist said: 'I baptize you with water. Do you want to make anything of that? Why, I only baptize with water—water, the commonest thing in the universe.' There is more of it than anything else in the world. Three-fourths of the entire mass of the earth is water; four-fifths of the human body is water. You cannot travel many miles without crossing a stream of it. If water could save anybody, why, everybody would be saved. There would be no trouble about that. 'I baptize with water,' he said, 'but there is One mightier than I am, who shall baptize with Holy Ghost and with fire. Do you want to know,' he said, 'why I use water in baptism? It is to manifest Christ. I was told to baptize, and that be on whom I should see the spirit descending like a dove, He is the Christ. I am a witness, that is all.'"

"John the Baptist stands as an eternal argument against all ritualism. Who was John the Baptist? He was a priest. He was the son of Zacharias and Elizabeth. But he lived in a time when the church worshipped the ceremonies and the rites and lost sight of what the rites meant. John the Baptist found it neces-

sary to denounce these very rites and ceremonies as incapable of salvation. Why, my friends, you can worship the church, as it is just as bad to worship the church as it is to worship the devil. There is nothing to be worshipped except Jesus Christ.

"John the Baptist was a priest; and yet look at him! The law in those days prescribed for priests a certain cut of clothing and certain kinds of garments. 'Why,' he said, 'you are going to worship these vestments; I won't wear them. Give me a coat of camel's hair.' The very food of priests was prescribed by the law. Did John the Baptist eat it? No. He said, 'If you are going to worship the bullocks and the birds which you bring, I won't eat that food at all. Give me some locusts and wild honey.' It was the business of the priest to minister in the temple. Did John the Baptist minister in the temple? He said, 'No; if you are going to make an idol of the temple I will go into the wilderness and worship there.' They had got an idea that God could not be preached anywhere else. 'And,' he said, 'if you are going to worship the water that is in the temple, then I won't use that water; I will go down into Jordan and dip it up there.'"

"There is only one Saviour, and that is a personal Saviour. There is only one salvation, and that is a personal salvation. No priest stands in the way. We point you to that same Saviour to whom John the Baptist pointed in the same way. Sometimes people speak of heaven as having the 'gates ajar.' Why, the gates are wide open. Behold the Lamb of God, which taketh away the sins of the world. He is the only sacrifice sufficient for all. Come to Jesus if you will be saved."—*St. Louis Daily Globe.*

THE SPIRIT OF CONQUEST—A despatch to the *Herald* from Paris says:

"The *Temps* to-night draws a gloomy picture of the future of the United States. It says that they 'have said good-bye forever to the idyllic era wherein they dispensed with the regular standing army, and laughed at the heavy burdens imposed upon the nations of the eastern continent by their international situation.

"There is not a friend of Democracy, a friend of the principles that regulate modern society," continues the *Temps*, "that does not deplore bitterly the inoculation with a spirit of conquest of territories and expansion of a democracy that hitherto has been peaceful and liberal.

"President McKinley may say farewell for free America to the era of peace and good-will, reforms, economy, internal progress and self-government." W.

THE WORD of comfort for the secret travelling ones sprang in my heart, whom I was led to address in the language of sympathy, an assurance that the Lord would not suffer the principles and testimonies given Friends to bear, to fall to the ground; but they would yet spread from sea to sea, and from the rivers to the end of the earth, until the kingdoms of this world become the kingdom of our Lord and his Christ; and from the rising of the sun to the going down of the same, praises as incense, would ascend from prepared, humbled hearts, before the throne of the Lord God and of the Lamb, for his mercy, and goodness to the children of men.

WILLIAM EVANS, 1853.

It is needful to guard against transferring our religion from the heart to the head, and acting in our own zeal. WILLIAM EVANS.

FOR "THE FRIEND"

To the Editor:—In my recent readings of the back volumes of THE FRIEND, I was not a little interested in the account of "A Sailor's Convincement," as published in No. 51, Vol. 52, page 405 of THE FRIEND, and thought it worthy of again finding a place in its columns if thou thought well of it. Hoping it may have some influence to arrest the tendency now too apparent with many in our Society to let fall our characteristic testimony to plainness in dress, even in those more conservative organizations wherein seems to rest the hope of its perpetuation.

If I am correctly informed as to the state of things now relative to this testimony in the Society in England (the scene of this Friend's convictions), how rare would be the opportunity for like impressions to be made on those similarly situated, Friends having almost entirely, (except a small body) abandoned our distinctive badge to avoid singularity. Well, in the first place to avoid worldly compliance in the changeable fashions, we as a people became singular, and as we continue faithful in this laudable endeavor no doubt our singularity will continue as long as the tyrant fashion in its course of ceaseless change holds away over its millions of votaries.

Oh! I would that we might be more mindful of the charge in its entirety committed to us, and not suffer the enemy to prevail over us in respect to the abandonment of the least of our testimonies, for is it not true that our light through them is as much needed now as at any time since the Lord first called us to be a separate people to his praise. And as these had their origin in faithfulness to Him in the "day of small things," so those who find entrance into our pale by any other door than this cannot know, or rightly estimate their worth, and indispensable service in our continued existence as an honor to his great, and ever worthy name. D. H.

Coal Creek, Iowa.

A SAILOR'S CONVINCEMENT.

The writer feels somewhat constrained to leave an account of an interview he had, in the year 1843, with Michael Robson, an elder of good repute, at his residence Hartland, Niagara, Co., N. Y., and as it left a savor which remains fresh at this time, it may be of service to others to adhere to the ancient plainness and integrity of our earlier Friends. I being a stranger, an immigrant, seeking a place of settlement in this country, had been recommended to call on this Friend; and after an evening of social converse, which seemed to cement our hearts in the union and fellowship of Christ, I had retired. He came very early to my room, saying, he could not sleep, believing it required of him to inform me how he was convinced and became a Friend. He then said: He was a wicked sailor boy, and had persuaded himself that religion had been established to keep people in subjection to the powers that be, and was very strongly inclined to infidelity. The vessel had put in the port of Scarborough, England, and as he was sauntering about the streets, some plain-dressed Friends appeared, going to meeting. Their plainness and demeanor struck him so forcibly, that it occurred to him, what if religion should be true,—I would like to know more about this people. He followed them; then ventured to look in the meeting; some one beckoned him to a seat. The appearance, solemnity and silence, deeply affected him. When the meeting ended, he felt

a desire to be good, and concluded he would try to know more; but the enemy suggested, it may be only form—he would like to know whether they were really what they appeared to be. In order to try them, he soon found some of their shops (or stores), bought some trifles, laid down more money than the real cost, to see if they would take it; but no—the money was returned,—now he was more convinced he would like to be good, and be a Friend; but how could he amongst the sailors; what to do he did not know. The vessel was ready for sea, but the wind was contrary; he again attended meeting, and so it happened the wind still contrary, which continued for three weeks; at the end of which time he concluded to go to sea no more, but remained on shore, learned gardening, and became acquainted with nursery business. After a suitable time he was admitted to membership, afterwards married one in Society, finally emigrated to this country and settled as above, and was a steadfast pillar in the Society, and deceased in the year 1853, at the advanced age of 93.

The wheat is solid and weighty, but the chaff bloweth away; may the Lord incline the hearts of the children to the fathers, that they may grow up a seed to serve Him, and to be waymarks to others. S. C.

Millville, Orleans Co., N. Y.,
18th of 7th mo. 1879.

FOR "THE FRIEND."

"If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new."

"The carnal mind" (of man) "is enmity against God; for it is not subject to the law of God, neither indeed can be."

The world has dominion over the carnal man—he loves its pleasure, honors and praise; therefore we see him being won by all of its allurements and dipping deep into all of its amusements, bent on getting happiness. The apostle says—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Such a change! And can this change be wrought in the heart of man without his being conscious of it?

"O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii-24), is the exclamation of the man possessing the carnal heart. The new man in Christ exclaims, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. vii-1). The things that once were so attractive to him have lost their charms. He turns away from them all. Why? He has found Him whom Moses and the prophets foretold should come, even Jesus Christ. Whereas he once was blind, having his sight destroyed by the sinfulness of the old nature, now he sees: he once was lost, now he is found. Life presents a new aspect to him. His joys which in the past were transient, always leaving an aching void, now are true and abiding. The Spirit itself beareth witness with his spirit that he is a child of God, and with this witness comes the abiding joy. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." While he was in the old state he tried how he might best please himself; now we hear him say with the Apostle Paul, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." He no longer seeks to satiate his thirst for happiness in the things that pertain

to the kingdom of the world, but constant drinks deep draughts from the Fountain of Life."

The dear Saviour who once was to him all a "Root out of a dry ground," is now to him "Chiefest among ten thousand," and "altogether lovely." Him whom once he hated, he now loves; and many of the things once loved, he now hates. Some may inquire, "How is it great change wrought?" We read in the book of Isaiah, "Come now, and let us reason together, saith the Lord: though your sins be scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. The man with the old nature—the carnal heart—and in the wretched state, hears this invitation, and feels it is to him, even with all its sinfulness. Vile indeed and undone, yet feels he has boldness to come to Christ, and seek for that which he most desires—the new life. And, as the dear Saviour never said his penitent children, "seek ye my face" vain, he washes him from all his uncleanness enabling him to "put off the old man with his deeds," and to "put on the new man, after the image of Him that created him." A great change—redeemed from a life of sin to a life of holiness; striving to do the will of his Heavenly Father, and to let his light so shine, that others seeing his good works, may be led to glorify in Father which is in Heaven. C. V. S.

Selected for THE FRIEND.

Extract from the Journal of Job Scott.—178

We found a want of charity in some few, from a misguided zeal, held others too much at a distance on account of their not appearing equally plain with themselves in dress, etc., which a cause of grief to me, yet I am a hearty wisher to plainness; I grieve to see the departure from it into pride and superfluity: I never saw an instance of any very considerable departure of this kind, but what I had reason to be convinced that a real loss was sustained by the individuals, or their best advancement prevented. But I have suffered much deep distress of soul under a painful and depressing sensibility, that contracted, illiberal and harsh spirit, which in some instances has the ascendancy, leading them into extremes without the life. I know the Truth leads into great circumspection of life; and I abhor that chaffy spirit that malice and ridicule of it, and lightly esteems example appearance of the faithful. I doubt not many libertine minds may lay hold of such remarks as the above to justify their own deviations from the plain path of Truth, the narrow way which leads to life; but this will not avail them; it will remain as ever of old, a way of self denial and the daily cross. But oh, unhappy and deluded people whoever they are, that in the zeal for externals, lose charity. They depart from the life and lay hold on formality: for outward things in religion dwindle unavoidable into formality, in proportion as charity is departed from, and zeal takes place in things pertaining to the outside, without a living sense the inward spring of life which can never be experienced without living fervent charity. Therefore let us ever keep to our plain way living in the life of Truth; for I am assured, far as it is rightly kept to, Truth owns and supports it. But O, that we may be preserved from a narrow, censorious spirit; and from overrating any outward regularity or exact liveliness as we grow in the form, we dwindle in the life: Although these remarks may not have very extensive influence in guarding others

I must write what I have to write and leave nothing to Divine Providence will yet build up Zion, directing the sincere-hearted between all enemies in the safe path of virtue, where a lively active zeal is tempered with liberality of heart and sentiment, in the flowings of true charity.

PAST REDEMPTION POINT.—On the bank of the Niagara River where the rapids begin to roll and swirl most desperately, preparatory to their final plunge, is a sign-board which bears the most startling legend: "Past redemption point!"

To read it, even when one feels the firm soil beneath his feet, sends a shiver of horror through his soul, as he looks off upon the turbulent waters, and realizes the full significance of the sign. The one who gets into those boiling rapids *passes that point*, cannot retrace his way, cannot pull to shore, cannot be rescued by friends. He is not yet dead, but he might as well be. He must give up all hope of rescue, can only float on, swiftly and more swiftly, until death ends his suspense and misery.

Redemption point! How many men realize that a life of sin is like a madly flowing stream, gathering momentum with every day; and that there is a point beyond which if a man wilfully he cannot stop? That there is such a point in our moral history, cannot be doubted, and that there is special danger for those who are frightened and enjoy Gospel privileges, is quite evident. Many have passed that point who are dead even while they live. They will be no more dead when they have been sucked down the rocky throat of the final whirlpool than they are at this moment. The awful torrent of sin grips them in its relentless, demoniacal grip and rapidly carrying them beyond redemption point. No sign-board marks the spot, but sin, it is somewhere on the road you are traveling. No one can save the soul that commits sin for which there is no pardon. Up to that point there is—no safety, but hope. The last-minute may be near. Be not foolhardy, friend! Stop while you can! Venture no farther. Darkness, despair, and death await all who turn not. But there is life for you in Christ today. "How shall we escape, if we neglect so great salvation?"—*Evangelical Messenger*.

"Name Your Animals."

Here is a story told by a Scotch farmer, whose life was saved by a cow answering to the call of her name.

"It is always well," says he, "to know an animal that we love by some name that sounds like a name and cheery on the ear. I remember when I was a lad keeping D-nald MacNaught's cows, there were three of them. The dun was Bell, the red one was Cowslip, and the black was Meadow sweets. Well, the cows knew their names like three children, and they would come right across the leas when called. One day, when I was not with them, but had been gone a holiday and gone a billerby hunting on the other side of the hill, I climbed, and climbed, and climbed, until I was that high I gazed like, and lost my footing upon the rocks, and came a hustling down and snapped my ankle, so I could not move.

"It was very lonesome there, and it seemed time that it was hours that I laid there hitching among the bracken, with the great gloaming overhead, and the water a-purling and booming ever so far down below. I thought how night would come, and nobody would

ever know where I was; and I could not stir for the perishing anguish in my feet, and it was no good to hallow out, for there was naught in sight save the crows and daws a-skirting against the sky. And my heart was fit to break, for I was but a lad, and mother looked to me for bread, and I thought I would never see home again.

"Well, after awhile, when the sun was getting very low, and the mists were a creeping up, I spied a cow beneath, grazing on a strip of turf just between a rift and the hill. She was a good long way below, but I knew her; it was Cowslip. I do not know why, but the sight of that creature put soul in me, and I shouted as loud as I could, 'Cowslip! Cowslip! Cowslip!' It seemed as if the poor beast could have known me so long, and leave me alone there to die, and she did not.

"Cowslip, when she heard her name, left off grazing and listened; so I called again and again. What did she do?

"She just came a-toiling up, and up, and up; they are sure climbers over hill, cattle. She slipped and stumbled and fell about sore, but up and up she came, and at last with a rare scramble and hurting herself badly with brambles she reached me and made such a to-do over me, and licked me with her rough warm tongue, and was as pleased and as pitiful as though I was her own. Then, like a Christian, she set up a voice and mourned. Mourned so long and so loud that they heard her in the vale below.

"To hear a cow mourning like that they knew she was in trouble. Me they would not have looked for, even had they heard me. So they came a-searching and seeking, and they could see her white and red body, though they could not see me; and so they found me and carried me down, and it was Cowslip that saved my life. And ever after that I have said that it is always well to name our animals and love them."—*Ex.*

CHINESE GRATITUDE.—It happened to an Englishman once to revisit China after the lapse of many years. One day he was surprised to receive a call from some Chinese whom he did not know. They were well dressed and most respectful. After the usual conventional preliminaries the principal man of the party, which seemed like a deputation, explained that he was the son of a Chinese gentleman who had died more than twenty years before, while the speaker was still a child; that he had been told by his relatives of the kindness which the Englishman had shown to his father in those old days, and had never, since he grew up, had any means of expressing his gratitude. Now it had come to his ears that a person bearing the name of his father's friend had recently arrived in the town, but he could not tell if it was the same. So he paid this visit merely to find out, was overjoyed to have discovered him, and begged to be allowed to pay his homage on another occasion. Exchange of family news naturally took place, and on his next visit the Chinese gentleman came laden with valuable presents specially selected for the respective children of his casually discovered English friend.—*From "China in Transformation," by A. R. Colquhoun.*

Further Dukhobor Notes.

IN CANADA.

The Queen is about to receive a letter of thanks from the whole of the Ukoborski settlers in Canada who were driven out of Russia by the policy

of the Tsar's ecclesiastical advisors. The settlers desire to thank Her Majesty for the freedom they now enjoy, and to assure her of their appreciation of their unwonted liberty. It is an instructive fact that these refugees have unanimously resolved to have the English language taught in their schools; and this intention they will indicate in their letter.—*Echo.*

The Committee of the Philadelphia Meeting for Sufferings is practically continuing its concern for these and other Dukhobors.

IN CYPRUS.

An accident at Athalassa arose from the heat of a bath stove having affected the roof of the house. A portion of it fell into a vessel of water standing on the stove, splashing it over on to the latter, which was very hot, thus generating a sudden volume of steam. Seven persons were badly scalded, two boys so seriously that they died. The rest, we believe, are recovering.

Wilson Sturge has driven me twice to Pergamo, eleven miles from Larnaka, to the furthest settlements of about five hundred Dukhobors. They are certainly a remarkably well-conducted people of a peasant class. It is rather curious to see so many of these people, who think it wrong to kill animals to eat, dressed in sheepskin coats, the wool worn inside. The dress of the women is quite picturesque—short, bright-colored wool petticoats, red aprons, and a cap much like a gay cosy, with a rosette on the top. When in their best they wear black velvetene bodices, embroidered. I noticed the clothes of the children and others, though old, very neatly patched.

But few of the people can read. They were very pleased to chant psalms to me. Some of the boys are anxious to learn English, and if they go to Canada this will be most helpful to them, so I had quite a little group round me to read John iii. in Russian, then to learn verse 16 and teach it to others. After this, the more advanced learnt the same verse in English.

I hope to go to the other settlement of the Dukhobors to-morrow to the farm is at Athalassa, near Nicosia, the capital of the island, and twenty-three miles' drive from Larnaka.—Larnaka, twelfth of Second Mo., 1899.—*M. A. Marriage Allen, in London Friend.*

Items Concerning the Society.

A letter from Ireland remarks:—"This week Waterford Meeting of Oversight had for their reading at a young people's meeting the memoir of William U. Ditzler. I have been told it was much appreciated, as well it might be. One Friend remarked to me she thought if American Friends would send such accounts over, they would find ready sale for them."

THE EVOLUTION OF READING IN PUBLIC "WORSHIP."—At Deep River Quarterly Meeting, North Carolina, held on the 4th inst., "the sense of the meeting appeared to be against substituting or using matter from books and papers other than the Bible in devotional or religious meetings, or on occasions in families, at opening or closing daily sessions of schools, colleges, etc., and also against ministers reading extracts from papers in their sermons."

SUMMARY OF EVENTS.

UNITED STATES.—The potato crop of the United States last year amounted to 164,013,364 bushels valued at \$83,643,000. This is an average yield of 647 bushels to the acre, and estimating the population of the country at 70,000,000, it gives us 24 bushels each.

The original thirteen States contained 325,785 square miles, or 498,500,400 acres. In 1898 the United States contained 2,720,160 square miles, or 1,688,378,800 acres, in organized States. It also contained 886,370 square miles, or 567,212,800 acres, of territory not organized as States.

The United States Philippine Commission at Manila has decided to issue a pronouncement to the inhabitants of the islands.

The casualties of the American army in the three days' fighting around Manila, on Fourth, Fifth and Sixth days of last week, was 45 men killed and 145

wounded. A daylight attack on the insurgents of Seventh-day was continued up to the 22nd instant. The American troops are capturing the town of Molina. The second day it was stated that Molina was occupied after a bloody contest, and no prospect of a decisive result was in sight at that time.

A Birmingham, Ala., despatch says that because of unprecedented demand for Southern pig iron, furnace operators are preparing to increase the output of that district 50 per cent. in the next sixty days by blowing in seven furnaces now idle.

A despatch from Pleasanton, Kans., dated the 22nd ult., says: "Great excitement prevails in this community over the strike in the zinc mine here. For several days the miners have been following the lead and taking out rich ore. The ore taken out is so pure zinc that the ore taken out is 50 per cent. pure zinc. The shaft is down sixty feet, and the ore is easily worked one man being able to take out a ton a day."

The Arkansas House of Representatives has passed a bill prohibiting the manufacture, importation, sale or giving away of cigarettes or cigarette paper to any person whomsoever, adult or minor, under penalty of not less than \$500 nor more than \$5,000.

Rain has been falling throughout Northern California since the 19th ult. The drought is ended, and no floods are feared.

Professor H. W. Wood, of Madison, Wisconsin, has succeeded in making photographs of waves of sound in air. The sound wave is the crack of an electric spark, and it is illuminated and photographed by means of the light of a second spark, which flashes between two magnesium wires at some distance behind the first, and at an interval of about one ten thousandth of a second after the first spark. The sound wave is thus caught before it has gotten out of the field of the instrument, although moving with a velocity of 1,000 feet a second. The wave appears as a thin circle of shadow with a light border, being simply a sectional view of the rapidly diverging spherical shell of condensed air constituting the sound wave. By placing a glass plate between the points where the waves were reflected, wave or echo has been photographed, which appears as a circle with equal, but opposite, curvature. These waves were observed by Topler, a German physicist, a number of years ago, but they have never been photographed before.

Building needs and fresh in the way of palaces is to be erected in Salt Lake, Utah, shortly. Citizens a cold climate erect ice palaces, but Salt Lake intends to put up a salt palace. Millions of tons of salt rock are available, and a committee already appointed was to meet recently to complete the arrangements. It is said that there are now plans for a new palace, and the proposed palace entirely of salt. When completed it will certainly be a novelty, and will doubtless attract visitors not only from the intermediate section, but from all parts of the country.

Four more bodies were recovered from the ruins of the Windsor Hotel on the 24th ult. The record as yet stands in favor of a dead forty or more missing and a large collection of small bones. The injured in hospitals and other places are recovering. From the condition of the bodies so far recovered there is but little hope that they or any of the bodies that may be found hereafter can be identified.

Deaths in this city last week were reported to number 531, which is 11 more than the previous week and 27 more than the corresponding week of last year. Of the foregoing 264 were males and 247 females; 68 died of pneumonia; 66 of consumption; 57 of heart disease; 39 of typhoid fever; 24 of old age; 19 of inflammation of the stomach and bowels; 18 of diphtheria; 17 of aneurism; 17 of marasmus; 15 of convulsions; 14 of inflammation of the kidneys; 13 of inflammation of the brain; 13 of cancer; 11 of inanition; 10 of peritonitis; 9 of bronchitis; 9 of cerebral spinal meningitis, and 8 of Bright's disease.

Markets, Dec.—U. S. S. 91, 100; 4's, reg., 111 1/2; 11's, coupon, 113; 11's, 113; 4's, 128 1/2; 129 1/2; 5's, 112 1/2; 11's, 107 1/2; 108 1/2.

COTTON was steady on a basis of 6 1/2 c. per pound for middling uplands, but demand from spinners was light.

FLOUR.—Winter super, \$2.15 to \$2.40; Pennsylvania, roller, straight, \$3.25 to \$3.40; Western winter, straight, \$3.10 to \$3.30; spring, straight, \$3.50 to \$3.70; city mills, straight, \$3.40 to \$3.60.

GRAIN.—No. 2 red wheat, 75 1/2 c.

No. 2 mixed corn, old, 39 1/2 c.

No. 2 white oats, clipped, 35 1/2 c.

BEEF CATTLE.—Extra, 5 1/2 c.; good, 4 1/2 c.

Medium, 4 1/4 c.; 4 1/2 c.; 4 3/4 c.; 5 1/4 c.; 5 1/2 c.

SHEEP AND LAMBS.—Extra, 5 1/2 c.; good, 4 1/2 c.

Medium, 4 1/4 c.; common, 3 3/4 c.; lambs, 5 1/2 c.

HOGS.—Best Western, 5 1/2 c.; other grades, 5 1/4 c. FOREIGN.—It is semi-officially announced in London that the Anglo-French agreement between France and Russia in regard to China may be considered assured.

Counting Egypt and the Soudan, over 4,000,000 square miles have been added to British territory since 1871.

The Convention between Great Britain and France, defining their respective frontiers in the Valley of the Nile, was signed in London on the 21st ult., by the Marquis of Salisbury and the French Ambassador.

The London correspondent of the *New York Tribune* says: "The general opinion of those best qualified to judge is that the new Anglo-French agreement between France and Russia is a victory for Lord Salisbury's moderate and far-seeing diplomacy. Roughly speaking the effect of the agreement is to draw a vertical line down the centre of Northern Africa almost from the Mediterranean to the Congo. East of this line will be the British sphere; west of it, till they come to the British territories on the Atlantic coasts and the lower Niger, the French may annex as much as they please. A few extreme English jingoes are displeased at the enormous area of territory which is thus laid open to French colonization, for the arrangement makes France the largest African power on the map; but the British Foreign Office know very well what they are about. They recognize that, to quote the famous epigram of Lord Salisbury, a good deal of the French territory consists of 'rather light soil' for it includes the great Desert of Sahara, much of which is absolutely uninhabitable. On the other hand, there is quite enough populous and fertile country in North Africa to occupy years in exploration and development. Meanwhile, the British title to the Egyptian Soudan and the whole Nile region is now unquestioned. There is this difference between the areas appropriated to France and England under the new convention: The English are in practical and effective command of the greater part of the Nile, whereas the French have yet to make good their foothold in the vast regions left to them. On the whole, the British seem to have secured the larger portion of what is best worth having on the African continent."

To widen a business street, the round tower in Copenhagen, 150 feet in height, is to be bodily moved at least 60 yards.

The London correspondent of the *New York Times* says: "The Russian famine is on a scale which Europe is only just beginning to realize. All the provinces of the Middle Volga district, thousands of square miles in extent, and in the centre of the empire, are almost entirely depopulated. Starvation, dysentery, scurvy and typhus fever are rampant. Children, deprived of milk, are dying by wholesale, and every portable object that the peasants own has been sold. The seed corn supplied by the Government has been eaten for food. In the provinces of Samara the people are living upon boiled flour and water, or upon bread consisting of a little wheat mixed with chopped straw, and upon bran, acorns, and weeds. For tea they are boiling raspberry leaves. Families have worn the same clothes for six months, and are without underwear. The Russian Red Cross Society admits that at least 23 per cent. have no prospect of any official assistance and must either be supported by private charity or die."

A petition to Queen Victoria has been signed by 21,000 British subjects in the Transvaal, asking for removal of abuses and complaining that their position is intolerable.

The *Washington Gazette* says: "A rare find in the shape of a man's egg has been made in a mining district in Central Otago. There was a fall of earth in a dredging claim, and presently the huge egg was seen floating uninjured in the water. The discovery is the more interesting from the fact that this is the second perfect man's egg that has ever been found. The first perfect specimen was found by a man while digging in the alluvial soil at the Kalkora Mountains in the early sixties. This egg which was 9 inches in length and 7 inches in breadth, was taken to England and sold for 100 guineas. Some idea of the size of these eggs may be gleaned from the fact that a man's hand can hold an excellent specimen of them."

A despatch of the 21st from Kingston, Jamaica, says: "The Government of this island has decided to abolish the colony's meteorological service, hitherto maintained on an elaborate scale and at great cost. The retrenchment scheme contemplates only a small grant for the purchase of instruments, and the observatories will be closed, and the instruments disposed of to the best advantage. The United States

recently established a branch meteorological Bureau in Kingston. The officers in charge have been instructed to furnish to the Government and to the public all the information in their line. Under such circumstances, the Government has concluded that on service may very well be done away with, that of the United States availed of instead. So Jamaica, and the British West Indies generally, will have to depend henceforth for warnings now issued to the approach of hurricanes on the generosity of a foreign Government. It is being sarcastically said that in this regard Jamaica discounts all the rest of the British empire paying a unique compliment to the American coast.

Reports made by the Governors of the various provinces of Cuba show that there were now 13,210 men in the Cuban army, not counting officers. General Gaud had estimated their number at 42,000.

The Mexican production of sugar is 70,000 to 80,000 tons per annum, all, or nearly all, of which is consumed at home.

The annual report of the Canadian Department of Indian Affairs, just issued, shows that the Indian population of Canada is increasing. The total population last year is given at 100,003, against 99,394 preceding year.

The steamer *Grand Loe*, at St. Johns, Newfoundland, from Halifax, reports that on the night of the 13th ult. 34,000 bushels of wheat were landed from the heaviest ice ever known in that section.

NOTICES.

WANTED, by a Friend of experience as matron or institution, a position of supervision in a hospital, or companion to an invalid or aged person. Address SARAH H. DUTTON, 3743 Frankford A. Phila.

NOTICE.—Any intelligent young woman Friend desirous of becoming a pupil nurse in a private sanitarium (electrostatic), is invited to address Dr. W. LIND BATES, 141 Benefit Street, Providence, R. I.

WANTED.—An intelligent, practical, middle-class, to act as Superintendent and Matron in an institution near the city. Address "H."

Office of THE FRIEND.

THE MOSTOWTOWN PEACE ASSOCIATION OF FRIENDS will mail free and post-paid, to those who wish to tribute peace literature, a popular and well selected assortment of tracts. Please address

GRACE EVANS, Secretary,
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FRIENDS' TEACHERS' ASSOCIATION.—A meeting be held at 140 N. Sixteenth Street, Phila., For Month 1st, 1890, at 2:30 P. M. Subjects:

1. Methods of Teaching Modern Languages, Miriam Elfrith of Westtown Boarding School.
2. Teaching German, by Wm. F. Overman of Mostown Academy.
3. Shall Greek be Taught in Friends' Schools? Prof. Seth K. Gifford of Haverford.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter regarding instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*.

Payments on account of board and tuition, communication, and reports should be addressed to EDWARD G. SNEEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

WESTTOWN BOARDING SCHOOL.—For convenient persons coming to Westtown School, the stage meets trains leaving Philadelphia at 8:00 and 8:45 A. M. and 2:53 and 4:32 P. M. Other trains are met as requested. Stage fare fifteen cents; after 7:30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SNEEDLEY, *Sup.*

DIED, in Atlantic City, N. J., Second Month 2 1890, JARVIS H. BARTLEY, in the seventy-eighth of his age; a member of Little Egg Harbor Mon Meeting of Friends. During a long life his distinguishing trait of character was unselfishness. He was not a happier than when he was serving others, either in his family circle or in the larger circle of usefulness. His confidence, however, was not placed in sense of deserving service, but in the mercy of God and his friends are comforted in a belief that this mercy he has been safely gathered into rest.

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For "THE FRIEND."

Interest of Young Friends in our Religious Society.

BY STANLEY R. YARNALL.

A few years ago a Friend who is recognized one of our clearest thinkers, made a startling statement. He said that the rate of decrease shown in the statistics of Philadelphia Yearly Meeting bore him out in the assertion that, at every distant time, unless some change should be made, the Society of Friends hereabout would be extinct. Perhaps when that statement was made, there was more cause than now to take such a future.

At any rate I cannot but think that of late gradual change has been taking place within our borders; and that our members, older and younger, have felt the new spirit animating our organization, and binding us closer together in a common cause and with a common purpose—namely, the continuance, in Divine Providence, of our Society as a vital factor in the world's religious life,—and the successful maintenance of institutions depending on us for support and straight.

Such a spirit, it seems to me, is of much importance to our young members. For youth is a period of unrest and activity, in which heart and hand and brain are together reaching out for something real and tangible. At this critical time of life, if a church cannot, as an instrument, offer to its young members something which they recognize as genuine and vital—something which answers the need they unconsciously feel for spiritual enlightening, something which strengthens their faith in the reality of unseen things, something which inspires them with a sense of duty and which indicates the profit and privilege of humble service, something, finally, which by its cheerful, sincere spirit attracts them to loyalty to the church, and through that to the higher loyalty of the Christian to his Master—if a church cannot minister these things to its young members, there must be no surprise when the more earnest naturally leave it to find elsewhere what they cannot live without, and when the more careless

We truly look, not to the church, but to its holy God, as the source whence such grace must proceed to us; and where this is felt livingly to animate the membership, the church has that whereby it may hope to edify its young people.

less drop away or linger on in a lifeless membership.

Some time ago our Society was too often spoken of lightly as a gradually dying body, the weaknesses and shortcomings were too often on the lips of Friends; and too many young Friends seemed to regard this feeling as a reason why their relations with the church should be as indefinite as possible, and why their connection should be merely nominal.

It is my wish that we may, for a moment, turn our attention to the condition in which we find our Society to-day, and ask ourselves whether it is doing the work it should be doing. There is space for a brief glance only, in which I wish to look at the positive, rather than the negative, side of the question,—at the distinctive things which remain to us as Friends which indicate the integrity of our Society.

First, our meetings for worship are still held as they have been from the establishment of our Society, with no minister or priest taking upon himself the direction or conduct of the service. When we come together we feel the common bond uniting us as those gathered in the presence of the great Head of the church, by whom alone is anyone qualified to deliver the message He would have his servants bear. We are often, I think, made to feel our responsibility in such meetings, where all may alike be made instruments in the Master's hand, whether the service be silent or vocal.

Our meetings are often known to be occasions when the presence of the Holy Spirit is so sensibly present that the most indifferent may feel its influence.

A free gospel ministry is still a vital part of our church body. Though we may well pause and ask why it is that the number of these faithful ones grows smaller. But though their number be small, their close walk with God, their faithful adherence to the manifested duty, the tenderness of their spirit, and the power which often attends their ministry, make us confident that their strength is not their own, that their words are from a higher source than the wisdom of men, and that their work is owned by the Head of the church.

Furthermore in confirmation of the above we have the evidence of one of our largest meetings, where of late years there has not been much vocal ministry, but in which, if we believe the statements of the most concerned Friends, the life of the meeting seems to have been gradually deepening; no doubt through the faithfulness of the individual members who are more and more seeing the high ideals which our form of worship raises.

Turning to those things which are more evident, we find our testimony against war and against judicial swearing still faithfully preserved. Though the result seems small, nevertheless a constant effort is being made to express our views on these subjects whenever good may be accomplished, and to uphold the cause of the Prince of Peace in the world. The fact that we have lately been tested and not found want-

ing in the time of recent unrest and martial excitement, seems to me to be reassuring.

If we look for other evidences of a healthful church life we are at once confronted by a number of public and private institutions, truly remarkable in a society so small numerically as ours,—supported wholly or in part by Friends—hospitals, asylums, colleges, libraries, schools and charitable and benevolent institutions of all sorts, which represent the Christian love, the broad humanity and charity of the past and the present generations.

We find Friends well represented in all the important movement now in progress for bettering social and political conditions—an evidence of wide sympathies and unselfish faithfulness to civic duty. We find a high standard of education and intelligence among our members, a promise of continued usefulness, if there is only corresponding consecration to the work to be done. And finally, as the result of our history, and of the useful, unostentatious, Christian lives of those who have, in the Divine hand, formed and moulded our Society, we find Friends to-day so highly regarded by the community where they are known, that the respect in which they are held can only be sustained, not increased, by those who now bear the burden, however faithful they may be.

It is very far from my desire to seem merely to praise our institutions, and to dwell on these things, that we may feel glad we belong to so respectable an organization. There is already enough of this spirit in us. But my purpose has been to show that our Society is even now in a vital and dynamic condition—to indicate what she stands for to-day and what she offers to her members.

It is to the younger Friends I would speak, to those, it may be, who have felt that the meeting is for the older members rather than for themselves; that these things are all very well in their way, but that they themselves are called to take no part in their support and continuance.

I believe that even the young Friends who seem most careless and lukewarm in their religious connections, have a love for our meetings more deep and abiding than they are conscious of. If they were to look forward to a sure time not far distant when our Society would no longer be in existence, or when it would be lingering on as a sickly and dying thing, I believe they would feel as though one of the objects which make life worth living had gone forever, and as though a strong prop and support had been removed. And yet it is just this situation that we must face, and this condition which we must imagine as possible for us to drift unto; for the future of our Society is in the hands of the young men and young women of to-day, and it seems to me, that the individual responsibility of our young members is greater than it has ever been before. And there are, I think, too reasons especially why this is true.

The first is based on our membership. The Friends of Philadelphia Yearly Meeting have

reached a state when the loss of a young member is not something to be lightly considered. In some of our Western meetings, where the conditions are very different, rapid accessions and sometimes frequent losses in membership are not uncommon. In other denominations of large membership the loss of hundreds is not greater in proportion than the loss of one or two from our Society. Furthermore each loss carries a little shade of discouragement with it; the thought that the church has not possibly done all it should have done to interest and hold the member, and that it has failed to arouse his loyalty to its spirit.

The other reason which lays an added burden of responsibility upon us is not so easy to define. It lies in the fact that we have, as a Society, been gradually breaking away from our past practice with regard to plainness of dress and certain other things which that embraces. This slow movement has become so general now, that a young Friend who is peculiar in his or her dress is the exception rather than the rule. This change is not of so small moment as it may seem. It represents a decided change of opinion.

If we suppose an earnest body of young Friends who have at heart the best welfare of the Society, it is as though they had said, "We can be as thorough Friends, and can be as much in earnest in our church work without the distinctive Friendly dress as older Friends have been who conformed to the common practice of their day."

Does not this condition place upon young Friends to-day an added responsibility? Have we not tacitly said that we have in these important respects a different understanding of the meaning of Quakerism from that of our fathers, and does it not rest with us to prove the truth of our position?

Is the Quakerism of the coming time to continue in its spiritual purity and power without outward personal characteristics, or is it, together with these which represent so high a standard of self-denial, and which are in themselves a constant testimony before the world, to lose its vitality?

When the children of Israel were in captivity they wept by the rivers of Babylon, and their captors required of them a song, and those that wasted them required of them mirth, saying, "Sing us one of the songs of Zion." We may well pause with reverence before their reply. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." It is this spirit which has ever since animated the earnest souls of the Jewish race, and it is worthy of our emulation. With myself the question is, not how near I have come to this ideal, but how far I have wandered from it?

No church has ever grown and continued a power in the world that has not been continually strengthened by consecrated lives, by lives which have put their religious duty before other things. And I would ask myself and others, who are included in the term young Friends, whether or not our lives bear out our assertion that we are warmly devoted to the good of our denomination. The spirit of our age is not friendly to the mystic side of Quaker character. There was never a time when we more needed to have the words "Study to be quiet" kept constantly before us, and I have wondered whether the subtle influence of this restless modern spirit may not be unfitting us for higher duties. In

many directions there is need of a close scrutiny of our grounds of action; and no one can judge for another what is right or wrong. I believe, however, that the most subtle temptation to our young Friends lies in what is falsely called "culture."

There has doubtless never been a time when opportunities for intellectual and artistic cultivation have been more common and more freely opened to all. The difficulty is not to find the means and the time for special entertainment or study, but, in the number of lecture courses, and special classes, etc., each of which has its claim, the difficulty is to select the right and useful thing, and to keep from having our time and strength wholly engaged in such intellectual dissipation.

The argument which we urge upon ourselves when we find our time more and more engrossed is that these pursuits all tend to culture, and that magic word seems to blind our eyes to the fact that there is a sort of false culture which is the most refined form of selfishness. The danger of these pursuits, when carried to an extreme, is that we find our pleasure and recreation more and more in lines which run to the mere development of the mind or the cultivation of the senses; and that we come more and more to neglect the moral and spiritual background of the Quaker character.

This pursuit of culture for its own sake is an excuse with which we sometimes easily release ourselves from the sterner path of duty, and it may eventually lead to a condition in which we find that we have lost interest in and sympathy with meeting work, or that we bring to such work tired and jaded brains. I do not wish to be understood as saying anything in disparagement of true culture. "Sweetness and light" are not incompatible with the highest form of Christianity. On the contrary, they are essential to it and it is only when the two are united that the most beautiful flower of culture is found. Our own Society has always been rich in men and women of such high attainments, possessed of great natural refinement, liberal learning, and sometimes exact scholarship; and their lives are fitting examples to us in this day, in that they held these attainments but as gifts to be used in the Master's service.

I have endeavored to show that the Society of Friends is still in a healthy and dynamic state—that an intelligent effort is being made by the meetings to stimulate the interest of young Friends,—that there is an especial responsibility resting upon each young Friend to-day,—to point out some of the influences of our present social conditions which may prove a stumbling block in our path of service.

It is not, surely, the will of our Father that the Society of Friends should perish, raised up as it was by those who came out of great travail of soul; powerfully used in the past in the extending of Christ's kingdom on the earth, and holding some truths in a purity that other churches have not yet attained to. The call comes to the young Friends not to prove faithless to the duty which the Head of the church points out; but however unworthy we are, to be willing humbly to undertake the work as it is made clear to us—cheered by the example of those who have gone before, who were men of like passions with ourselves, and whose work without us will not be made perfect.

THE real science of political economy is that which teaches nations to desire and labor for the things that lead to life.—*Ruskin.*

The Cruel Kick.

There are two forces in every man's life, both of which are often overlooked; they are, first, the power of Christ-likeness; and second, the power of perseverance. Many persons seem to think it impossible to be like Christ; others, care careless as to this vital factor in Christ's life and labor. Jennie Fowler Willing relates a case which illustrates very forcibly the value of both of these factors:

"Even young people may be 'out and for Christ.' They may live in the thirteenth chapter of first Corinthians as certainly as Christians of double or treble their years. I can give you an instance:

"When Dr. George Lansing Taylor was laid in his early Ohio home, he gave his life to the Lord; and like many another, he has suffered persecution from his school-mates. Indignities were hard for a young fellow of teen to bear; but he learned at the very outset to love his enemies. One day that love, pretty thoroughly tested. Fortunately for me, he was not found a minus quantity.

"He was sharpening a pencil when a book slipped off the desk and fell upon the floor, bent over to pick it up, with his large, sharp jack-knife open in his hand. The boy who his chief persecutor gave his hand a kick, drove the knife into it, gashing it fearfully, nearly laying open the thumb joint. Yo Taylor shut his hand so tightly, as to stop flow of blood; then rising, with no sign of anything having gone wrong, he asked permission to go out. Crossing the street to the house of the nearest doctor, he had the wound sewed and dressed.

"Do you know," said the surgeon, "you could come within one of losing the use of your right hand? Who was it that kicked you? You make him smart for it. His father can be made to pay well for such a job as that."

"Taylor positively refused to tell. He was more anxious to do the boy good than to let him suffer for his meanness. He never spoke by word or look that he resented the injury. The love of Christ had taken all resentment out of his soul.

"Six or seven years later he had finished college course, and had taken the principles of a school for the training of teachers. And his pupils was the young man, though older than himself, who had kicked the knife into his hand. There was not one of the scholars who faultlessly loyal to the young teacher.

"The Holy Spirit was poured out upon the school, and many of the students were changed.

"One afternoon that young man asked Taylor if he could talk with him a few moments at his school. When they were alone he asked: "You remember, Mr. Taylor, when I so nearly ruined your right hand by a brutal kick?"

"I think I do," replied the teacher pleasantly. "I shall carry the scar to my grave."

"I had no idea of hurting you so badly," said the other. "I hated you because you became a Christian. You never seemed to resent it in the least. And now I want to tell you that that jack-knife has been sticking in my heart ever since. Lately the Lord has been twisting it around, till the agony has become unbearable. I want you to forgive me and God to help me out of this torment about my meanness."

"The two young men dropped on their knees; and from that hour they were not only brothers in Christ, but fast friends. Peace and love had conquered."—*Selected.*

FOR "THE FRIEND."

WINNIPEG, Third Month 24, 1899.

JOSEPH S. ELKINTON.

Dear Friend:—I write to you at the request of the Dukhobors. They ask me to put their petition before the Society of Friends and your, thinking that you might help them.

The present condition of their affairs is as follows: The Canadian government has decided to expend all the bonus money on the *first party*, who is on the *Lake Huron* passengers. The *Lake Superior* passengers, are obliged to maintain themselves. Some of these, about two fifths, of the money of their own, which they put up for the common benefit of their party, and which has been turned over to me and one of their number to be used for food, seed and farming implements. All the money put up amounts to but \$12,000. Their maintenance (2,000 people) costs about \$1,000 per month; this will leave you that there is not much left for buying the things than food. We have bought eight pairs of good horses, five sleighs, lumber and iron, to make forty wagons. (In buying lumber and iron, and in making wagons, harness, etc., we save about forty dollars on each wagon.) I also bought six blacksmith-shops, and will set to work as soon as we get to the colony. We go to be there next week.

The *Lake Superior* party is managing its own affairs, they show more energy, and I think the main point is to bring about such a condition of affairs, that the *Lake Huron* party could wisely manage its affairs, themselves.

Out of the bonus money, which amounts to but \$35,000 for the whole party of Dukhobors going to Canada, the government has already spent, for the benefit of the *Lake Huron* party \$20,000. They are provided with food until first of June. They have ten pair of horses, four of oxen, 28 sleighs, eight wagons, some dried axes, saws, and other tools, and about 40 bushels of potatoes, for seed. This is, in many points, the condition of affairs at the present time.

In a few days the Dukhobors will sign a contract for work with the Lake Manitoba Railway and Canal Co.; this work will enable them to have a little money, which will go toward the maintenance of their families from the first of June.

That is most needed now, is money to buy seeds, oxen, plows, wagons, (or lumber and iron to make them,) and general farm implements, and seed. It is in this regard they wish me to write to you. They wish to know if it is advisable for the Society of Friends to loan them money. They are quite willing to pay interest. Unless such a loan can be made, or the money forthcoming, their condition will be very bad. The Canadian government is willing to make such a loan, but the conditions governing it are too heavy, for under it the government requests the return of the \$35,000 bonus money.

It is possible for the Society of Friends, or one of its members, to make a loan, I would suggest that it should be made to the whole Dukhobor Colony, and not to either the *Lake Huron* or *Lake Superior* parties, as otherwise there might arise an undesirable division among the people. Some unpleasantness has already arisen, owing to the government applying all the bonus money in favor of the *first party*, seemingly not taking into consideration that one half the second party is just as poor; this arrangement obliges the wealthier portion of the *Lake Superior* party to maintain their poorer brethren.

They are perfectly willing to do this, and are doing it, but the attitude of the government in compelling them to do this, by the disposal of their bonus money on the first party, has caused dissatisfaction.

It creates two parties, where there is, and can, and must be, only one.

I think no one knows better than themselves which villages are in most need of assistance, and if you see your way to get a loan of money for the whole commonwealth, I, in conjunction with the elected representatives of the Dukhobors, will see that such money will be put to the best use, and bring practical results.

It is very necessary that the loan, if possible, should be made as soon as possible, for they could start to work at once, thereby making considerable saving of money.

I am, dear friend, yours truly,

D. HILKOFF.

PHILADELPHIA, Third Month 31st, 1899.

The foregoing letter received to-day from Prince D. A. Hilko, gives an exhibit of the situation of the Dukhoborts in Canada. A ship has been chartered by Friends in England, to transport those now in Cyprus to Quebec in Canada, and it is supposed that there are negotiations going on for another ship, to bring two thousand or more from Batoum to Canada. Those interested in the transportation from Russia and Cyprus (which latter place proved an unsatisfactory home for the exiles), have had a great work.

As the subsidy given by the Canadian Government, in addition to the granting of land for the settlers on condition of their cultivating it, appears to have been gratuitous, it can hardly be unkindly reflected upon, as to their restricting the bonus to the *first arrival* of emigrants, in the intensely cold winter weather; as the amount per capita was but a small ration to see them through, until it was possible for the people to be self-supporting.

I am not aware of the Society of Friends in this part of the country loaning money for private interests, from the treasury of their meetings; nor do I suppose any committee would want to be entrusted with such a charge.

While the cry from the needy does call for sympathy, and in the case of the Dukhoborts, feeling as for their lives, and very urgently so, it would in all probability have to be left for individuals, or for trust companies who make a business of such work, to respond to the call for a loan as now made; and in that case, as suggested by Prince Hilko, and the Representative of the Dukhobors, direct to the immigrants without any responsibility as members of the Society of Friends.

A high character has been given to those helped by loans among the Mennonites in America and Canada, as to their integrity and honesty, in fulfilling their engagements; about twenty thousand of these came from Russia twenty-five years ago, and there is reason to believe the Dukhoborts will maintain a like reputation.

Those inclined to contribute money as donations for the urgent needs of this persecuted people, can forward to William Evans, 252 South Front Street, Philadelphia, Treasurer of the Committee of the Meeting for Sufferings.

Those inclined to furnish merchandise in the way of provisions, seeds, implements or material for clothing, can forward to the care of Jos. S. and Thomas Elkinton, 817 Mifflin Street, Philadelphia, and freight will be paid here. Western

farmers who incline to send animals, with provisions for their keep, could probably forward them direct to Winnipeg, which might be done at less freight than by way of Buffalo. The Government officials in Canada manifest a kindly spirit to have goods forwarded at as little cost as might be.

JOSEPH S. ELKINTON.

From personal intercourse with D. A. Hilko, I feel that all his statements are to be relied upon, and in connection with his association with representative men selected by the immigrants, an excellent channel of intercourse is opened between the Dukhoborts and their sympathizers. J. S. E.

WINSTANLEY AND THE EDDYSTONE LIGHTHOUSE.—Winstanley was a queer, whimsical man, fond of playing practical jokes. He spent much time and money in giving people shocks and surprises, filled his house and grounds with devices for alarming people.

Finally his kind heart seemed to suggest better work, and he became inspired with the idea of saving the lives and property of people from wreck on the terrible Eddystone reef, which is twelve miles from land, and often hidden by dense mist. This was the first attempt to build a lighthouse on a rock at any distance from the mainland, and it had never occurred to sailor, engineer, or government until broached by this plain countryman. When the idea had once taken possession of Winstanley's mind, his every thought was devoted to the project. He aided and superintended the workmen, giving all his time and energies to the work. For six years he toiled unceasingly, braving the constant storms that howled over the reef, and more than once came near starving as he lay bound to the rock that he might not be washed away.

One evening at dusk he started, with a party of workmen, to put some finishing touches to the lighthouse. A friend warned him of an approaching storm, begging him not to go. In his reckless way he answered: "I only wish I could be at the lighthouse in the greatest storm that ever blew under the face of the heavens."

In spite of repeated remonstrances he went, and when morning broke the crags of the Eddystone rose bleak and bare, every stone, buttress, cable, and nail of the lighthouse had disappeared, with the exception of a single chain riveted in the rock. Winstanley and every one of his men had been swept away; but his bravery and his fate only led others to endeavor to carry out the plan, until, after many failures, this perilous point was crowned at last by the great structure whose motto is, "To give light! To save life!"—*The New Voice*.

GROWING TOO COOL.—I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other, scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred, and the image is marred.—*Canon Teignmouth Shore*.

LIVE.

H. BOSAR.

SELECTED.

Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze;
How swift its moments fly!
Make haste, O man, to live!

To breathe, and wake, and sleep,
To smile, to sigh, to grieve,
To move in idleness through earth—
This, This is not to live!
Make haste, O man, to live!

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live!

Up then, with speed, and work;
Fling ease and self away;
This is no time for thee to sleep;
Up, watch, and work, and pray!
Make haste, O man, to live!

The useful, not the great,
The thing that never dies;
The silent toil that is not lost,
Set these before thine eyes.
Make haste, O man, to live!

The seed, whose leaf and flower,
Though poor in human sight,
Brings forth at last the eternal fruit;
Sow thou by day and night.
Make haste, O man, to live!

Make haste, O man, to live,
Thy time is almost o'er;
O sleep not, dream not, but arise,
The Judge is at the door.
Make haste, O man, to live!

FOR "THE FRIEND."

Education in Agriculture.

A prominent educator has said with much emphasis that the principal industry of the people of the United States is the one industry that has received the least direct benefit from the vast sums of money invested in education. This fact, if fact it be, is further exhibited, by that very prevalent idea that farming is unskilled labor. Naturally under such conditions, the farmers' boys look forward to emancipation from the drudgery and almost degradation of the farm and go to swell the vast army of clerks in the cities. It may be in the order of a higher purpose that the cities are thus reinforced by a vigorous type of manhood, or it may be a perversion of this higher purpose, and one of the causes of the great army of the discontented. We will leave this large subject to the sociologists, and direct ourselves to the somewhat plainer question, "What can our schools do for the farmer?"

Some light will be thrown on this question by a brief summary answer to that other closely allied question, "What have the schools done for the farmer?" Writing in the Eastern States, it may be said that the Cornell University Agricultural Experiment Station represents the high-water mark of accomplishment in this line, to this date. Bulletin No. 159 of this Department gives an abstract of the results of the work of the past and of the scope of the possibilities for the future. Every intelligent farmer should get the bulletin and read it. Very briefly we may say, that in addition to a college course of four years there are, as adjuncts to this course, extensive experiments conducted at the college and throughout the State, a department of publication, a department of correspondence, and, perhaps best of all, a department of extension teaching that brings the college into active

and sympathetic touch with the farmer on his farm. As an illustration of the work of publication we may say that during 1898 ten bulletins were put into circulation. These are some of the subjects, "Tables for Computing Ratios for Farm Animals," "Third Report on Potato Culture," "Tuberculosis in Cattle and its Control." Altogether there are one hundred and fifty-nine of these bulletins in print, and they make a valuable farmer's library of themselves.

Turning to the other practical side of this problem, we find ourselves questioning, how is this work to be duplicated or extended? Can our schools enter the field, and if so how are they to do it? In Bulletin No. 159 before referred to we find this somewhat striking paragraph: "My ducks are dying. Please tell me what to do?" This is the gist of an inquiry received at the Experiment Station a few days ago. This type of appeal is common and of course we cannot help the questioner. The difficulty is that the person does not observe closely, does not search for causes, does not see the world intelligently. He does not know a duck; or if he thinks he knows it, he does not see it. All this failure is the fault of his early training, the person was not educated." This presents a real or imagined fault of the whole educational system. It is tantamount to saying that the farming public is not intelligent, and that it is not intelligent because it is not properly educated, and that the remedy lies in what now goes under the name of Nature Study. We shall not argue the point as a general proposition. We know that our Friend's Schools are not chargeable with the gross neglect of nature study that may be observed in the public schools at large. Friends have had a passion for natural history, and have very generally in schools substituted it for music and other so-called frills. If nature study and intelligent observation would make farming successful, then we ought to find Friends increasing in this special line of employment. Something more than general education is needed, somewhere and somehow in our schools we must specialize in the interest of the farmer.

Now I am very much inclined to think that when we speak of teaching farming in our schools, there comes at once to the minds of most of us a vision of some very radical change in our curriculum, in staff of teachers, and finally in the manner of conducting a school. Instead of the conventional class-room with teacher and pupil, and text-book or special experiment, we are apt to imagine the children engaged in the toilsome drudgery (to adopt ordinary farming phrases) of ploughing and planting, of the care of stock, or of butter making. In other words, when we speak of putting our boys or girls to school in farming it seems to us to be only another way of putting them to work on the farm. As a matter of fact, however, the plea for the whole matter is that right education in farming will release the farmer from the drudgery of unskilled labor and put him on the totally different platform of skilled labor. Nor is any great or radical change in courses of study or methods of teaching necessary to accomplish this result. The two essentials are that the School shall have a farm and that one of the teachers of the School shall have had a course in some one of our special agricultural colleges. The teaching of one subject only from the farmer's standpoint in any of our schools, so situated, would at once give a stimulus to this line of work and open a new field of interest and usefulness to the institution concerned. Chemistry

is naturally presented as the subject for choice first, in any movement of this kind, and chemistry taught from the farmer's standpoint has possibilities that can hardly be exaggerated. This instruction might not result in making competent chemists of all of our farmer's boys but it would open their eyes to a thousand possibilities of chemistry in its relations to farming, and doubtless hasten the day when every farming community will have their consulting chemist, just as now every great manufacturing industry is obliged to have. Our plea then that our Friends' Boarding Schools shall make some beginning in this important work. It cannot supersede the college; they cannot the same kind of work as the college, but it ought to be able to make the farmers' ambitious to stay on the farm and able also convince them that it is about as easy to use intelligence successfully on the farm as elsewhere. Statisticians publish tables to show that ninety per cent. of all business ventures fail. The proportion of failures in farming certainly is not greater than this, and it stands to reason that the proportion of failures will decrease education is brought more directly into service of the farmer. Some endowment in two largest Boarding Schools to further movement would doubtless be most valuable but with present resources and opportunity something important might be done, and should be done. It certainly is a reproach to the cause of education if the back-bone industry of the country gets nothing out of it. But isn't true that in too many cases our present education leads the farmers' boys to feel that farming really does not open a career to them?

J. HENRY BARTLETT.

International Public Opinion.

It is among the most interesting characteristics of this extraordinary age, that the heat the human race in all parts of the world knows mutual sympathies in a manner more powerful than has ever been known any former time. That strengthening of interests which grow up from commerce, from free and rapid and almost instantaneous communication, does not end with the creation of wealth, but constitutes on every hand thousand ties, a thousand friendly relations, is surely and steadily conducting a noble process in establishing, in a greater degree than heretofore, sentiments of brotherhood among the scattered members of the human family have yet another source of confidence. The augmented intercourse of nations the now growing up what I may call an international public opinion, a standard of international conduct higher than the particular standard which each nation has set up for itself; more and more from year to year does it become necessary, even for our own interests, that the conduct of each country should conform only to its own idea of its claims and of its rights to the sense which is entertained of international rights and duties of the whole of the civilized communities of the world know no charge which would be more beneficial to mankind than that the moral authority of nations over each nation should grow up to be elevated from year to year, for depend on it there is no such guarantee for the permanent good order of the world. GLADSTONE in 1886.

BE AS CAREFUL to see that your principle is true, as to be true to your principles.

BLOSSOMS IN AGE.

You is an apple-tree,
Joints all shrank like an old man's knee,
Gaping trunks half-eaten away,
Crumbling visibly day by day;
Branches dead, or dying fast,
Topmost limb like a splintered mast,
Yet, behold, in the prime of May,
How it blooms in the sweet old way!

Heart of it brave and warm,
Spice of many a wintry storm;
Throbbing still with the deep desire,
Burning still with the eager fire,
Striving still with the zeal and truth
Of the gladsome morning days of youth.
Still to do and to be, forsooth,
Something worthy of Him whose care,
Summer or winter, failed it not—
This is motive for you and me,
When we grow old like the apple-tree.

JAMES BUCKHAM.

FOR "THE FRIEND."

A Sketch of Count Tolstoy.

BY JESSE EDGERTON.

among the unexceptional advocates of peace is perhaps, to-day, no more conspicuous than the distinguished Russian author, whose name appears in the title of this article. In opposition to all war, together with other points in his religious belief somewhat like those of Friends, and his earnest sympathy for, and valuable assistance to our Dukhobor immigrants, the writer to believe that a brief sketch of life might be acceptable to the readers of *THE FRIEND*.

It is really quite refreshing to find among serious men, one who accepts so completely follows so implicitly the teaching of Christ he understands it; and although in the rigor and severity of his life we may conclude he is an extremist, yet we may well ponder his example, and may possibly find his manifest and remarkable self-denial more acceptable to the Mass than our own luxurious and sometimes extravagant manner of living.

Such of the information here given is obtained from a pen picture of Tolstoy by Ernest Crosby in *The New Voice*.

Count Leo von Tolstoy was born at Yasnaya Polyana, his family estate near Tula in the Russian government (or province) of Tula and about a hundred and twenty miles south of Moscow, on the Ninth Month 9th, 1828, thus being in his fifty-first year.

He is said to have been a bright, lively, sympathetic lad, and grew up in the country amid strange old fashioned manners and customs the Russian landed aristocracy. His parents belonged to, and brought up their children in the orthodox Russian church, which in its doctrine identical with the Greek Catholic church. When the children became old enough to go to school, the Tolstoy family removed to Moscow, where Leo attended school, acquiring not only full knowledge, but, like too many bright youths in other lands, a kind of cultured infatuation with the world.

Upon leaving the University of Kazan, where he had studied law, he is said to have had practically no religion at all, "and entered upon the dissipated life of drinking, card-playing, and gambling, which was considered the proper career of a young nobleman."

Having secured a commission in the army he became active service in the Caucasus, and went through the Crimean war, and at its close returned to St. Petersburg, where he soon won a reputation as a novelist. He also traveled abroad, making the acquaintance of the

foremost authors and thinkers in England and in continental countries, still endeavoring to satisfy himself with philosophy and civilization instead of religion. But all this would not satisfy the craving of an up-reaching and immortal soul. Although happily married at the age of thirty-five, with a loving family about him, rich, honored, and celebrated, yet his mental distress became so great that at times he was tempted with suggestions of self destruction, and actually gave up his favorite pastime of hunting for fear that "he might be led to point his gun at his own head; and hid a piece of rope which offered itself too readily to his hand, so that he might not see it." Like George Fox in the lonely days of his conviction, Leo Tolstoy found no rest or comfort until he had learned for himself in the school of God, the spiritual nature of religion. How like the account of the Drayton cobbler is the following, "Like so many great leaders of men, he was led into the wilderness before he found peace. He turned successively to the philosophers and men of the world, of his own class, but they could give him no help. . . .

"For a time he attended the village church again—the church of his childhood—but its superstitions demanded too much of him, and when in 1878 prayers were offered for the success of the Russian arms in Turkey, his heart revolted. A church which in the name of the Prince of Peace, gave its blessing to the slaughter of fellow-men could not, he was convinced, be the true church. . . .

"He now began an exhaustive examination of the gospels, again studying the Greek language for that purpose. To make a long story short, he came to the conclusion, after reading the records of the Evangelists many times, that the Sermon on the Mount contained the secret of the gospel, and that love for God and neighbor showing itself in turning the other cheek, and in loving even one's enemies, is an essential part of true religion. . . . With unusual consistency Tolstoy has acted in conformity to these convictions. He has retired to his country home; he has stripped it of every ornament and luxury; he has clad himself in the rough clothes of the peasants; he has given up all animal food, tea, sugar and delicacies of all kinds, and, of course, alcoholic drinks and tobacco. He works in the fields when his health permits, and has also learned to make boots. He continues to write, but only such books and articles as he believes will help the world onward in the direction of a real Christianity."

In a letter written to Ernest H. Crosby, some two or three years since, Tolstoy forcibly expresses his views regarding our refusal to accept Christ's teaching, when we, in our human wisdom, think it would be inexpedient. "A man in this world, according to Christian teaching, is God's laborer. A laborer does not know his Master's whole design, but he does know the immediate object he is set to work at. He receives instructions what to do, and especially what not to do, lest he hinder the attainment of the very end toward which his labor must tend. . . . And yet in spite of such indication, we find people and people calling themselves Christians, who decide that in such and such circumstances men ought to abandon God's law, and reason's guidance, and act in opposition to them, because, according to their conception, the effects of actions performed in submission to God's law, may be detrimental or inconvenient." *The Voice* in presenting its readers with the letter from which the above quotation is made, says: "The Quaker

doctrine of non-resistance by force, has in Count Tolstoy, of Russia, its most eminent advocate. It will be seen that the Count does not shrink from carrying his conclusions, logically at least, to the farthest point."

That Tolstoy carries his convictions into practice, is indicated by an anecdote recently published, in which the little daughter of the Count came into his room one day crying and told her father that a little peasant boy had struck her a severe blow. Tolstoy soothed his child, and then bade her take some cakes and give them to the offending playmate, which the daughter hastened to do, perhaps rejoicing in the opportunity of thus heaping "coals of fire on his head."

I cannot better conclude this sketch than by again quoting from the article first alluded to. "What Tolstoy has done, he has done because the love of God and man overpoweringly constrained him to do. He has given up rank, wealth, ease, and the approval and esteem of his class. He has been, now for years, ready to go to Siberia if necessary, or even to yield up his life for the cause which he has espoused—the cause of suffering humanity. . . . He has indeed sacrificed all that most people find valuable in life; but as Christ with his wonderful insight into the mysteries of existence foretold, in losing his life he has found it.

"In giving up his riches he has attained a wealth of gratitude and affection from those whom he has helped and guided in all parts of the world, which no gold or silver could buy; and while he has absolutely forsworn all physical force, and would not for any cause lift his arm against his fellow, yet he has greater influence in the world to-day than those who direct the armies and navies of the Russian Empire. It is this kind of meekness—the meekness that is the mark of the highest courage—which is one day to inherit the earth. We may even now note the faint signs of the coming of such a time, and predict that when the names of the generals and millionaires of the present time are almost, if not quite, forgotten, that of Tolstoy the apostle of brotherhood will still be cherished."

A Potato Day.

Man's real wants are few and easily supplied. But pride, vanity, gluttony, and luxury make slaves of men and women. A large portion of the diseases of men come from gluttonous and unhealthy eating. Men cannot control their appetites, they will eat as they please, health or no health. Their appetites are not under the control of conscience, judgment, or common sense.

"Temperance" in the Bible signifies self-control. "Every man that striveth for the mastery is temperate in all things." 1 Cor. ix. 25. A man who has control of his own appetites and passions can practice economy, deny self, cut his coat according to his cloth, and make his expenses fall within his means.

"A friend of Agassiz and a fellow-member of the Harvard faculty relates a story which the famous ornithologist was fond of telling about his visit to the great German naturalist, Lorenz Oken, upon whom he once dropped in quite unexpectedly. The professor received his guest with warm enthusiasm, but apparent embarrassment. He showed his visitor to the laboratory and the students at work, also to his cabinet, and, lastly, his splendid library of books pertaining to zoological science, a collection worth some \$7,000 and well deserving the glow of

pride which the owner manifested as he expatiated on its excellence. The dinner hour came, and then the embarrassment of the great German reached its maximum point. "Monsieur Agassiz," he said, with perturbation, "to gather and keep up this library extracts the utmost husbandry of my pecuniary means. To accomplish this I allow myself no luxury whatever. Thrice a week our table boasts of meat; the other days we have only potatoes and salt. I very much regret that your visit has occurred on a potato day."

We think a potato day is not so bad a day after all; and a man who makes his dinner of potatoes will not have to call the doctor at night to cure him of indigestion or apoplexy.—*Ex.*

The Better Part Not Taken Away.

For the edification which it may minister, we trust a correspondent of the neighborhood of Digby, Nova Scotia, will not object to our making use of the following extract from a personal letter of his. We may first remark, however, that he is another instance of men who have come into our religious Society by independent conviction—in other words, by immediate Divine grace working out in his heart those views of Truth which are fundamental to our religious Society. So that, without ever having attended a Friend's meeting, he was received into membership through correspondence.

"I could not get to Digby till to-day Second Month 15), and did not know of the fire [which two days before had reduced the best part of the town to ashes] till I got in.

"As I looked at the smoking ruins, I saw hopes of worldly prosperity and worldly gain buried there. One man, a mechanic, and I have reason to believe, a Christian, stood looking on. Last autumn he called me into his workshop from the street. He was alone. He told me of his financial troubles, a man with a large family, and said he felt so full he wanted some one to unburden to. I felt for him, and spoke as comfortingly to him as my heart bade me.

"Well, I saw this man to-day; and as he stood looking at the ruins, his own shop and goods gone, I spoke to him. He shed tears and said, 'Oh —, I've lost all!' I said, 'No, John, thy soul is not lost!' He replied, 'True, that is all the medicine that helps.'

"I may say here, his health is not gone, his wife and family are well; he has a house of his own; but as I wended my way home I thought of the uncertainty of all below, and the truth contained in these words: 'He builds too low who builds below the skies.' I thought of my own possessions; I have the love and friendship of a few of the excellent of the earth, a good, loving wife—a helpmeet in every sense; my name enrolled in a Society which I believe is nearer to primitive Christianity than any on earth, and I have, I trust, Christ ruling within. Can fire destroy these? Can all the powers of evil take these away? Never, if I keep close to my Guide, and do not go before Him."

NEEDLESS FEARS FOR THE TRUTH.—It is wise to be neither afraid of the truth, nor afraid for it. To be afraid for the truth, as though it could not authenticate itself to the mind and conscience of man, is to degrade truth to the level of mere opinion. It was not faith which moved Uzzah to put out his hand to steady the ark of the Lord; nor is it faith, but unbelief, which prompts much of the anxiety we feel, at times, that God's truth may prove too weak to hold its own in the conflict of opinions.

On Talking Religion.

There is a very wide-spread prejudice, often natural and well founded, against "talking religion." Well founded, because every man knows of chronic nuisances who take to talking religion but are unable to do any religion. Natural, because a man's conscience ought to be his citadel, a very holy of holies, into which he will not unadvisedly admit any one to see its strength or its weakness.

But the prejudice is liable to go too far. It is the old temptation to prohibit the right use of what has been put to a wrong use. The fact that some people "talk religion" too much or unwisely gives no fair ground to exclude it altogether from everyday conversation.

The truth is, the cry against talking religion is now raised, for the most part, by those who are trying to balance themselves on the fence between both worlds. They are either nominally religious and afraid of being asked to work at it, or nominally indifferent and afraid of having their consciences made uneasy. In either case they are likely to use the least expensive and least logical argument, a little laughter, which is really no argument at all.

For there are worse things than talking religion, even if it is done excessively and unwisely. It is worse to start a baseless slander on its ruinous path. It is worse to let a foul story do its devilish work. It is worse to sit still and see low standards of truth and honor take the place of eternal principles. And the man who calls himself a Christian and who would hesitate to brand a lie as a lie and to call filth black is not worthy of his name.

There is a time for speech, and there is a time for silence, in religion as well as in politics or anything else. The difference is that it takes more nerve to say what one fears is unpopular. And half the time it is a groundless fear. Half the time when you are afraid to open your mouth on religion the man you are talking to is longing to have you declare yourself so that he need not be afraid to declare himself.

The man who is always prating about everything he is interested in is never listened to with respect; but one who waits his [opening] and then puts in a few words that tell, whether on politics, or religion, or sport, or what not, will get a hearing every time. If you are afraid to confess that you have conscience or faith, it is fair to conclude that conscience and faith have something unnatural and unmanly about them. If you are perfectly frank and willing to show where you stand and why you stand there, your religion will be respected as having some backbone to it.

One constantly hears the plea, "Oh, but I am not fitted to talk frankly about religious matters!" But we talk about everything else—pleasures, business, books, the price of stocks, our plans and hopes for worldly gain. Should we not, within proper limits, be equally ready to talk of the highest things of life? We have "fitted" ourselves, sometimes by years of training, to talk about the lesser matters. If we are not "fitted" to talk about the greatest concerns whose fault is it?

Might it not be well for many of us to do these things? 1. Think hard about topics of conscience and faith as vital matters. 2. Consult with eagerness those who speak on such matters with the assurance of conviction. 3. Stand up bravely for the truth as we see it, and 4. [Join with the witness for truth] in getting other men to look at things from our standpoint. [5. Al-

ways remembering: "By Thee only will I make mention of thy name!"]—*St. Andrew's Cross.*

Report of the Proceedings of The Tract Association of Friends for the year 1898-99.

The Board of Managers report that, during the fiscal year ending the 28th of Second Mo 1899, their efforts to promote the objects of the Association have been generally directed in the usual channels. In addition to the selection and preparation of the usual matter for the almanac and calendar, some time has been devoted to the consideration of articles which were offered for two new tracts, both of which are yet in the care of a committee. Four tracts of our series, No. 20, Popular Amusements; No. 57, Military Glory; No. 83, Example and Testimony of the Early Christians on the Subject of War, and No. 147, Remarkable Conversion of A. E. Kothen, have been prepared in Spanish, and have been electrolytically printed; and copies of distribution can be obtained at the Depository.

One hundred sets, three volumes to a set, of our tracts have been bound during the year. These contain all of the tracts in our present series and are for sale at the Depository. A small edition of the Select Reader No. 1 has been printed.

The work of distributing our publications has not been neglected, although the number of tracts sent out has not been quite as large the past year as in some previous ones. The increased religious feeling among the Chinese has created more of a demand for our tract printed in that language, and persons desiring copies have been supplied with them. We are not without evidence that some of the seed sown falls upon good ground.

An officer of the Salvation Army in a letter says: "The tracts I have fastened together for their better preservation and convenience. The life of William Penn makes exceeding interesting reading. The True Christian Catechism and Baptism are tracts which I have read with great profit and may say, I fully agree with your doctrine."

A young woman in Ohio, a member of our Society who has often distributed our tract and other reading matter of a religious character in prisons and elsewhere, has received a knowledge at different times of the application with which they have been read by the prisoners. Among these is the following from a prison in Santa Fe, New Mexico. "I thank you very kindly for the tracts you sent me. I circulated them after reading them; — as — would like a few tracts for the boys on the range. It is so encouraging to hear from God people for us behind bars as bars."

She also mentions that when distributing some tracts in the Ohio State prison with information that Friends in Philadelphia had sent them, two young men burst into tears saying "God bless them; some one cares for me."

The same interested distributor has also during the last few months given a number of publications to persons in influential positions connected with the army. They have been kindly received by them, and some of our tracts have been forwarded to sick soldiers in camps in different places in this country and also Cuba, Porto Rico and Manila.

The distribution among the sailors in the city has been continued the past year. They have received the tracts gladly and express their appreciation of the privilege of their perusal. One man in writing said, "Next to my Bible I found more consolation in reading those tracts."

ou gave me than in all the other reading matter I was provided with."

A point connected with the Sailors' Mission Point Breeze has distributed a number of our acts on the cars going and coming, and reports that they are thankfully received by many, and often more are asked for.

A few years since, among reading matter presented to a sailor at this port, was a copy of our act on "Intoxicating Drinks." Before leaving for his next voyage he read some of the matter furnished, particularly the tract; which impressed his mind that he was brought to see the evils of his past course of life, and at once to resolve to abandon the use of strong drink.

He immediately called on a mission society, and requested the privilege of signing the pledge. He was advised and encouraged faithfully to keep his obligation, and was shown its advantages in many ways, particularly from a racial standpoint. Soon after, he shipped for a long voyage and was lost sight of for a time. One evening, a well dressed, fine appearing man called at the above mentioned mission, and made himself known as the poor sailor who had signed the pledge, and during the evening made strong appeal to those assembled at a temperance meeting, to sign the same pledge and leave off the dangerous practice. He informed them that during his long voyage he had carefully used the money he had previously been in the habit of spending for strong drink and its attendant evils; and now had a considerable sum which he proposed to use for the benefit of his long neglected parents. A communication received from him since informs, that he shipped on this city for his native land, arriving there at this time to save his father's home from being sold to satisfy a mortgage.

The statistical report for the year is as follows:

acts in English.....	98 000
" " German.....	3 000
venile Tracts.....	18 087
managers.....	6 000
rd Calendars.....	1 600
lect Readers No. 1.....	257

On behalf of the Board of Managers,
HENRY B. ABBOTT, Clerk.
PHILADELPHIA, 9th of Third Month, 1899.

TWO SIDES.—Two boys went to gather grapes. He was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "This will make dry;" another, "This will lay the dust."

Two boys examined a bush, one observed at it had a thorn; the other, that it had a bee.

Two children looking through colored glasses, one said, "The world is blue." And the other, "It is bright."

Two boys having a bee, one got honey, and the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry I must die," says another.
"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."
One says, "our good is mixed with evil." Another says, "Our evil is mixed with good."
Chr. E. World.

FOR "THE FRIEND."

The Position of Women in 2800 B. C.

The civilization of ancient Chaldea presents many very remarkable characteristics. Its chief feature, however, is self-development. The ancient Akkadians were a contented homedwelling people, with little desire to exhibit an aggressive policy either in war or trade, and consequently we find the basis of many of the laws of social life laid down by them.

Among these simple laws we notice those of the family, especially, which in the days of the powerful Semitic dynasties were never eradicated. One of the most beautiful features of these early laws is the high position accorded to women. The control of the family by the mother, who is called the goddess of the house, and the power of women to hold property, to make their own wills, and to act as parties to or witnesses of contracts, were never lost.

The mother here is always represented by a sign which means "the goddess of the house."

Any sin against, any repudiation of the mother, was punished by banishment from the community.

The facts are evidently indicative of a people who had at one time had the law of matriarchal descent.

In the hymns we find, in the Sumirian version "female and male" the order: while in the Semitic texts it is "male and female." Another example of the equality of women of the most interesting character is afforded by this passage. Speaking of the offerings to his statue the king says, "The house where there is no son the daughter with new (?) offerings has entered; before the face of the statue she has placed them." (W. St. Chad Boscawen, F. R. H. S.)

Another tribute to "The Fairer Sex" appears in a recently published *History of Japanese Literature*, by W. G. Aston, viz:

"A very large and important part of the best literature which Japan has produced was written by women. A good share of the Nara poetry is of feminine authorship. In the Heian period the women took a still more conspicuous part in maintaining the honor of the native literature. The two greatest works which have come down to us from this time are both by women."

"The position of women in ancient Japan was very different from what it afterward became when Chinese ideas were in the ascendant."

"The Japanese of this early period did not share the feeling common to most Eastern countries, that women should be kept in subjection, and as far as possible, in seclusion."

"Feminine chieftains are frequently mentioned in the old histories, and several even of the *Mikados* were women."

"Many instances might be quoted of Japanese women exercising an influence and maintaining an independence of conduct quite at variance with our preconceived notions of the position of women in the East. It is this which gives their literary work an air of freedom and originality which it would be vain to expect in the writings of inmates of a harem; and the fact that the Heian literature was largely the work of women no doubt accounts partly for its gentle, domestic character."

The following selection of a well-known *haikai* may serve to illustrate both the character and form of Japanese verse, which is proverbial for its delicate terseness:

Asagao
Tsuruhe torarete
Morai-mizu!

Literally, "Having had my well-bucket taken away from the convulvul-gift water!" The meaning is this: "The poetess Chiyo, having gone to her well one morning to draw water, found that some tendrils of the *Asagao*, the morning glory, had twisted themselves around the rope. As a poetess and a woman of taste she could not bring herself to disturb the dainty blossoms."

So, leaving her own well to the convulvuli, she went and begged water of a neighbor—a pretty little vignette, all expressed in five words."

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, kind words and loving smiles
I'll give to those whose pathway runs through tears,
Who see no joy in all the coming years;
In many ways their weary lives I'll cheer—
When I have time.

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lend her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear—
They may not need you in the coming year—
Now is the time.

The Blind Man's Sermon.

An English clergyman of eminence was asked by a group of London friends whose was the best sermon he had ever heard.

"If you mean," he answered, "the sermon which has interested me most directly and never been forgotten, I can tell you at once. It was preached in the streets of Boston many years ago by a blind man."

He had been preaching, he said, in Phillips Brooks' church, and had started to walk back to the house where he was staying. Being a stranger to Boston, he became confused, and turning to a man who was behind him, asked to be directed to the house.

"Why, it is the preacher!" exclaimed his companion. "I know you by your voice, for I was in the church and heard you preach. I am blind, but I can show you the way. I can take you to the door."

The clergyman protested that he could not think of troubling the blind man, and that he could find his way by himself.

"Sorely," said his new acquaintance, "you will not refuse me the pleasure of conducting you. I am not a beggar. Every one is so kind to me, and it is seldom indeed that I can render any one a service."

So the two men went on arm in arm, and in ten minutes they were at the right door and had parted. During that short walk the best sermon which the clergyman had ever heard was preached.

"It was simply," he said to his English friends, "the story of a man blind from his birth, whose face was shining with contentment and peace, and whose heart was thrilled with a sense of his mercies and blessings. His parents had sent him to a school for the blind, where he had been taught to read by raised letters, and they had left him a small income which

sufficed for his wants. He lived alone, but could go about the streets without a guide. He told me that he considered that he ought to be thankful for being born blind, because he had so much leisure for quiet thought. There would be time enough in another world for him to see everything. I have never forgotten that sermon. His example of contentment and serenity of mind has never ceased to be helpful to me."—*Ez.*

SUMMARY OF EVENTS.

UNITED STATES.—On Third Month 31st, Ambassador White informed the Berlin Foreign Office that the latest proposals of Germany regarding Samoa had been favorably received at Washington. There, it is said, contemplate the creation of a Joint High Commission for the settlement of the troubles at Samoa. It is further reported in a despatch from Washington that Lord Salisbury's absence from London alone delays the British acceptance of the proposal.

The opinion is expressed in official circles at Washington that the outlook for a satisfactory and peaceful adjustment of the Samoan question is decidedly hopeful, through the medium of the Joint High Commission.

The Washington correspondent of the *Chicago Record* says: Secretary Wilson has obtained a lot of musk-melon seed from Afghanistan, whose melons are said to be the finest in the world, and often grow to the weight of twenty or thirty pounds. He will distribute this seed among farmers of those sections of the country where the climate is similar to that of Afghanistan.

General Henry has issued a general order providing for the distribution of rations in Porto Rico. In some districts of the island "many people are suffering and some have died for want of food, caused by poor crops, resulting from lack of rain or other unavoidable conditions."

Enterprising Texas planters have shipped 6000 pounds of cotton seed to Manila.

A despatch from Washington says: The *modus vivendi* to be recognized on the Alaskan boundary, proposed by the United States, has been referred to the Canadian authorities as well as to the British Foreign Office, and until word comes from both quarters it will not be known whether the *modus* is to be established. The impression prevails, however, that as soon as Canada has expressed approval the British Foreign Office will specify its official consent.

The gunboat *Yorktown* arrived at Manila on the 28th ult. with the Spanish steamer *Manila*, captured in the Gulf of Lingayen. It is supposed the steamer was carrying supplies to the rebels. On the same day the Philippine burned Dulucan, and our forces captured Guinguinot, three and one-half miles from Malolos, on the 29th. There was fierce fighting in the afternoon, and the American losses on the 29th were about seventy.

General MacArthur entered Malolos, the seat of the insurgent government, on the morning of the 31st, the rebels burning the city and evacuating it.

General Otis reports that Aguinaldo's cause is tottering. His defeated army is scattered, and many of the insurgents are returning to their homes and asking protection.

The total revenue of the Philippine Islands, since the American occupation began, Eighth Month 13th, 1898, was \$2,989,000. Of this total \$80,000 is from Hilo and from Cebu.

It is reported from the Aleutian peninsula that great beds of bituminous coal have been discovered near the seashore at Chignik Bay.

The Attorney General of Ohio has rendered an opinion that manufacturers of intoxicating liquors in other States, who carry on the business of selling such liquors in Ohio, are liable to taxation under the Dow law for the thirteen years since its passage. Should this opinion be upheld by the Courts, the State will realize a very large sum of money. The Dow law was originally called for a special tax of \$250. In 1896 the law was amended and the tax increased to \$350.

The Indiana Supreme Court holds that if a man marries a woman who is indebted to him the marriage discharges the debt. Other Courts have decided that debts incurred previous to marriage, by a woman, cannot be legally collected from her husband.

The assessed valuation of Boston is \$1,036,690,578, and the value of the property exempt from taxation is \$172,926,678.

The borough of West Chester, on the 28th ult. completed its first century.

It is reported from Chicago that a serious shortage of vessels in the grain trade, which is likely to result in the diversion of a large traffic from the lakes to the all rail lines eastward, is threatened for the coming season. The shortage is due in a large degree to the heavy chartering of the iron trade and the fact that the factories in the Blackstone Valley, Rhode Island, on the 3rd inst. resumed the wages granted before First Month, 1898. The increase varies from 5 to 20 per cent., and 9000 hands are affected.

Deaths in this city last week were reported to number 504, which is 27 less than the previous week and 56 more than the corresponding week of last year. Of the foregoing 252 were males and 252 females; 61 died of pneumonia; 55 of consumption; 43 of typhoid fever; 39 of heart disease; 22 of old age; 17 of inflammation of the brain; 17 of convulsions; 16 of apoplexy; 16 of inflammation of the stomach and bowels; 16 of various diseases of the brain and central system; 11 of cerebro-spinal meningitis; 11 of Bright's disease; 11 of inanition; 10 of cancer; 10 of paralysis; 10 of bronchitis, and 8 of cholera infantum.

Markets, &c.—U. S. 2½, 99½ 100; 4½, reg. 113½ 112½; coupon, 112½ 113½; new 4½, 129 129½; 5½, 112½ 113½; 6½, 117 118½.

Cotton was nominally on a basis of 6½c. per pound for middling uplands.

FLOUR.—Winter super, \$2.15 a \$2.40; Pennsylvania, roller, clear, \$3.15 a \$3.35; Western winter, clear, \$3.15 a \$3.35; spring, clear, \$3.00 a \$3.25; city mills, clear, \$3.20 a \$3.45. RYE FLOUR.—Choice Penna., \$3.20 a \$3.40.

GRAIN.—No. 2 red wheat, 76½ a 77c.

No. 2 mixed corn, old, 39 a 39½c.

No. 2 white oats, clipped, 30½ a 35½c.

BEEF CATTLE.—Extra, 5½ a 5½c; good, 4½ a 5c; medium, 4½ a 4½c; common, 4 a 4½c.

SWEEP AND LAMBS.—Extra, 3½ a 3½c; good, 4½ a 5c; medium, 4½ a 4½c; common, 3½ a 3½c; clipped lambs, 4½ a 5½c; spring lambs, \$4.00 a \$5.50.

HOGS.—Best Western, 5½ a 5½c; other grades, 5 a 5½c.

FOREIGN.—The total revenue for the United Kingdom shows a net increase of \$1,841,639 pounds. This will reduce the Budget deficit to 1,500,000 pounds, and can be provided for without serious increase in taxation.

A despatch including the Bishops of London and Rochester, on Third Month 29th, waited upon A. J. Balfour, acting minister of Foreign Affairs, and asked that the British representatives at the Czar's conference be instructed to support all moderate measures of arbitration. A. J. Balfour expressed his sympathy with the deputation's wishes, and the hope that general arbitration would be eventually adopted between England and the United States, even if not adopted throughout the world.

Active hostilities have broken out in Samoa between the American and British naval forces, on the one hand, and the Mataafa tribesmen, supported by the German Consul, on the other. Apia advises by way of Auckland say that the Matafaas seized a British house and on Third Month 15th began an attack on the United States and British Consulate, ignoring an American previously issued ultimatum. The *San Francisco Herald*, *Papua* and *Boysland* then began a bombardment of the native villages, which continued intermittently for eight days. Several shore villages were burned, and there were a number of casualties among the American and British sailors and marines on shore. The Americans fortified Mulinu, where 2,000 Malaitians took refuge.

An explanation is given of a recent feature of the Samoan question, on the "highest authority in Berlin," showing that the American Government recognized the necessity for unanimous action among the three Powers under the treaty, and enabled its representatives in Samoa to pursue the most friendly policy towards the German representatives.

The passenger steamer *Sella*, plying between Southampton and the Channel Islands, ran upon the Casquet Rocks, near Alderney, on the afternoon of Third Month 26th during a thick fog, and foundered in ten minutes, her boilers exploding as she went down. It is believed that nearly 120 lives were lost.

Our consul at Moscow says: "American cotton has a very keen competitor in the Russian market in Asiatic cotton grown from imported American seeds. Its latter cotton is superior to and milder than the Asiatic cotton." It is reported that this Asiatic cotton deteriorates after a lapse of years, and that fresh seeds have to be planted. The prices are about the same; lately, however, American produce has had an advantage, owing to a fall in the price, which Asiatic cotton has not been able to follow on account of the cost of

production and transportation. A large cotton firm having extensive interests in Asia, in consequence of the fall in price, has liquidated its affairs there."

The population of New South Wales last year was 1,346,340; the males showing a majority of 100,000.

A Denver man, just returned from Mexico, reports that English is taught in the public schools at most of the larger cities. In Guadalajara the children "we" provided with both Spanish and English text book and rather discovered members of our party who they addressed us in pure English, while we could not return the compliment by saying a single word to them. Little ones of the language.

On the 1st instant President Diaz opened the session of the Mexican Congress. His message shows an excellent condition of the national finances, with increase of revenue in all branches.

A despatch dated Third Month 29th from Victor B. C. says: "Gold and silver coinage, as high as \$32 a ton, has been found on the water front of the city. The vein has been traced a considerable distance and is believed to extend under the water."

The Ontario Legislature has passed a bill providing for a retaliatory tax against insurance companies here in the United States, which discriminates against Canadian companies.

NOTICES.

WANTED, by a Friend of experience as matron of Institution, a position of assistant, or as head matron, or companion to the institution, or as housekeeper. SARAH H. DUTTON, 3743 Frankford Ave. Philadelphia.

NOTICE.—Any intelligent young woman, Friend, desirous of becoming a pupil nurse in a private sanitarium (electrotherapy), is invited to address Dr. W. L. NICO BATES, 141 Benefit Street, Providence, R. I.

WANTED. An intelligent, practical, middle-aged couple, to act as Superintendent and Matron in an institution near the city. Address "H." Office of THE FRIEND.

FRIENDS attending the Yearly Meeting can be furnished with meals both before and after the sitting, the meeting to heretofore at moderate charge (five cents), in the second story of the central part of the A. Street meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and for Select Meeting the previous week.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stages will meet trains leaving Philadelphia 7:17 and 8:46 A. M., and 2:53 and 4:32 P. M. Other trains are met with requested. Stage fare fifteen cents; and 7:30 P. M. train, extra charge. To reach the school, telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup.

CORRECTIONS.—We are requested to state that No. 33 of the subscription volume, where the account Ambrose Boone's death says that it occurred at home of Samuel Shaw, the statement of the place should be changed to "the home of Robert Ellyson, the village of Middleton."

In No. 35, page 276, in the poem entitled "Gathering Home," sixth line, "and sorrow" should be changed to "and strength" and "where" should be changed to "when."

DIED, at Winona, Ohio, on the fifth of Second 1, 1899, JOSHUA COPOCK, in his eighty-sixth year, a member of New Garden Monthly and Farther Meeting of Friends. He was faithful in the service of God as long as his health and strength would permit. After the death of his loving and faithful companion, he often expressed a desire that his time might be short. And we humbly trust that through redeeming love and mercy he is at rest in one of the mansions prepared for the just of all generations.

He was the third of First Month, 1838, at residence, Spring Mill, Pa., MARY H. ROBERTS, wife of Isaac Roberts, in the eighty-first year of her age, a member of Plymouth Monthly Meeting. For many years passing through great suffering, which she bore with Christian patience and resignation to the Lord. We have the comforting assurance that he has departed this life forever at rest.

On the twenty-second of Third Month, 1899, at the residence of her son-in-law, Francis Wood, P. M. N. J., MARY ESTERBROOK, widow of Richard Esterbrook, formerly of Camden, N. J., in the seventy-seventh year of her age.

THE FRIEND.

A Religious and Literary Journal.

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

From the First Editorial of "The Friend,"
Issued Tenth Month 13th, 1827.

"We are desirous of rendering this miscellany a favorite parlor and fireside companion with Friends throughout America.

"We want of a common medium of intellectual intercourse has long been felt among us.

"If we can by means of this paper, direct our young people to elevated pursuits and studies, assist in guiding their taste, in maturing their judgments, in forming them to habits of manly and serious thinking—in cultivating in them sentiments congenial with the doctrines and testimonies of our religious Society—our highest ambition as to this enterprise will be satisfied."

Our Competition with Others is in the Holy Spirit Only.

"We apprehend that the reader of the above will remark that, in the first place, competition with others for the sake of pre-eminence is not a Christian society, not an honorable aim. To view is right. The root of such emulation is in vain glory, selfishness, pride. The more ambitious, the less Christian is such a church. Expansion in the outward is its littleness in the life. Its success is its defeat, and its glory its shame.

"That competition which is honorable is, besides that of vying with one another as preceding one another in love,—a competition with one's self;—to outstrip ourselves from day to day, to be found this day exceeding our progress yesterday, rising from our dead selves of yesterday to the higher things of to-day and the morrow,—a 'following on to know the Lord.'"

"Our improvement in a Christian heart or society there is always room, for rivalry against others none. 'For we dare not make ourselves a number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves and comparing themselves among themselves are not wise. . . . But let him glorify, let him glory in the Lord' (2 Cor. 12: 17). We join the Christian race,

not for the sake of getting ahead of others, but nearer to Christ, the finisher of our faith. In the progress we may be allowed to note the position of fellow-travellers as way-marks of our own advance, but in compassion and without self-exultation if they lag behind; learning what we can of the grounds of their failing or prospering, all for the bettering of our own steps and not for any triumphing over them; it being our only rejoicing to hear the Master say: 'Well done, thou good and faithful servant!'

Encouraging others to prosper as best they can, we best do our own part by keeping our eye single to the mark of the high calling set before us. While travelling with them and having much of truth in common with them on the highway of Christian faith, the special path marked out to us is the immediate and perceptible influence and guidance of the Holy Spirit. We accord to other denominations their specialties, and bid them god-speed. To us has been clearly assigned, as our specialty among the churches, a making the most of faithfulness to the witness of the Spirit. Fellow-travellers of other names have been anxiously looking to us to demonstrate practically for the church on earth what are the possibilities of the dominion of the Divine Spirit in a church. Shall we sometimes leave our line and disport ourselves in others' ways, hoping to get back into our own and make speed on what we have borrowed? Or will the diversion spoil our single aim, and the extra load stagger our steps?

A wise master-builder employs his company of specialists, no division of whom is to do the others' work, but each artisan to confine his attention to his own. And for all co-operative industries, in order to ensure the best results, the Divine economy has necessitated the division of labor among those who become experts by being devoted each to his single item of the harmonious whole. The perfection of one department in the labor is as essential as that of every other to the completeness of the final product. So the church universal is edified and "growth to an holy temple in the Lord." So we as Friends of Truth are responsible for our portion in the great service. Though we be little among the thousands of Israel, ours is no small item in the work of the Church. Our concern is in that which covers, comprehends and vitalizes all parts. But our part in the fulness of the whole body with light is conditioned on our keeping our own eye single to the Witness for Truth, to walk thereby. If the doctrine of the Holy Spirit is livingly demonstrated and contributed by us to the treasury of Christ's

Church as "all our living," we shall be found to have cast in more than they all who are casting in of their more conspicuous abundance of externalities. The work of the Holy Spirit involves all the other right offerings, gifts, callings, and doctrines, and is essential to them all.

Accordingly our true method of enlargement is to concentrate on the Spirit of Truth as the one dependence of our church life. This eclipses or supersedes no Gospel doctrine, whether known as "the atonement" or any other, but confirms and illumines them all. We would covet no church expansion save that which is added to us in and by the Spirit. This makes our province, this unfolds an empire. The demonstration of the Spirit and of power is our one reliance for a gathering ministry, and all gatherings to any other foundation than the Spirit and work of Christ, or by any other attractions, make too dead a weight for a living church to drag. That which is gathered to entertainment or natural talent can be held only by an increase of the same, till those expedients which a church may at first have used as servants, become too often its masters.

It is idle, it is a task of despair, irrespective of its grieving the Holy Spirit, for us to attempt to compete with the other professing churches on their other grounds of seeming advantage. They have had for generations past too far the start of us in all that money can do for the purchase of power; in all in which a seminary-trained ministry, or noble architecture, or artistic music could anticipate our capture of numbers; or in all which able discoursing in man's most advanced thought or style of speech could do in gathering to their church systems. In vain could we look to compete with them on any of these resources. Our recourse must be to the spiritual Fountain of all sufficiency, where not many wise men after the flesh, not many mighty, not many noble may be commissioned; "But God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty;" "that no flesh should glory in his presence."

If we enter upon the money-power as a dependence, there is no end to its requirement, and nothing is purchased by it higher than human works. These may have their blessed service in the relief of outward suffering, but "the gift of God cannot be purchased with money." If we enter upon intellectual culture or trained performances of talent or voice, the more we resort to these the more we may, only to find, after all, that the product is no higher than the source. There are no outward advan-

tages or powers apart from the Holy Spirit that can do the work of the Spirit in making, gathering, or prospering a true church of Christ. In his hands all these lower things can be wielded as instruments of his own power. For Gospel use they are not essential to Him, but He is essential to them. In the Spirit only shall we be directed what means of grace to lay hold on; and the five smooth stones in a child's faith may put to shame the most elaborate ecclesiastical machinery. If we abide in the spirit of Christ, the armor of righteousness will be found for us on the right hand and on the left; the right use of money will be made; all right scholarship and learning will be cared for and directed; members will be awakened to the discovery of their right work and be doing it; sound doctrine will be illumined in the light of Truth; the knowledge of the offices and work of our Saviour Jesus Christ will be experimental and living; our speech and preaching, though not in man's wisdom or entertainment, will be in demonstration of the Spirit and of power; the Scriptures will be opened to our understanding; our individual missions will be opened to us, and a way to go on them; new gifts and callings may be vouchsafed as the Lord hath need of their use; the contriving and reviving solemnity of our public Divine worship will be felt, and not least in the silence of all flesh; Christ will, as truly acknowledged by us, more and more be recognized by others as Head over all things to his church; the good stewardship of the grace of God will be found to be of a grace that is very manifold and applied to varied departments of life. And so on and on—we cannot exhaust the catalogue of possibilities in the life of a church or people abiding in, moved and guided by the Spirit of Truth. What so comprehensive and catholic as that doctrine of the Spirit, which is looked upon as the special profession of our religious Society? It is the doctrine of that which leads into all the Truth.

Alarming is the responsibility of being custodians of such a doctrine, and then not fulfilling it! Of being looked upon in this our day, when there is a new inquiry arising after the Holy Spirit and his Baptism, for an example of what the Spirit will do in a church of his supposed representatives! Are any inquirers finding in our private behavior or in our power as a church, less than was to be expected? For the honor of Truth it behooves every man and woman of us to be living witnesses of the Spirit. For our own soul's sake let us realize what we profess should be the true Baptism, let us turn continually to the true and holy Witness in our hearts that He may revive us, let us abstain from the wine of worldliness and be filled with the Spirit, through whole-hearted surrender and dedication to his every requiring. So shall we know the doctrine, so shall we do the works of Him who placed our birthright among such a people to witness for his name; so shall we show forth among the churches that his grace is sufficient for us, that we can do all required

things through Christ that strengtheneth us, and that the true prospering of a church is "not by might, not by power, but by my Spirit, saith the Lord of hosts."

Editorial matter having been kept away from our last number by the mails, we may now give the substance of that which was intended to accompany the account of Leo Tolstoy, which was commendatory of the views and stand to which he has already attained. Few will suppose that we were thus endorsing his entire position on religious doctrines. We hope that some day he will be brought to see the whole truth as it is in Jesus. But his present incompleteness, and the shortcoming of many others from whom THE FRIEND has now for over seventy years found something to quote approvingly, does not prevent our commending in them the things which are more excellent.

Thus lately Judson's tract on "Gay and Costly Attire" was reprinted, and where he stated he could not admit to his baptism such candidates as indulged in gay dress, it served to emphasize the fact that a water-baptist could see the vanity of display as we do. It might have cleared the truth at that point had we inserted our testimony for the true and saving baptism of Christ. Likewise Philip Schaff, Vicesimus Knox, and others have been treated of in our columns, for what their sound views were worth; and this was conceived to be no endorsement of that concerning them which we could not endorse. Probably the same allowance which is accorded to the quotations of theologians and others by Barclay and Penn, still remains good where we can make views from all quarters do duty for our doctrines and principles.

Their Voices for Peace.

Boston, Fourth Month 9th.—The United Society of Christian Endeavor continues to receive from prominent men in various parts of the country comments upon its avowed position for the abolition of the war and the settlement of international disagreements by arbitration. Among the most recent communications is one from Bishop Henry C. Potter, of New York, who says: "War is a relic of barbarism; and there is really no more reason that it should survive among Christians than that you and I should settle our differences by ponding each other with clubs. International arbitration of international difficulties is simply the practical expression of the principles which should govern all disciples of the Prince of Peace."

Bishop John H. Vincent also has written to the society on the subject. His letter says:

"As angels sang, 'Peace on earth, good will to men,' at the beginning of the Christian era, it is a fitting thing that in Holy Antiphon the millions of our sons and daughters in this latest age should cry out, that both heaven and earth may hear, 'On earth, peace.' A divine impulse it is that leads to this ardent and wide-reaching millennial protest and appeal."

"CHRISTIANITY is never so safe and so powerful as when it is unprotected, and evangelization that depends for its good spirits upon soldiers and gunboats has no future."—*Exchange.*

Information Respecting the Dukhoborts.

A second letter has been received from Prit D. A. Hilko, under date of Fourth Mo 2nd, written on behalf of the Dukhoborts setting forth the need of horses, oxen, plow wagens and general farm implements and see in this last letter he states that the immigrants are in need of animals for ploughing, and in need for horses, and cows for milk for the children. The next greatest need is for plough for the party which first arrived and for those who are expected from Cyprus, with harrow wagens and other implements.

Bills of lading to be made out in the name of Simon Lazareff, Yorkton,* and sent to Immigration Agent, ————, at that place.

The attention of our Friends in the West who may be disposed to contribute to the urgent need, is particularly called to this last instruction, as it is evident that many are on the Reserve, and it would be a great kindness to send them some cows for the sustenance of children, with provender for the same; the private funds in possession of the Dukhoborts have been from all accounts expended together with the appropriation from Government.

A letter from James A. Smart, Deputy Minister of the Interior, dated at Ottawa the 5th instant, stated that something like 2500 of immigrants were already set out on their homesteads having been erected for between six and six thousand, and it was expected that a week or two the two ship loads would be landed at the colonies set apart for them.

J. A. S. admitted that the arrangements for the maintenance and outfit from the Government grant was made in the interests of the first party, as very few of them were possessed of any means. He was, however, somewhat disappointed that the expectations had not been realized of assistance from the friends of the Dukhoborts, on either side of the Atlantic.

He adds that he is informed that the party that is likely to arrive in the Spring include one thousand from Cyprus, who without any means. The Department, of course would have to do what is possible to arrange for their maintenance, until they are in a position to help themselves.

Two thousand dollars of the funds in the hands of the Committee of the Meeting for Sufferers will probably soon reach Winnipeg, to be appropriated for most pressing needs, under oversight of Prince Hilko and representatives of the Dukhoborts.

JOSEPH S. ELKIN

A WORD OF HOPE.—As there were witnesses and testimony-bearers to the equality of the gospel of Christ Jesus through that long night of apostasy preceding the latest Reformation, whose light was kept burning however dimly to the unspeakable benefit of many honest, benighted souls, so there in this day of spiritual declension beacon light is not a few, the radiance of whose spirits continue, long after they have been gathered their everlasting reward, to illumine the of succeeding generations.

There is a widespread, earnest inquiry after the Truth, which gives promise of "a better day." May those who have long borne the burden and heat of their day, and without losing their hopes and prayers to be fulfilled, willing to lift up (their) eyes and behold ready the fields are unto the harvest.

* Assiniboia District, terminus of Manitoba and Northwestern R. R.

'Friends' Influence Against Formalism in the Churches.

BY HELEN HOPKINS JONES.

It is perhaps impossible for any one fully to realize to just what extent his convictions are wholly or in part produced by environment and education. Yet we have good reason to cherish the principles which have come to us by inheritance, and which we trust, to a very great extent have been so sealed to us individually by conviction, that they are sacred and dear to us. At the same time, we see around us on all sides, men and women to whom the views of the Society of Friends are almost if not entirely unknown, or being known are considered radically different from those to which they have been accustomed, that they would naturally regard them even now as strikingly novel. Probably in nothing is this more apparent than in the absence of those forms and ceremonies which constitute so large a part of the public worship of almost all other denominations.

We are sincere in the belief that with a large number of church members, these are accompaniments of a spiritual religion and that in the observance of them, is found a comfort and satisfaction which must attend the performance of what is felt to be a duty.

It is therefore incumbent upon us, in speaking of them, to do so in a manner that may not wound the finer feelings of any. We have good ground for believing, however, that these ceremonies, so long practised, are yet of much later date than the simple form which prevails among

While there are those whose felt religious life, so far as we can judge, seem to be met, where such ceremonies are practised, this is not always the case. Accounts are numerous of individuals of almost all denominations who have found it necessary to separate themselves from them in order to secure the opportunity for a satisfactory spiritual development. During the whole period of Christianity we have evidence that such has been the experience of some.

The result of the researches of eminent scholars (with the facility which later years have supplied for studying the mode of public worship of the early Christians), has corroborated the views of our Society on this subject.

In support of our position, we could draw largely from the writings of those whose lives and religious connections would make them unjudged in our favor.

George Fox claimed in this, as in other respects, to advocate no new doctrine, but to restore the practice of primitive Christianity.

It is a striking evidence of his clear conception of the spiritual nature of Christian worship, that he was enabled to proclaim a truth so novel in his day, and one which seemed to strike at the root of the establishment of both the Catholic and Protestant denominations. That there were those in both, whose experience had led them to a similar conclusion, is witnessed by the number who eagerly embraced his views.

A strong tendency in the same direction is apparent at present, in the great proportion of the religious books and religious periodicals published in the past few years. It is probable that the influence of the Society of Friends has not been an unimportant factor in bringing this about.

Such considerations should encourage us to cherish the heritage which we have received,

and to seek, as way opens, to spread the influence of it.

It is not the absence of ceremonies, however, that constitutes worship. These we deem objectionable, not only because they are without Divine authority, but because there is good reason to fear that many are led to rest in the observance of them, instead of experiencing that submission to the will of our Heavenly Father which is the only true ground of religion.

It is without doubt also true, that the performance of them made necessary a class of priestly officers, who, in greater or less degree, stood between the individual and his Maker, tending to obscure the great truth of Christianity—that of individual responsibility before God, and direct communion with Him.

It is strikingly apparent that the divergent views, regarding forms and ceremonies connected with the performance of public worship, have been the prolific source of divisions in the Christian Church. This is not astonishing if, as we believe, they are of human ordering based on a misconception of isolated passages from the Holy Scriptures, but failing to comprehend the spirit of the Scriptures, the sufficiency of the Holy Spirit and the necessity to seek to be brought into harmony therewith as the one essential of worship.

Widely differing views in regard to the Ordinances have been such a chief source of separation, that the desire has been felt, with increasing force of late, that the different denominations should be brought closer together in the objects of their common interests. Therefore attention has been largely directed to bringing about a union on the basis of some simple acknowledgment of belief in the necessity of performing these Ordinances.

That this has caused a closer scrutiny of the ground of their existence, has been very apparent, and this, in turn, we believe has had a decided influence in causing many now to consider such ceremonies rather as memorial than as vital accompaniments of worship.

This is still far from the position held by the Society of Friends, and the insistence on the necessity of their observance, precludes our cooperation. We can but see in it, however, a decided approach to our views.

It is probable that our inability to join them, even on this ground, while it may have retarded the movement, yet shows most clearly the true basis on which a thorough union of all Christians may and should be accomplished. A consideration, however, of all that is involved in such a changed condition would indicate that the time of its accomplishment is still likely to be very far off.

It is not necessary to ascribe this to unworthy motives, but the change would be a very radical one; there are doubtless very many, with best intentions, who are not prepared for such a change themselves. Others have believed that such accompaniments of worship were necessary to attract those whom they wished to draw into the folds of the church.

Then, too, with the performance of those duties which led to the requirement of their service, the vested interest of the clergy, as a class, must cease or be greatly changed. Yet many of those from whom we should have least expected it, have of late, shown that they fully appreciate our position, and have urged that we should remain firm in the maintenance of our profession in this respect. Noticeably has this been the case with missionaries. The divergent views of Christian professors are calculated

to call the attention of those among whom they are engaged in spreading a knowledge of the Christian religion, to a defect to which we have become so accustomed that we have accepted it too much as a matter of course.

As a consequence, they have been led to teach a very simple form of worship which, in many instances closely approaches that of Friends.

Once again—it is not the absence of forms and ceremonies which constitutes religion, but when the ground is so cleared we have cause to believe that many who now stumble at that in which they see no substance, and many more who now find in the observance of ceremonies the sum of their religion, might be led to experience the reality of a closer life with their Maker. And could a union of all those who profess Christianity be established on such a basis, with a united purpose, what might not be expected from it!

With such a prospect, even in the distant future, it would seem to be no time for Friends to lose sight of their views on this subject, which have been so consistently held for more than two hundred years, but which we fear some bearing our name have of late been inclined to overlook.

For "THE FRIEND."

Child-Study—No. 3.

BY S. W. E.

NUTRITION.

The whole subject of nutrition includes the healthy activity of every bodily function. Although we usually think of it in connection with appetite and food, yet exercise and baths, play and sleep, have each their own important place in the building up of new cells or in the rebuilding of old ones.

Few people in these days are theoretically indifferent to the subject of nutrition. We are told and we believe that most of our ailments, and some authorities say all of them, are traceable to defective nutrition.

Practically, however, it is most difficult to find definite directions which will tell an anxious mother just what she wants to know. The question of baths and naps and other regular habits are mastered with comparative ease. The subject of food presses most heavily upon every conscientious mother who either fears misfeeding will wreck her hearty baby or kill her feeble one.*

During the period of infancy the subject is either under the care of a doctor, or is not especially perplexing; but when the little one grows old enough to enjoy a variety of food, or from a poor appetite refuses new articles of diet, the mother's anxieties truly begin.

The meat eaters and the vegetarians, the ostensible disciples and antagonists, the sage who implores you to do the cooking yourself for your child, so as to be sure it is done hygienically, and the splendidly hearty children with hard legs and rosy faces, who drink coffee and eat every kind of men's rations, all combine to puzzle you in your sadly bewildered way. Surely now is the time to discriminate. If you know what science teaches of the growth of the digestive organs and their developing functions there is nothing to do but trustfully experiment. It seems to me Ellen Richards is quite wise in saying as she does:

"A mixed diet seems to be indicated as desirable by every test which has been applied, but

*See Dr. Louis Starr's *Hygiene of the Nursery*.

the proportion in which the vegetable and animal food are to be mingled, as well as the relative quantities of carbonaceous and nitrogenous oatmeal which will give the best efficiency to the human machine are not so easily determined. Dietsaries, based upon experience and chemical analysis, have been prepared for soldiers' rations and for use in prisons. One who has studied the question for years says: "Not only the age and occupation, but also the individuality of the person play an important part in the regulation of the diet, and decide not only the quantity, but also the kind of the food, and the form in which it is to be taken."

"Dangerous disease seldom seems to result from eating an excess of starch or fat, because the portion not wanted is rejected as so much sand. Many of the most complicated disorders do result from an excess of nitrogen (meat) diet."

Of some things we are sure. Children should never use coffee, tea or alcohol as foods. They should not eat an excess of sugar and never have candy except after a hearty meal, preferably not after supper. If lunches are allowed they should be only of fruit or bread, and I would say, from personal experience, no afternoon lunches. Some children may need food between meals, but I have never seen people who indulged in lunches able to eat and enjoy three comfortably hearty meals at the usual time; and if children are inclined to have whimsical appetites, I would surely try to let all eating be done at meal times only. Supposing one has a fairly healthy child to feed, there is good authority for recommending a generous variety. People who learn "to eat everything" before they are twenty-five may well thank their mothers all their lives through.

The cooking, we all know, should be hygienical; no frying in fat, and oatmeal cooked six hours if a double boiler is used; a small variety of wholesome food day by day, but the same dish not too frequently repeated; seasoning should not be heavily done, yet the appetite is most stimulated by a judicious use of condiments.

This is all provokingly indefinite to the mother who wants to know exactly what and how. Definite directions can be given only after a careful study of each child. This should be a doctor's duty. Too few doctors think it worth while to study the feeding of children. Mothers should insist on more hygiene and less medicine.

When one's child is plainly not thriving, hunt for the cause. A nasal obstruction may prevent the little one from getting enough oxygen during the night, and a fretful child with no appetite for breakfast worries the mother.

Plenty of fun and frolic out of doors will stimulate the most obstinate appetite. If a child is not able to frolic, gradually develop an enjoyment of some kind of active out-of-door exercise.

Unless a child can digest and assimilate, he would just as well eat little. Often an omitted meal is a better remedy than a tempting one. Imperatively demanded as stimulants to appetite and aids to digestion, are fresh air, sunshine and merry companions. No child can be his best without all of them.

Quiet, well behaved children suit one exactly in some ways, but their white faces or other signs of malnutrition elicit one's pity. Children ought to rush and romp and shout, out

*The Chemistry of Cooking and Cleaning, by Ellen H. Richards.

of doors and eat their dinners as if they were hungry, then there will be a promise of normal growth.

Any mother who has failed to supply all these natural assistants may vainly prepare dainty dishes to tempt a child to eat when he cannot use food to advantage.

I am convinced the question is usually not one of food or appetite, but of enjoyed active out-of-door exercise, let it be either work or play.

SELECTED.

A WOMAN'S PRAYER.

"Lord, give me strength for every day," she said,
Because I fear to faint;
Thou hast not given me the way to tread,
Of martyr or of saint.
I am but wife and mother in a home
Where many cares do press;
To me, oh, let Thy benediction come—
I need them, Lord, no less!

Simple and small to mortal eye appears
The duty which demands
My hourly thought—so like are all the years,
The labors of my hands
Are all unseen—as builders work below
Some structure grand and fair,
Laying foundations that will never show
In the high upper air.

Yet, unto me, this hope at least is given,
That sometime it will be,
When earthly bonds are from my spirit riven,
And I Thy face shall see;
That Thou wilt say, "All lowly ways she trod,
Where were my Spirit led,"
And the best benediction of my God,
Shall rest upon my head!

—Elizabeth Fenner Baker.

FOR "THE FRIEND."

Ritualistic Services and Oratorios.

Writing in the *Way of Faith*, on the subject of "The Present Spiritual Crisis" George D. Watson, a Methodist minister and thoughtful writer, expresses the view, that "just as Jesus was rejected and crucified by the professed church at the close of the Jewish age, so the Holy Spirit is being despised and crucified by this professed church at the close of the Gentile age." He observes, nevertheless, that there is manifest in many quarters a disposition, individually, in following the leading of the Holy Spirit, to do away with ecclesiastical machinery, so going forth under a personal call from God.

An illustration of the tendency of the age to go back to outward ceremonialism, and thus to a rejection more or less of the spiritual religion of the Lord Jesus Christ, is indicated in the following paragraph from the New York correspondence of the *Public Ledger*: "A feature of Holy Week this year is the observance of it by many non-liturgical churches. A large number of Presbyterian, Congregational, and even Methodist churches, have arranged to hold special Good Friday services, and some of them are to have worship on every day of the week. Palm Sunday was celebrated to-day with the usual ceremonies in the Roman Catholic churches."

An English correspondent of the *Episcopal Recorder*, referring to the recent elaborate services of the "Feast of St. Paul" at the great cathedral of the established church that name in London, says: "At this 'patronal festival,' as it is called, not only was there the usual performance of Mendelssohn's magnificent oratorio of 'St. Paul,' which drew thousands of hearers, but high mass was celebrated, which was heard" by the great majority of the huge congregation, the communicants being comparatively few. This high celebration was a pure piece of Ro-

manism." Describing it, he concludes: "We have the full paraphernalia and compulsory of idolatrous Rome firmly established what should be the very citadel of Protestantism."

Before the Rome-ward trend in England attained anything like its present development Charles Spurgeon made this declaration of protest: "Would to God another George I would spring up in all his quaint simplicity rebuke the idol worship of this age; to raise their holy bricks and waters, holy lecterns, altars, holy surplices, right reverend fathers, I know not what. These things are not! God is holy; truth is holy; holiness belong not to the carnal and material, but to the spiritual. Oh, that a trumpet tongue would cry against the superstitions of the age! I can as George Fox did, give up baptism and Lord's Supper; but I would infinitely so do it, counting it the smaller mistake of the than perpetrate the uplifting of baptism and the Lord's Supper out of their proper place. Oh, my beloved friends, cling to the salvation by faith, and abhor the salvation of priests."

The oratorio of 'St. Paul' by Mendelssohn has been herein-above incidentally alluded to at the Auditorium in Ocean Grove, in the summer of 1897, upon the closing of the Sun School of Theology, the oratorio of 'Elijah' the same composer, was rendered. This felt to be a grave departure from the original lines on which Ocean Grove was founded, in the words of the newspaper account, "spectacular effect and theatrical advertising at last brought forth a protest of no uncertain sound from the more conservative and religious inclined." A worthy woman among the Methodists, one who has not infrequently appeared the ministry, wrote me that she had not sent herself at this entertainment and any of that character, as she "disapproved of theatricals, the oratorio being only a drama of the Bible, put to music." In the present instance she understood that the conductor was an ardent, "his so-called sacred concerts in New York on Sabbaths doing more to deplete the church than any other agency" while "the spiritual talent have all achieved their notoriety in theatres. So I believe the tendency is to lead the religious play under the auspices of church, to the theatre." Now, just these suous musical renderings, and accompanying spectacular ceremonial displays will be within all the liturgical church buildings (and an increasing number of these formerly distinguished as dissenting or non-conformist) as near-at-hand religious festival known as Easter. With good reason, therefore, was it averred that an innovation after this kind in the theretofore guarded against corrupting influences as Ocean Grove was thought to be, was looked upon with no little concern by the more conservative and religiously inclined.

In the Memoir of Joseph Sturge, of Birmingham, England, there occurs an interesting account of the protest made by him in the 1830—be being a member of the then executive body known as the Commissioners of the Birmingham Street Act—against the use of the noted Town Hall for the giving of an oratorio. In the Act of Parliament authorizing the erection of this building, there had been embodied a provision which would place it at the disposal of the Committee of the General Hospital, for the purpose of holding musical festivals in support of that Institution. J.

large, in common with a large number of religious persons of various denominations, at that time, held strong conscientious objections to oratorios, one reason therefor being the fact that the musical recitation of words referring to the most awful solemnities of religion, was performed by persons of such irrereligious character as to invest the act with the semblance of mockery, not to say of blasphemy. It may be that that objection is not so pronounced at this day as it was then.

Holding the views that he did, Joseph Sturge appealed to his fellow Commissioners to make application to parliament for the repeal of so much of the Act as placed the Town Hall under occasional control of the Musical Committee of the general Hospital, stating his belief that there was a large and increasing number in the community who disapproved of the performances, and that it seemed "a violation of religious liberty to tax persons for their support who do not conscientiously believe them to be inconsistent with Christianity." Failing in this endeavor, Joseph Sturge retired from the Commission, and then issued an appeal, united in a number of ministers and others representing various religious bodies, entreating "those who were sincerely desirous of acting consistently with their profession as Christians, calmly consider whether they could with propriety lend 'a performance involving the profanation of the most serious subjects which the human mind can contemplate, by their application to purposes of amusement.'"

In a subsequent appeal to the Christian conscience of his fellow citizens, issued immediately after the oratorio was passed, Joseph Sturge said, in part: "The excitement of the Festival over; retire now to your closets, and, with sacred volume before you, from which the most momentous truths have been extracted to sung for your amusement by actors and actresses, and to be mixed up in the same entertainment with the fancy ball and the songs and dances of the stage, ask yourselves the question whether, while believing your eternal happiness to depend upon your personal interest in the faith and sufferings of your Redeemer, you can and guiltless in the sight of God for the sanction and encouragement you have given to the institution of this infinitely solemn subject."

It may be of interest to add that, not wishing to injure the very deserving charity intended to be benefited by the unsatisfactory method of raising money, as stated, the protestants against the oratorio scheme announced that "A subscription was intended to be opened, the whole of which would be devoted to the purposes of the general Hospital, whereby those who were serious of supporting it might have an opportunity of contributing through an unobjectionable channel."*

Very frequently it is in evidence that the best method of bestowment of a gift is that it be unded direct ("he that giveth, let him do it with simplicity") and not through the round-about method (generally self-pleasing, and often very mischievous) involved in the holding of bazaars, the giving of banquets and balls and even of oratorios. Complaisance in regard to these things, these weaknesses, has in time weakened the dissent of dissenters, planted conformity

has come in the place of sturdy non-conformity, resulting in strange advances in the direction of religious ceremonialism. To-day, in Great Britain, the agitation over the invasion of sacerdotalism and ritualism, has become the foremost domestic question in the kingdom. Such a retrograde step as this indicates could hardly have been reached, had the Birmingham protest of 1830, just cited, been righteously upheld where it originated, and had there been echoes of the same solicitude manifest throughout the land of Knox, Bunyan, Wesley and John Newton.

JOSIAH W. LEEDS.

The Russian Thistle.

The Nebraska state agricultural department has recently secured some reassuring facts concerning the Russian thistle. This weed, which only a few years ago was considered a dangerous menace to the agricultural interests of the entire Missouri Valley, has proved to be one of the best grazing plants known to this region. For the last two years various farmers' organizations have been experimenting with the plant and it is asserted that there is no longer any doubt as to the utility of the weed. For practical purposes the Russian thistle is regarded in Nebraska to be more valuable than alfalfa.

The history of this plant is unique. To-day there are laws on the statute books of Kansas, Colorado, Wyoming and Nebraska which offer a premium for the extirpation of the thistle. Of course these laws are now dead letters, as the commercial value of the plant has been established. Five years ago the Russian thistle first made its appearance in the West in South Dakota and it was believed that the agricultural prosperity of the state was threatened by the weed. The stock range was covered with the new growth, and its extraordinary vitality was shown by vast beds of thistles in spots so barren as to refuse to grow other forms of vegetation. The rapidity with which the growth spread over the region between the Missouri River and the mountains, caused some people to declare that the land would again revert to the savage state of the prairie.

The plant is easily harvested, the wind collecting the plants in vast piles the moment they become ripe. The stalks break at the ground and the plants are rolled along until stopped by some draw, ravine or fence. Those using it for fodder for stock, and there are many in Nebraska, bale it like other forms of hay, the machinery for ordinary prairie hay being used to advantage for that purpose. It is generally declared to be the equal in every way of prairie hay and devoid of the warty qualities of the latter.

For fuel the thistle is not to be despised. It is cheaper than any other form of fuel in a country like the four states in which the Russian thistle flourishes, because there is no timber in abundance to be used for fuel. Two bales of thistles are declared to be equal to a cord of wood in point of heat-producing and four bales equal to a ton of coal. The cost of the weed is nothing, as it can be procured by thousands of tons in any draw on the prairie. The manner in which the weed is used as fuel is novel. A heavy sheet-iron vessel like a washboiler is taken there. The thistle is thrown into this and tramped down as hard as possible. Then the vessel is inverted over the stove where it is to be consumed. The absence of air up in the vessel prevents the flames extending too rapidly in that direction and the fuel drops gradually into the body of the stove as the fire burns its way into the mass of fuel. The plan actually

gives many of the advantages of a self-feeding fuel.—*Pathfinder.*

FOR "THE FRIEND."

MORNING THOUGHTS.

Help me to diligently pray
And calmly trust,
And each moment of Thy will obey;
Assured that Thou Thy promises wilt keep,
Thy watchful Shepherd of Thy scattered sheep:
For Thou art always just.
That whose truly coucheth unto Thee
Is not cast out, or sent
Far into dreary distance to repent;
But welcomed into fellowship at one
With Thee and with Thy ever-blessed Son.
Oh precious privilege!
How can we turn
Our hearts away and thus refuse to learn
What Thou wouldst teach us did we but apply
Our hearts to wisdom and in patience try?

E. C. J.

Contributed to "THE FRIEND."

Extracts from a letter containing information relative to the spreading of Christianity in the East, communicated by Dr. Naudi to some persons in London.

LONDON, 29th of Sixth Month, 1813.

A slight sketch of Dr. Naudi's character, and of the circumstances which led to the development of the following anecdotes, may not be an uninteresting introduction.

The very important commercial situation of Malta, renders it a peculiarly good channel for the conveyance of Christian instruction to many places in Asia, Africa and Europe. The liberal education of a medical man, united to a mind emancipated from the shackles of Romish bigotry, and enlightened by the spirit of pure benevolence, have qualified Dr. Naudi to be a highly useful instrument in the promotion of this great cause. Dr. Naudi was educated a Roman Catholic, but had probably never bestowed any very close thought on serious subjects till he met rather accidentally with some religious books from England—these arrested his attention, and he has been since that time an increasingly thoughtful character. He had successfully practised as a physician in Malta for some years, when, about eleven months ago, the Governor requested him to select one of his most suitable pupils, to send into England, minutely to investigate the plan of hospitals; also to inspect schools and other benevolent institutions, and to bring back any suggestions which might be useful in improving or forming such establishments with them. Naudi, pleased with the opportunity of visiting the country where the Bible Society originated, immediately offered himself for this appointment and arrived in England last Seventh Month. His account of the religious state of the Continent is highly interesting. The dreadful political earthquakes that have torn kingdoms asunder and made humanity weep at the unparalleled sufferings of our fellow-creatures, have had not less powerful effects in rending the mental veil of thick obscurity which has long overspread this part of the world.

A relation of the following occurrences will be given nearly in Dr. Naudi's words, and if the English idiom should not always be preserved, no farther apology can be deemed necessary than that eleven months ago he was totally ignorant of our language.

"In the city of Naples, which is peopled by seven hundred thousand inhabitants, several convents and monasteries, containing an infinite number of friars and monks, have been

*The writer was indebted for the above particulars to a manuscript copy from the memoirs, sent him by Hannah J. Sturge, the widow of Joseph Sturge, in the month of March, 1836. Her death occurred within five days after the letter postmarked "Five Ways, Birmingham," came to hand.

suppressed by Bonaparte, whose motive, doubtless, was his own aggrandizement, but I think we may observe the hand of Providence in it in overthrowing one of the obstacles to the Divine word in those fine countries. And I will add as a proof that in this same city, since the year 1805, there has been a society instituted of pious Christians devoted to do good to their fellow-creatures, as well in temporal as in spiritual wants; and this society eleven months ago was composed of five thousand people. These meet on Sundays in different churches, read the Bible and sing hymns and psalms to the Most High, to whom they confide their wants, and whose assistance they implore. There is another society of the same kind in one of the most important islands of the Mediterranean Sea, in which about one hundred and forty persons are united together for no other purpose than that of promoting the spiritual good of their fellow-creatures. They meet on Sundays, begin by reading the Bible, when one or more of those present explain a text extempore, in a very simple manner; they pray together, and then make reflections on various subjects, which can promote Christianity, not only in their own country but also among strangers and those of other lands.*

"At Mount Lebanon, which must not be considered as one single mountain, but a very populous and extensive mountain-district there are thirteen bishops and an archbishop, but all so poor that they can scarcely be distinguished from the rest of the people, and so ignorant that they can hardly support their character. We have sent twenty Arabic Bibles to the Archbishop Paleologus. This gentleman distributed them to the bishops and some other characters; to our great pleasure the Archbishop wrote me that these bishops and others now collect the people every Sunday and read the Bible in the language they can understand. What satisfaction has it proved to my friends at Malta to know that by those twenty Bibles more than a hundred and fifty thousand persons of those very countries, have begun to hear the written Word, and to praise the Most High in the language of the sacred Bible."

"Some months ago I met with Haw Gelluli, first minister of the Bey of Tunis, who was appointed by his court to reside some time at Malta. He was about fifty-five years of age and much respected among the Mahometans. On my being called on to prescribe for one of his followers, as I approached Gelluli, I observed him employed in reading an Arabic book; enquiring respecting it he answered that he was particularly fond of reading when he could get Arabic books; I told him that I should be happy to give him a book by the reading of which he might derive great profit. He desired me to do so. The following day I sent him a Bible, which he immediately began to read with earnestness; a few days afterwards, when I called upon him, I saw him from some distance reading the holy book to all his followers; I stopped for a few minutes to observe him reading the fifteenth chapter of St. Luke with so much interest, and twenty-four Turks listening to him with the greatest attention. I went in, and having desired me to sit down, he continued his reading, at the conclusion of every verse saying 'Alla', 'Alla' it is true—it is true. After he had finished he said to me: 'I am very much obliged to you; I am reading your

book with great pleasure and explaining it to these, my attendants.' In the course of a few days, he told me, he began to be convinced that Jesus Christ was a prophet of the same character as Mahomet and in no way inferior if the miracles were true. This was a great concession, for though the Turks in general admit that Jesus Christ was a prophet, they consider Him very inferior to Mahomet, whom they believe to have been the only messenger from God, sent to give the law and rule of life to man. The miracles of Christ were what struck Gelluli's mind the most; and respecting these particularly he wanted to be satisfied. I had much conversation with him at different times and found him quite disposed to be persuaded of the truth; before I left Malta, he said of his own accord, that the best proof of the truth of the miracles of Christ was that he always wrought them in the presence of the people. This is a particularly striking observation from a disciple of Mahomet, who performed all his miracles in private, and proves that the grace of God through the reading of the Holy Scriptures, was already growing in his heart. One of my first inquiries, on returning to Malta, will be respecting Haw Gelluli, and I shall not fail to let my English friends know whether the work of conversion has been completed in him or not."

"The Prince Caramanli, only son of the Bashaw Caramanli of Tiflis, the capital of Georgia in the Persian territory, was a young man of bad character, and having quarrelled with his father, was obliged to quit the neighborhood of the Caspian Sea, and retire to Scandinavia, where my friend Mr. Manali lived. On observing some modern Greek Testaments at Manali's house, Caramanli said that he had already seen one at his father's. The book was exactly the same and he had begun to find satisfaction in reading it. Manali perceived that it was then a good opportunity gave him a Testament. This gentleman was indefatigable in reading and considering the holy book, in which he had very often desired Manali to be with him. At length Caramanli was converted to Christianity, and now lives at St. John D'Acre, on a pension assigned to him by his father, who no longer fears the effect of his once turbulent spirit; here he is desiring Bibles from the society, and living as he does amidst the greatest bigotry and superstition, he may be eminently useful in distributing them."

"A Jew by the name of Murthim being, about four years ago much indisposed, was advised to leave Africa and visit Malta for change of air and medical advice. Some days after his arrival he was introduced to me as physician. After having prescribed for him, he noticed some tracts on my table, published by the Society for Propagating Christianity among the Jews. Murthim took up one of the pamphlets, which contained an explanation of the prophecy of Isaiah relating to the coming of the Messiah, in Hebrew and English, he asked what it was, and I related to him the history of this Society from which I had these pamphlets; he answered very coldly, saying, if this Society succeed in converting any of the Jews in England or on the continent, it will be quite useless with all the Syrian Jews, particularly those of Gibraltar. He was a native of this place, and as they are much more zealous in strictly adhering to their Mosaic ritual, they look down with contempt on their more lax European brethren. I at length, however, succeeded in persuading him to take this tract home with him to read it

at his leisure. Two days afterwards he called again, and when I had prescribed for him, asked him what he thought of the little book. He answered that it was of no use to him, as was a portion of the Scriptures, which he always kept with him, but that he found it very well written, and was surprised to find it Christians in England so careful in keeping the original; then he said, 'it is just the same in my Scripture.' I then gave him some old pamphlets from the same Society. After a few days, when he called again, he said without asking him, that he was glad to have read it others, but sorry that he was unable to understand the English, as this consisted in general of portions from the New Testament in explanation of the prophecies. I lent him the Testament in Hebrew, printed at Rome. He called again upon me sooner than would have been necessary on a medical account, to ask for solution of some of the difficulties which he had found in reading the Testament, and the trace I now perceived that the grace of God had begun to work in his heart and that further opportunities of conversation with him on the subject would be successful. Upon which I introduced him to Annotti, who, though a poor man earning his living by the trade of a barber, had applied himself, with so much assiduity to the study of the Oriental languages, that he was more complete master of them than any other person in Malta. He was besides, a very pious character. They frequently met, and the consequence of their conferences and of his visits, was his complete conversion to Christianity just in three months after his arrival in Malta. The Jews very much opposed his connection with the Christians, wondering what could induce this good man to leave the ancient religion to join himself to this sect. Instead of being the least alarmed by this opposition, he used his utmost exertions from the time he embraced Christianity to persuade his brethren the Jews, because (as he said in a letter from Tripoli always remembering the great Christian charity that you and your friends in Malta have shown in persuading and converting me to the truth and religion of Jesus Christ, I think never can do enough in promoting the religious interests of my fellow creatures, and especially of my former brethren, the Jews, whom I see be obstinate in unbelief.' In his last letter before I left Malta, he asked me to send the largest number of Testaments we possibly could as he had it in his power to do great good with them in many ways. Being unable at that time to send him any copy of the Scriptures for Malta, this worthy man sat up whole night to transcribe the Gospel of St. Luke in modern Arabic and Greek, with his own hands."

"The Bible Society is now printing another edition of the modern Greek Testament of smaller size than the former, and the Society for propagating Christianity among the Jews has promised me to assist as much as possible this so zealous an advocate of, and so attach a friend to the Christian faith."

"One Kako, who remained a long time with me in Malta, is a caravanserai merchant—a man of very considerable property and consequently so pious and persevering in his exertions promote the knowledge of the gospel in the different parts where he happens to be, that

*After he had resided three months in Malta, he turned to Tripoli on account of his business, which so extensive that he has four counting houses, one Tripoli, Smyrna, Scandaroon and Barbary, at each which, twenty-four clerks are employed.

*Most will understand that these quotations are for information, not for commendation of modes and particulars.—Ed.

undertakings will be sufficient to form a publication of themselves. His journey in general is in the East coast of the Mediterranean Sea to the borders of China, passing through Arabia, Persia, and all those populous cities in part; wherever he goes, it is his custom to meet the people, particularly the nominal Christians whom he can meet with, to preach them in public and to give them Bibles or religious books. He informed me in one of his very interesting letters, that in his passage in Santosini to Cyprus he was obliged to stay in time at Rhodes, where he endeavored to some spiritual good and to spread the gospel of Jesus Christ in that island, which exhibits a scene of religious and moral desolation. On arrival, being with the Turks and Greeks in their attention, as they are very ignorant, then introduced discourse on religion and the blessed gospel. He was heard with assurance, and the people began to increase so that in a few days the Bashaw sent for him, to ask him why the people crowded out him, and to inquire of him what that using book was which he was reading to him, saying that he had been informed it was a book of the Turks and therefore against Mahomet, contrary to the Turkish government. Such inquiry from the Bashaw would in general have been considered, under their despotic government, almost like a sentence of death; but he had often met with similar difficulties, I said that he always found on these occasions great assistance from heaven, and it is remarkable that he usually had a presentiment of trials, he therefore courageously answered the Bashaw: "The book is the Bible, which is a holy book containing the immutable laws of our common Creator, and therefore cannot be any way contrary to God or to his holy will, I as for Mahomet, he is never mentioned in the beginning to the end of the book, for was revealed, inspired and written before Mahomet was born; in the third place, there is nothing against the government, so far from it he subjects of the Grand Seigneur will carefully read this sacred book and attend to its precepts they will not only be more happy both in this life and a future one, but they will be more obedient to the Ottoman Porte; at the same time he presented the Bashaw with the Bible, that he might examine it more at his leisure. After having pointed out to him various passages in it on the subject of obedience to the sovereign and submission to the rulers, that he was enough—the Bashaw accepted the book and proved that he was satisfied, saying 'Go on! Go on,' which Kako did during his remaining residence on the island, lecturing twice every day large congregations of people. We have sent two dozen Bibles, which were received with eagerness and distributed by a Dervise or Turkish monk, according to the directions left by Kako.

"In the same letter, my friend Kako writes that this Dervise is a man of very good character, who has begun to read the Bible with the purpose of discovering the true religion."

Thus we see in these days of gross wickedness, the rays of the Sun of Righteousness repeneing into various dark corners of the earth. There is indeed a Star in the East!

NOTE—Stephen Grellet, while in London (1813), was intimate with Dr. Naund, he attended Frith's meetings, yet did not seem entirely to understand their principles.

The Attendance of Midweek Meetings.

"Are all our meetings for worship and discipline duly attended?"

This is the first query addressed to subordinate meetings, and we believe as our blessed Saviour said of the first commandment, it is the first and great query.

Then why do we so frequently have to make the lamentable answer,—"midweek meetings are often small." Do we recognize the truth of the declaration of the Most High? that "The cattle on a thousand hills are mine," and still covet the few cattle or the products of a few acres which we have received the custody of, which we can claim only the use of. For we can carry none of it with us when we are called on to render an account of our stewardship. And, dear friends, what will all these things avail us at that moment when we have to go to that narrow house appointed to all living, and where the rich and the poor meet on equal terms,—for death is the great equalizer,—if we have not an interest in the one great sacrifice offered on Calvary? The few fleeting things of time are of small account compared with those things which accompany salvation. Then why take thought for these terrestrial things and allow them to come in between us and our service to our great Creator in the little time we are called on to present our bodies a living sacrifice to Him, which is indeed a reasonable service? Our blessed Lord said when personally on earth, that no man can serve two masters. Then why let mammon come in first and receive the first place in our affections, instead of going first to the place where prayer is wont to be made, if peradventure He whom we ought to worship will condescend to be with us? For his promise is good that "where two or three are met together in my name there I will be in the midst of them," and this gracious promise has often been verified by many now living who can testify that his promises are yea and amen forever.

I recently heard from a young friend a testimony of a man that was raised a member of our Society who left it, perhaps by marriage, and lived beyond the prescribed age of man, and at about seventy years of age had a stroke of apoplexy which confined him to his room. He one day sent for this young friend, and among other things told him he had often wondered to see him going to meeting in harvest time, leaving hay or grain out when he thought best to be caring for his. But now he saw his conduct was right and commended him for his course. Ah, dear young Friends, as well as you that are older, what a lesson this should teach all of us! We know not who of our neighbors have their eyes on us, and what a power for good we might be if we but kept true to our Master, and never denied Him in this one thing of regularly attending our midweek meetings.

Ohio, Third Month 18, 1899.

"BUSTLE is not industry."

Notes from Others.

Among the reasons why the pastor of the "First Christian Church" of New Bedford insisted on resigning his office was that the official brethren of the church had left the spiritual visitation of the members wholly to the pastor, and have not felt they were obliged to share this work in common with him.

Dr. Jenkins, speaking in London "On the Faith of a Minister," remarked that "in a diminishing

FOR "THE FRIEND."

faith the losses are often so fine that one is scarcely conscious of the loss till the crisis comes. There is no truth more clearly taught in the New Testament than that true ministers are endowed with power from on high. But this implies on their part an intimate walk with Christ. A knowledge of Christ obtained by study and research may exist without this intimate walk with Christ. The promise 'Lo, I am with you,' is a promise reaffirmed and fulfilled."

We now study not the words of Scripture so much as its trend and drift. We do not fit text against text. We have ceased to base doctrines on grammatical or verbal niceties. We are seeking those Divine principles which good sense, with the aid of the Holy Spirit, teaches us to apply to the fresh problems which take the place of the problems of the first century. We no longer have to weigh Paul's texts and define their exact meaning to tell us whether it is right for a woman to speak in a religious meeting. We are after Paul's principles and not his words, and those principles need no minute exposition. They lie all over his Epistles. —The Independent.

I have been drawn much to the few real "Quakers" I have known. Some who call themselves so seem to show the spirit of the world. There are no outward marks to show God's own, but the inward shining of the Presence separates the true ones from all others. In reading the first pages of "Passages from the Journal of George Fox," I am struck with the similarity of the inward workings of his mind with others, although the outward is all different.

In one of THE FRIENDS you sent me I got an expression of a thought I never saw in print or heard spoken. It was that prayer could be of the Spirit, either vocal or unuttered. I have long seen that the church prayer-meetings and their usual accompaniment are an insult to God. That is, prayer in response to a request by the pastor, or to fill time, or to make the meeting one to please the people.

I am with you in your attitude toward secret societies and war. It is a new thought in regard to music. I see the position is well taken, and the argument almost if not quite irresistible. Do not think I am afraid of new views of Truth. God is ever unfolding before our vision as we walk in the light, and each new step into himself but unveils another depth to sound.—Extract from a Letter.

SUMMARY OF EVENTS.

UNITED STATES.—The members of the United States delegation to attend the Disarmament Congress at The Hague are Andrew D. White, Ambassador to Germany; Stanford Newall, Minister to the Netherlands; Seth Low, President of Columbia University; Captain William Crozier, Ordnance Department, and Captain Alfred Mahan, U. S. N. retired.

Bartlett Tripp, of South Dakota, formerly Minister to Austria, has been selected as the United States representative on the Samoan Joint High Commission. On the 8th inst. the Secretary of the Navy received a despatch from Admiral Kautz announcing that Maletto Tanns had been installed King of Samoa on the 23rd, and that there had been no fighting since the 21st ult.

The Attorney General has decided that Section 17 of the act "increasing the efficiency of the army" does not prohibit the sale of intoxicating liquors through the canteen system as heretofore organized, except that no officer or enlisted man can be detailed for duty in the canteen to sell liquor.

The exports to the United States from the northern half of Germany during the last three months were \$3,745,200 in excess of those for the corresponding period of last year.

The United States Philippine Commissioners on the 1st inst. issued a proclamation to the people of those islands. It expresses the President's good will, promises needful reforms in all departments of the government, asserts the aim of the United States to be the welfare and the elevation of the Philippines. It says the supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist it can accomplish no end other than their own ruin. The most ample liberty of self-government will be granted to the Philippine people

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Philadelphia Yearly Meeting.

The Ministers and Elders having convened their annual session in Philadelphia on Seventh-day, a covering of solemnity was found to be the spirits of many, and humble appeals from our own weakness to the Divine strength, as believed to have been lifted to the throne of Grace. "My soul, wait thou only upon God: for my expectation is from Him." "Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

Under such preparation of heart, authority was found for the answer of the tongue: "Be strong in the Lord and in the power of his might." The whole armor of God as necessary for us for withstanding the evil day, and for doing all, including praying always, watching, and utterance, and all wielding of "the word of the Spirit which is the word of God," was brought to view; with the importance of such emptiness of self to make room for the indwelling of the Spirit, as will qualify the steward of grace to enter into the condition of such as are to say, "A Saviour or I die; a Redeemer or I perish."

That sons and daughters may offer an offering in righteousness, their purifying by the baptism of the Holy Spirit and of fire is appointed, as silver is tried, so acceptable men in the furnace, if need be, of affliction, until there be reflected the image of Him who sits as a refiner and purifier, and guards and guides the soul.

Though the prince of this world, for their pleasure to bow themselves to the great and popular image, may cast those who will wait only upon God into the burning, fiery furnace, yet it will serve to loose their bonds and cannot touch their life; but there is found added to them the joy of the Lord as their strength in the companionship of One witnessed to be with them "like unto the Son of God." "When thou shalt tread through the fire; thou shalt not be warmed; neither shall the flame kindle upon thee."

Such an image seems set up in our day, the idol of religious culture and training; unto which if we bow ourselves it becomes master instead of servant, and instead of serving a true qualification for religious service it would, through philosophy and vain deceit, spoil the church from the simplicity that is in Christ. Already is there abroad in the land a tendency so to rely upon culture and equipment of talents, as to make the preaching of the cross seem to the Greeks foolishness, and the Divine and saving offices of our Lord and Saviour Jesus Christ to be depreciated. Also an individual freedom in setting forth matter as truth concerning our religious Society, whether in periodicals bearing its name or in pamphleteering by irresponsible parties, serves to misrepresent our position according to individual vagaries. So our principles are at the mercy of unauthorized exponents. For all this, however, the foundation of God was felt to stand sure, having this seal: "The Lord knoweth them that are his."

A concern that the ministry and the oversight of our religious Society should be steadfast unto the ministry afforded by our known testimonies, that here at least amidst the special representatives of our religious principles there should be no weakening, lest as when the minor stones drop out of a wall the larger stones get unbalanced and the wall crumbles and falls, was dwelt upon; but not to the superseding of the weightier matters of the spiritual law.

True ministers of Christ were reminded that they are unto God "a sweet savor of Christ in them that are saved and in them that perish; to the one, a savor of death unto death, and to the other a savor of life unto life." The savor of the incense was possible only as it was placed in the fire of the altar by the priest. May our ministry be empowered, by the baptism of the Spirit and of fire, to be the death of death in the unsaved, as well as life unto life in the living.

The true minister needs to know renewedly "the holy oil" and the "breath of life" to qualify him or her for true gospel service; as George Fox so instructively recommended in one of his epistles to those who were called to this work to give place to "the stirrings and movings," and "be not amazed when the openings and revelations come on," but quietly abide until "the oil flows," or the true seed be fully come; after which it is dangerous to withhold the word of testimony.

The ability which God giveth is not merely strength or power, but this with a special direction to some purpose known only to Him who

sees the aim of his own authorized messages. As this blessed design is revealed to servants who wait for that ability, they may with clearer light labor to that end.

The meetings for worship held in the several meeting-houses on First-day were largely ministered to by acceptable Friends from a distance, and were believed to be unusually edifying occasions.

On Second-day, the 17th instant, the Yearly Meeting opened with its usual large attendance, and was gathered into a sense of the weighty responsibility of proceeding in the Lord's work as in his sight. The voice of supplication arose that the spirits of the assembled members might be kept true to the pointings of Him who is head over all things to his church, and that the exercises of the week might redound to the honor of Truth.

Having read the opening minute the Clerk informed the meeting of two communications addressed to the Yearly Meeting which had come from other Yearly Meetings. These documents were referred to the consideration of a verbal committee which was appointed to examine them, with reference to the propriety of reading them in the meeting.

The Minutes of the Meeting for Sufferings were then read, showing their unremitting watchfulness concerning the interests and duty of the church, during the year past. An appeal had been prepared and directed to be forwarded to the Emperor of Russia expressive of the gratitude of Friends that his heart had been moved to plead for disarmament, and earnestly asking for his clemency towards the persecuted Dukhoborts, and for mitigation of their sufferings. A further burden concerning this people had been felt incumbent upon the meeting, and such service towards them as might appear was delegated to a committee of seven Friends. The final report of these showed that the contributions raised under their care had amounted to \$5572.09, of which there had been remitted to the Friends' committee in London \$2,643.58. Of the balance remaining in their hands it has been decided to pay over to the representatives of the Dukhobors who have emigrated to Manitoba the sum of \$2,000 to expend in the purchase of agricultural implements, horses, oxen, seeds, and necessary food. The carrying out of the religious concern of one of the members of the committee to meet the two successive shiploads of emigrants on their arrival at Halifax, has from time to time been noticed in our columns.

In the religious opportunities which were found with them on the various decks of the ships "evidence was given of their spiritual enlightenment and sense of Divine Truth." The visitor was "impressed with their substantial character and correct deportment. These qualities, joined with their previous record of industry and ability, give promise that they will improve the opportunity now given them of self-support." There are yet about thirty-five hun-

dred intending to make their way to Canada, including the company who have been in Cyprus the past winter. The committee continued its appeal for money, and such useful articles as those interested may have at their disposal.*

The Book Committee reported that there had been taken from the Book Store during the year 2,111 volumes and 3,667 pamphlets, of which 1,165 volumes and 1,294 pamphlets were sold, and 945 volumes and 2,373 pamphlets were given away. The whole number of copies of publications printed during the year was 8,000. The value of those on hand is estimated at \$8,875.09. One hundred copies of our edition of Dymond's Essays on Morality have been sent to universities and colleges in various parts of the country.

The trustees of the legacy of Charles Willits have mailed nearly 5,000 copies of the *African's Friend* to individuals and centres of influence, and 399 volumes and 935 tracts of a moral and religious character to parts of Liberia. Several very encouraging responses from receivers of them were read.

Having a Form.

BY H. L. HASTINGS.

The Apostle tells us of men who have "a form of godliness" which is destitute of power; a skeleton of worship, we may suppose, which can exist without real devotion (2 Tim. iii: 5). Is it not true that at the present time there is a strong tendency to this kind of formality?

In the primitive church we are told that when the disciples came together every one had a psalm, every one a doctrine, every one a revelation; it was said, "Ye may all prophesy one by one, that all may learn and all may be comforted" (1 Cor. xiv: 26, 31). This implies a liberty of prophesying which allowed the Spirit of God the privilege of access to the people by means of those who could pray with the spirit and with the understanding, who could sing with the spirit and with the understanding also (1 Cor. xiv: 15), and who could speak according to the oracles of God (1 Peter iv: 11); and the apostle expressly provided that if in the course of the remarks of any one, anything was revealed to another, the first was to hold his peace and allow the special testimony of the Saviour to be heard (1 Cor. xiv: 30).

Men are largely getting away from these methods of spontaneous, hearty, spiritual worship; and persons whose fathers delighted in special tokens of Divine manifestation, have apparently so far lost the power and help of the Holy Spirit that everything must be learned and conned and planned and ordered in advance, and according to program. Take, for example, the following program for a morning service, which is not at all a fancy sketch:

"1. Organ Prelude. 2. Doxology. 3. Invocation. 4. Anthem. 5. Psalm, read responsively. 6. Gloria. 7. Hymn. 8. Scripture Lesson. 9. Prayer. 10. Response by choir. 11. Anthem. 12. Notices. 13. Collection. 14. Prayer. 15. Hymn. 16. Sermon. 17. Hymn. 18. Benediction."

This is simply a plain record of the actual proceedings in a little church where there were perhaps a hundred persons present. The program was intended to occupy an hour—the eighteen items were to be gone through in sixty minutes, an average of three and a half minutes

*We hear that a freight car load or more is being made up of a variety of goods, old and new, to be sent to the Dukhobors from this city.

to each item, including the sermon; and when it is remembered that a considerable portion of the musical part of the exercises were as unintelligible as if it had been rendered in Choctaw or Chinese, and that there was not during the whole service one single moment for quiet meditation or solemn consideration, but a constant succession of "exercises" of this description, it will not seem strange if old-fashioned and devout people raise the query whether such kind of worship as this is acceptable to Him who sitteth in the heavens, who has bidden all the earth to keep silence before Him, who has taught us to worship with reverence and with godly fear, and who has given his Holy Spirit to those who seek his face, and taught us that they that worship the Father should "worship Him in spirit and in truth."

Can any person for one moment believe that this sort of performance has the slightest sanction from the Word or the Spirit of God? Is it not rather a gathering together and copying the various forms and pomps which pertain to apostasy and worldliness rather than to the gospel of the Son of God? Where is there brokenness of heart and contrition of spirit in the unintelligible mouthings and screechings of men and women who seem to have no sense of what they sing, and who often do not even profess to be the servants of God?

"If everything is cut and dried and prearranged in the program, where is there an opportunity for any spontaneous and spiritual worship? Is it not time for devout and spiritual Christians to inquire as to their duty with relation to such a style of worship? remembering that "in the last days perilous times shall come; for men shall be . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away" (2 Tim. iii: 1-5).—*The Armory.*

A Persecuting Monk.

Geoffrey Varaille was the son of the principal officer who commanded the troops of murderers sent against the Waldensian Christians in 1428. The son became a monk in 1520, and was sent with other inquisitors and missionaries, to preach the doctrines of Popery in the valley of Piedmont. Being remarkably eloquent, much success was expected from his endeavors; but the more he labored to convert the Waldenses, the more he was struck with the arguments they brought forward. At length the power of Divine grace was manifested, and, like another Saul, he was converted, and became a minister of the faith he had labored to destroy. Having joined these persecuted people, he was, for some years, minister of Angrogna and in 1557, sealed his testimony with his blood, being publicly burned at Turin; he was enabled to sing praises till his last breath.

"That which vexeth thee now, provoking thee to hate thy brother.

"Bear with it; the annoyance passeth, and may not return forever.

"The same combinations and results which aggravate thy soul to-day

"May not meet again for centuries in the kaleidoscope of circumstance.

"For men and matters change, new elements mixing in continually.

"And, as with chemical magic, the sour is transmuted into sweetness,

"A little explained, a little endured, a little passed over as a foible,

"And, lo, the jagged atoms fit like smooth mosaic.

"Thou canst not shape another's mind to a thine own body.

"Think not, then, to be furnishing his brain with thy special notions.

"Charity walketh with a high step, at stumbleth not at a trifle.

"Charity hath keen eyes, but the lashes hide conceal them.

"Charity is praised of all, and fear not thou that praise.

"God will not love thee less because thou lovest more."—*Thupper's Proverbial Philosophy, (on Tolerance.)*

A Gentle Hand.

T. S. Arthur tells us somewhere of the poet that rests in "a gentle hand." Belated in travels, he called at a farm-house. He was greeted first at the door by a huge dog. As was about to retire, with fear, a slender girl peered and with a gentle voice commanded it to do go into the house. The voice at once controlled the animal. "Who is there?" growl a voice from within, and Arthur was told that he could not remain over night. The girl hand soon rested on her father's arm, and gentle voice spoke a few tender words, when the rough voice modulated and the stranger was made welcome. Several times in the course of the evening was the power which rested in the slender girl's hand and voice clearly manifested. As morning dawned and Arthur was about to depart, the farmer informed him that he could ride to the town. The offer was gladly accepted. As they took their seat in the buggy, however, the horse, a rough-looking Canadian pony, stubbornly refused to go. The farmer jerked and whipped the horse, but all to effect.

A stout lad now came out into the road, catching Dick by the bridle, jerked him forward, using at the same time the customary language on such occasions; but Dick met the new ally with increased stubbornness, planting his forefeet more firmly, and at a sharper angle with the ground. The impatient boy struck the pony on the side of his head with his clenched hand, and jerked cruelly at his bridle. It availed nothing, however. Dick was not brought upon by any such arguments.

"Do not do so, John," said a gentle voice. The boy obeyed the touch of her hand. "Po Dick," said the maiden, as she stroked his neck lightly, or softly patted it with her childlike hand. Then speaking to the pony, the stubborn little creature, turning his head as if to see the hand whose magic power he could not resist started upon his journey as freely as if no ill crochets had ever entered his stubborn brain.

"What a wonderful power that hand possesses," said T. S. Arthur, speaking to his companion, as they rode away. The farmer's countenance lighted up with surprise and pleasure as he replied, "She's good! Everybody at everything loves her."

Indeed, there was the secret of her power; the quality of her soul was perceived in the impression of her hand, even by dumb brute. Even so can the magic touch and the gentleness control the boy. In handling or correcting him, see that "mercy seasons justice," at that love be mingled with firmness.—*O Dumb Animals.*

THE world is sweet, but Heaven is sweeter.

Civilization of the South Sea Islands.

BY LLOYD BALDERSTON.

Whoever has read the deeply interesting narrative of Daniel Wheeler's visit to the South Sea Islands, must have been struck with the extent of the missionary work already done, which made it possible for him to carry out his concern. Hence comes the pertinent query, "When and how did these laborers originate that have produced results so remarkable?"

Perhaps the earliest instance of any of those people being established in Christian usages is that of the Pitcairn islanders. They were however, but as a handful, and it does not appear that they were the means of bringing any others to their race away from idolatry.

In a biographical sketch of the poet, James Montgomery, I lately met with the statement that he had written a history of missionary enterprise in the South Sea Islands. On procuring the book I found it to be an edition of the Narrative of Tyerman and Bennett, who were sent by the London Missionary Society to look into the work there already going on. They spent several years in visiting various missionary stations in the South Seas and elsewhere. Their fragmentary journals were largely re-written by Montgomery and published by him in 1832. It is not however a complete history of the labors in which these islands were so wonderfully transformed from barbarism, but it furnishes much material from which, partly, the following statements are made up.

It appears that it was in the year 1796 that a ship *Duff*, with twenty-nine missionaries on board, was sent out by the London Society. These missionaries were distributed through several of those islands, of which the group known as the Society Islands appears to have been headquarters. Two of the missionaries stationed at Tahiti were Nott and Wilson. The former is spoken of by Daniel Wheeler as being there at the time of his visit in 1836. He had translated the Bible into the Polynesian language, and D. W. bears this testimony. "His constitution is now sinking from long residence in sedentary application, and who can doubt the devotedness of such a man."

It may heighten our admiration of the depth and extent of the change in these islands, to try to view the moral condition in which the missionaries found them.

Their dealings with one another were marked to a degree of brutality that is beyond belief. It is not sufficient to call it "brutal." Brutes seldom quite lose natural affection, and generally maintain friendly relations when coupled together. But these people had used their intelligence to triumph over the sentiments of nature and sink them below the brutes. Their deeds which go to prove this, are too horrible to put in print. It would appear that during the preceding century they had been adverting in wickedness. It is not unlikely that contact with the crews of whale-ships touching their shores may have hastened this degradation. The former generation had indeed been idolaters, and inured to deeds of violence, but the soil had produced abundantly, they had become numerous. In some cases there was evidence that the population had been reduced to one-tenth of its former amount, and this largely through the growing practice of infanticide. I quote from the narrative:

"We conversed with Henry Nott, who has resided here from the commencement of the mission on the subject of infanticide, and learned

with horror that it had been practised to an extent incredible except on such testimony and evidence as he and the brethren at other stations have had the means of accumulating. He assured us that three-fourths of the children were wont to be murdered. . . . Nor were these solitary cases. Sin was so effectually doing its work in these dark places of the earth, that full as they were of 'the habitations of cruelty,' and wickedness, war, profligacy and murder were literally exterminating a people unworthy to live, and soon would 'the cities have been wasted, without inhabitant, and the houses without man, and the land utterly desolate.' But the Gospel stepped in, and the plague was stayed. Now the married who have offspring nurse their infants with the tenderest affection."

The early Christian church in these islands embraced many whose former years had been stained with cruelty. It is a serious thought how those who had been thus guilty could afterward have obtained peace of mind, whatever the depth of their repentance. The narrative before us throws but little light on this point. It may be presumed that, however great was the gnawing grief, they kept it concealed.

A case, however, occurred when there was a company present at the house of Orsmund at Huahine: "A man who among the rest was sitting upon the floor, suddenly cried out in great agitation of spirit, 'What shall I do? I have continually before my eyes the likenesses of my children whom I killed in their infancy, when I was a heathen. Wherever I go they meet me, and I seem to see them as plainly as when I took them from my wife's arms and destroyed them. I know not what to do.' Suitable repentance and fruits meet for repentance were of course recommended to the self-accused and self-condemned sinner."

The narrative tells us that some years before the arrival of Nott and Wilson, a company of Roman Catholics had come over from Lima, S. A., and established a mission in Tahiti. The natives treated them with derision; stole their property, and in various ways made their lives uncomfortable; until at length becoming alarmed for their safety they abandoned the undertaking. For many years Nott and Wilson were treated in the same reckless and mischievous manner; but neither mockery nor maltreatment moved them. Enduring hardness, as good soldiers of Jesus Christ, they could not be conquered, because they would not yield. These devoted men, as soon as they had gained sufficient mastery of the language, made frequent tours through the islands, publishing from village to village the Gospel of the Kingdom. They generally travelled two together, and when they arrived in a populous neighborhood one went to one extremity, the other to the other, inviting the inhabitants from house to house to attend at an appointed place. After thus collecting a small flock and conducting them towards the central place of rendezvous, one of their reluctant recruits would make one excuse and another, another—"to go into the bush," "to call upon a friend," etc., so that seldom more than ten or twelve could be mustered when the service began. Some of these soon deserted, likewise, and the rest either made game of the preacher or were themselves laughed to scorn by their profane neighbors. These would say to a deformed person, "Go, you hump-back, to the preacher, and he will set you straight." Or to a cripple, "Take your lame leg to the white man and he will cure it."

For nearly twenty years the missionaries bore

reproach and shame willingly for the Lord Jesus. But it grieved their feeling hearts to see the same ignorance, superstition, lewdness and cruelty, without diminution, prevailing among the heathen, which they found at their landing. Meanwhile, like their Roman Catholic predecessors, they could hardly preserve their personal property from those who gloried in theft and roguery. One day, when washed apparel had been left in a garden to dry, some pilferers, with a long bamboo, abstracted every article, and escaped with the spoil unperceived. The houses being open like bird-cages, passers-by could see everything hanging up within, and frequently had the boldness and skill to take them. Nott, however, on one occasion, having preached a sermon to some of them on the conversion of Zachæus the Publican, one day one of them brought a gimlet, a second an axe; a third a hammer, a fourth a book, and various other articles, all stolen—some of them long ago from ships and strangers—the conscience-smitten culprits confessing their depredations and promising amendment. This afforded some encouragement, and, indeed, it was one of the first satisfactory fruits of the labors of our brethren here.

The narrative cites a number of cases to show the habitual honesty of the people now, and concludes, "Let not men of the world try to account for this change in the character of a whole people, not only in one island, but in several, on any other ground but that of a pure and Divine principle, superseding a corrupt human one, wherever the gospel has been victorious over idolatry."

In old established Christian countries where laws are observed, rights respected, and truth and honesty mark the relations generally between man and man, we do not find that the majority of the people are deeply religious. Those among them, be they few or many, who for the time being are as "the salt of the earth," exert a leavening influence on those around them. So in these Pacific Islands we are not to assume that when idols were destroyed it was because there were none left to plead for them, or to uphold the old pernicious customs. It was sufficiently a miracle of grace that so many had experienced the heart-changing power of religion that Christian manners became popular. As soon as the spell of approved usage went over to the missionaries, the more thoughtful among them would attend their meetings from their novelty. The example of the king had much to do with the conduct of his subjects. He (Ponape), is represented as having been always friendly to the missionaries, though he hardly bears the stamp of a regenerated man. He enacted laws against the manufacture of spirits, and was careful to enforce them, though himself remained a victim of intemperance, when through the shipping, spirituous liquors came in his way. He seems to have been a well-disposed, strong minded man, and it may have been from motives of policy that he co-operated with the missionaries.

The visitors, Tyerman and Bennett, found him hopelessly ill with elephantiasis, and they say: "Intelligence has just been received from Eimeo that the king is worse; indeed, in imminent danger. Should he die at this time, it is apprehended there may be a serious struggle among the chiefs of the island for the supremacy, jealous symptoms occasionally appearing. Should such a convulsion take place, neither our property nor our lives would be very safe in the reaction, or rather the resurrection of the

heathenism which is not dead but sleeping in the hearts of the unconverted: for we cannot forget that the profession of Christianity is not Christianity, however happily influential it may be in restraining evil under ordinary circumstances. But in the time of temptation, what can be expected from those that have no root in themselves. Our fears, however, may be groundless, and arise from our inexperience in the improved character of the whole people and the regeneration of a great many who constitute the Christian churches among them."

These fears were not realized. The wise king left a will which was carried out—a regency during the minority of an infant grandchild. This grandchild was probably the queen when Daniel Wheeler was there. He speaks of meeting with the young husband of the queen. The above extract shows the estimate placed by the writer upon the stability of the Christian cause in the Society Islands at that time. Had not the will of king Pomare been so much respected, or had there been some ambitious would-be rulers still under heathen influence, there might have been strife and bloodshed.

(To be continued.)

The Saved Railway Train.

"The days of miracles are past," say many, who, in their unbelief and blindness, see nothing but "luck" and "coincidence" in the workings of the providence of God. But there are few candid and intelligent persons who have not experienced themselves or known in their own circle of acquaintances, instances of God's providential help and guidance as marked as many of those recorded in holy writ.

A writer in the *Sunday School Lesson Illustrator* relates the following instance: "One Thursday night an engineer of the Illinois Central Railroad left Springfield at 10 with a crowded train of about two hundred excursionists, on their way to Chicago. They reached Guthrie on time, and pulled out for Melvin, five miles distant. Between these places was a wooden bridge, spanning a ravine. When about two miles from the bridge, in an instant he saw before his eyes, as plainly as though the picture was made of material objects the outlines of the place where that bridge was located, and said to himself, 'That bridge is gone, and I know it.' He went on slowly, and stopped the train within thirty feet of the bridge. He and the fireman looked ahead. The bridge was really gone, consumed by fire. There was nothing left but the rails, which still hung over the ravine, held together by binders and bolts. The trestle was thirty-five feet long and eight feet high. When the conductor came forward and looked at the swinging rails he could scarcely speak. The engineer said, 'I have been on the road twenty-five years, and have never had a smash-up, but I desire no credit for this miraculous escape. An invisible power saved these two hundred lives.'"

DOING AS WELL AS ONE KNOWS HOW.—Doing just right is keeping up to a high standard. No one can do better than that. Doing as well as one knows how is pretty well, although one may not always know what is just right, and hence may not be doing that while doing his best according to his knowledge. It would seem that no man ought willingly to be below his own standard of right, even though that be not, in every instance, absolutely perfect. Yet who will say that he always does as well as he knows how? If there is a man who says that, will his neighbors say the same of him?—Ez.

FOR "THE FRIEND."

"Poor lost Alonso! Fate's neglected child,
Thy lonely tomb is on the desert piled."
—Z. Campbell.

Oh! who in fancy may the scene portray
When weary wanderer reached his final goal
At morn, or noon, or at the close of day,
And heard the last low breathing of his soul.

His feeble steps had borne him far away
From 'midst the crowded walks of busy men
In shadow of a stunted bush he lay
Where howling winds had form'd a little glen.

No woman's hand was there to smooth his brow,
No manly voice to cheer his throbbing heart;
But cold and comfortless he laid him low,
Calm as the eve from earthly charms to part.

Thus as he lay, upon his silver'd head
A warbling sparrow sang a requiem soft,
And took one look to line her nestlings' bed
And quickly bore it to her home aloft.

The spirit paused to leave a blessing there,
While waiting angels heard the strain on high,
And hastening on the ambient air,
They gather'd round in silent sympathy.

Ah! it is indeed a blessed thing to die;
To leave this world with all its fleeting charms,
When angels hear the weary soul on high
And safely rest it in our Father's arms.

ROBERT HATTON.

Fourth Month, 1899.

Peter Miller's Revenge.

In the dark days of the Revolution in the United States, when General Washington was starving at Valley Forge, a solemn-faced man with bowed head and eyes to the ground, walked into the presence of the hero of Valley Forge. He was nearly seventy years old, and was one of the most learned men in America. He had walked all the way from his home at Ephrata, in Lancaster county, to ask a favor of General Washington. He had a right to ask a favor, for the man and his associates had nursed hundreds of wounded soldiers in their cloister at Ephrata, and he had, at the request of Thomas Jefferson, done what few scholars of his day could do. He had translated the Declaration of Independence into seven foreign languages, and helped in this way to explain to the world the reason for the American Revolution. He came to Washington to save the life of Michael Wittman, whom he had known many years.

Wittman, however, had hated this man, whose name was Peter Miller, from the day that Miller joined the Ephrata Society. One day Wittman met Peter Miller as he was taking a load of paper from the mill to the press, and said "Is this the way you treat you, harnessing you up to a wheelbarrow?" and he spit in Miller's face. He knew very well that it was against this pious old preacher's religion to strike back.

Peter Miller waited in patience the time to act his part. The time had come. Wittman was arrested as a Tory, tried by a court-martial, found guilty, and sentenced to be hanged.

Washington received Peter Miller gladly, and asked the cause of his long journey.

"General Washington," said Peter Miller, "I have come to ask you to pardon Michael Wittman. He is to be hanged to-morrow at the Turk's Head—West Chester."

"My friend," said the great man, "this I cannot do. Wittman is a Tory. He has betrayed us. He even went to Philadelphia and offered his services to our enemy, General Howe. The state of public affairs is such that renegades must suffer. Otherwise," added the General, "it would give me great pleasure to release your friend."

"Friend!" exclaimed Miller. "Why, General Washington, he is my most bitter enemy."

"What!" said General Washington, looking steadily in his friend's face, and with his eye strangely softened, "can you ask for the pardon of your enemy?"

"Jesus did as much for me," was the answer. Then Washington signed the pardon of Wittman, and placing it in Peter Miller's hand said, "My dear friend, I thank you for this ample of Christian charity."

All through the night, the legend tells, Miller plodded his way to the Turk's Head. The sun broke over the quiet landscape all with confusion and excitement. Michael Wittman was led to the gallows-tree, guarded by two soldiers.

Just as the officer was preparing to place the rope around the guilty man's neck there was heard a shout in the distance. The crowd turned quickly. The officer halted. The prisoner looked up. A man was seen hastening through the crowd, right to the place of execution. He held in his hand and waved above his head a piece of paper.

"Halt!" said the runner. "I have a pardon here for Wittman, signed by General Washington." And so it was. Peter had arrived just in time to save the life of his enemy. The crowd melted away. The officer folded the paper slowly as he returned alone to the jail, while Peter Miller took Wittman by the hand and led him forth from death, out under the bending trees into the clear sunlight. Without a word of rebuke, or once speaking harshly, he led Wittman across the hills and through the valley until the Tory was again at home, a free man.

This Peter Miller was called by his brethren at Ephrata, Brother Jabez. He was a great scholar, a noted printer, a holy man. On the tombstone at Ephrata is this inscription in German:

"Here lies Peter Miller, born in the district of Lautern, in the Palatinate (Chur-Palz); called as a Reformed preacher to America in the year 1735, and named Brother Jabez; also he was a preacher (Lehrer) until his end. He fell asleep the 25th of September, 1796, at the age of eight-six years and nine months."—Ez.

Selected for "THE FRIEND."

Dr. Anson Phelps, speaking of the dangerous incessant Christian activity without a corresponding secret life with God, says: "The obvious peril is, that the vitality of holiness may be exhausted by inward decay through the want of an increase of its devotional spirit proportioned to the expansion of its active forces. Individual experience may become shallow for want of meditative habits and communion with God. Activity can never sustain itself. Withdraw the vital force which animates and propels it, and it falls like a dead arm. We cannot then too keenly feel, each one for himself, that a still and secret life with God must energize all holy duty, as vigor every fibre of the body must come from the strong, calm, faithful beat of the heart."

THERE is scarcely a crime which man commits, or a sin of which he is guilty, which does not originate in selfishness. It is a vice that never satisfied; the more it is gratified the more inordinate are its cravings. It has the utmost tenacity of life, and never dies a natural death. It exists under a thousand different forms, all in every state of society. It is sapping the blood of Christianity, and can be destroyed only by the consuming fire of the Holy Ghost.—H. Smith.

BOYS.

Now, if any one has an easy time
In this world of push and pull,
It is not the boy of the family,
For his hands are always full.
I'd like to ask, who fills the stove?
Where is the girl that could?
Who brings in water, who lights the fire,
And splits the kindling wood?
And who is it that cleans the walks
After hours of snowing?
In summer, who keeps down the weeds,
By diligently hoeing?
And who must harness the faithful horse
When the girls would ride about?
And who must clean the carriage off?
The boy, you'll own, no doubt,
And who does the many other things
Too numerous to mention?
The boy is the "general utility man,"
And really deserves a pension!
Friends! Just praise the boy sometimes,
When he does his very best;
And don't always wait the easy chair
When he's taking a little rest.

Don't let him always be the last
To see the new magazine;
And sometimes let the boy be heard,
As well as to be seen.
That boys are far from perfect
Is understood by all;
But they have hearts, remember,
For "men are boys grown tall."

And when a boy has been working
His level best for days,
Does him good, I tell you,
To have some hearty praise!
He is not merely a combination
Of muddy boots and noise,
And he likes to be looked upon
As one of the family joys.

—The Gem.

Practical Matters.

A safe, inexpensive way to consider cleaning saw-matting is worthy of notice, as matting getting to be very popular to use in bed-rooms and elsewhere.

The safest way, if it is very dirty or much soiled, is to spread it out on a back porch or lumber-room (not used), and fill a bucket with warm water, and get a scrubbing brush, a box of Pearlina, and scrub it on both sides. As soon as the water becomes too dark to use, throw away, and make a fresh sud; follow each with a clean, wet cloth, and wipe off; some just to a broom to rinse off, with clean water. It just as well to tack it down before quite dry; it shapes itself to the floor much smoother if a little damp. The Pearlina keeps the colors from fading.

A German expedition is shortly to proceed to the colonies in West Africa to introduce scientific methods of rubber culture. The botanical conditions for establishing suitable plantations and the best modes of cultivation are first to be considered, and then the wild rubber-plants will be transplanted and their growth observed. The experiments will be conducted on an extensive scale, and at the same time the relative suitability of the various separation processes will be investigated.

As aluminum is a metal capable of resisting all chemical agencies, it is particularly useful in many industrial processes, and the reason why it has this property has recently been advanced by Professor A. Ditte. He states that aluminum does not appear to be attacked by water, or dilute sulphuric or nitric acids, is due to the fact that it immediately covers

itself with a layer of hydrogen, nitric acid, or alumina, which, being continuous, impermeable, and very adhesive, prevents any contact between the metal and the liquid in which it is immersed. If this surrounding layer be by any chance removed, the chemical action ensues, and the aluminum is completely dissolved. The protecting layer is not proof against an acid salt, or common salt in the presence of such an acid as vinegar. This effect, however, does not act against the use of aluminum domestic utensils, as the aluminum compounds are not injurious to the system, but the rapid wear is thought to render the metal unsuitable for military purposes.

Few people give proper care to their shoes. They come in damp, tired, cold perhaps, and possibly not in the best of tempers, fling their shoes off impatiently, get into slippers as quickly as possible, and sit down to rest, forgetting that their shoes will be in a scarcely wearable condition by the next morning.

If every one would invest in a quart or two of good clean oats, and keep them in a bag in the dressing room, they would have at hand the means of putting their shoes in good condition with very little trouble and less cost.

As soon as the shoes are taken off, lace or button them up, and fill them about two-thirds full of oats, shake them down well, then tie in a handkerchief a parcel of oats as large as can be pressed into the top of the shoes to fill the remaining space and put the shoes away until wanted. The oats absorb the moisture in the shoes, and in absorbing it, the oats swell considerably, and the constant pressure on the leather keeps the shoes in correct shape and prevents that uncomfortable stiffness and rigidity always noticed when leather has been wet. A little trouble and care of this sort will save many a pair of shoes, and in all probability will save many a corn from being formed by the pressure of shoes hardened from dampness.—*The Philadelphia Record*.

WEARING THE GARMENT.—In the eyes of a soldier the greatest calamity that can befall him is the degradation of his uniform. He fears not death nor suffering nor hardship nor disease, but he does fear that, and to be stripped of his uniform in disgrace is a monstrous catastrophe with him. Indeed, it is from his uniform that he derives much of his courage and valor. "Put me into one of Uncle Sam's uniforms," said an old soldier, recently, "and I would dare to go anywhere and do any thing. But," he added, thoughtfully, "I don't believe I would without it." The Russians believe, or at least used to, that to make the best soldier a man must be brought up at it from the start, must grow up in a uniform. For the young, about to start out on the journey of life, no better marching orders could possibly be given than those of the Prophet, "Put on thy beautiful garments!" "Put on, therefore, as the elect of God, as hearts of compassions, kindness, humbleness of mind, meekness, long suffering, forbearance, forgiveness, and above all these things put on charity, which is the bond of perfectness."—*R. B. Buckham in The Presbyterian*.

HEART POWER BETTER THAN HEAD POWER.—Christian power is heart power. The kingdom of Christ does, indeed, avail itself of brain and muscle, and even of money. But it is the heart that makes use of these as accessory, and not these that employ the heart as accessory to themselves.—*S. S. Times*.

The Wonders of a Watch.

"Open your watch," says the *National Educator*, "and look at the little wheels, springs, and screws, each an indispensable part of the whole wonderful machine. Notice the busy little balance-wheel as it flies to and fro unceasingly, day and night, year in and year out. This wonderful little machine is the result of hundreds of years of study and experiment. The watch carried by the average man is composed of ninety-eight pieces, and its manufacture embraces more than two thousand distinct and separate operations. Some of the smallest screws are so minute that the unaided eye cannot distinguish them from steel filings or specks of dirt; but under a powerful magnifying-glass a perfect screw is revealed. The slit in the head is one two-thousandth of an inch wide. It takes 308,000 of these screws to weigh a pound, and a pound is worth \$1,585.

"The hair-spring is a strip of the finest steel about nine and a half inches long and a hundredth of an inch in width, and twenty-seven ten-thousandths of an inch thick. It is coiled up in spiral form, and finely tempered. The process of tempering these springs was long held as a secret by the few fortunate ones possessing it, and even now it is not generally known. The strip is gauged to the twenty-thousandth of an inch, but no measuring instrument has as yet been devised capable of fine enough gauging to determine beforehand by the size of the strip what the strength of the finished spring will be. A twenty-thousandth part of an inch difference in the thickness of the strip makes a difference in the running of a watch of about six minutes an hour. A ton of steel made up into hair-springs is worth more than twelve and a half times the value of the same weight of pure gold. Hair-spring wire weighs one-twentieth of a grain to the inch. One mile of wire weighs less than half a pound.

"The balance gives five vibrations every second, 300 every minute, 18,000 every hour, 432,000 every day, and 157,680,000 every year. At each vibration it rotates about one and a fourth times, which makes 197,100,000 revolutions every year. Let the wheels of a locomotive be run until they have given the same number of revolutions that a watch does in one year, and they will have covered a distance equal to twenty-eight complete circuits of the earth."

The watch is a wonderful time-keeper; but there is another far more wonderful, the timepiece in the skies. Our watches are set and regulated by the stars, and those unnumbered millions of glowing orbs have been running for ages without stopping, varying, regulation, or repair, and always keeping exact time.

In his interesting lecture on "Number in Nature," in the *Anti-Infeld Library*, Edward White of London, thus refers to this question of celestial time-keeping:

"In his celebrated chapter on the watch, Paley derives his argument for an intelligent watchmaker mainly from the mutual adaptation of the parts as contrived to produce a certain time-measuring result; and only mentions the movement produced as a 'measured progression,' covering a given space in a given time, 'a motion regulated so as to point out the time of day.' Now another argument for an Intelligent Designer may be derived from the numerical qualities of the watch. In a watch it is not merely the mechanical adaptation of part to part which evinces a rational constructor, since it is just conceivable by some minds that a watch,

that would not go, might be evolved in a particular sort of mindless universe out of former elementary watches, gradually getting themselves into going order by the effect of their environments, and the necessity there is of knowing the time of day. But when we come to think more carefully of the number of the cogs or teeth in the principal wheels,—always sixty, or decimal submultiples of sixty, for the minute and second hands, and always duodecimals for the hour hand, corresponding with the time occupied by a half-revolution of this planet on its axis,—it becomes quite impossible to avoid the conclusion that the numerical system involved in the whole structure of a watch, indicates a contriving and calculating, as well as an observing and constructive, intelligence. And the two arguments together cannot be disposed of by saying that such results are the work of chance or of necessity, since chance could not work out a complex sum in decimals and duodecimals. At least this is inconceivable by minds made as ours are made. We are totally unable even to conceive of a blind and mindless force which shall constantly and correctly count out, in decimals and duodecimals, details in one and the same machinery, both alike essential to its complex movements, and to its special end as a time-keeper in a world where twenty-four equal hours precisely measure out the day.

On a large scale the movements of the Solar System are as exact as those of a railway organization in which there should be no failure of time-keeping, even to a moment, not even if bodies were moving, as the earth moves in its orbit, seventy times more swiftly than a cannon-shot from an Armstrong gun, in its initial velocity of 1,500 feet to the second. Our finest chronometers are but poor rivals of the precise time-keeping exhibited in the solar system.

No skeptic could be found so foolish as to believe that the poorest and meanest watch on earth made itself, or that it was made by blind chance, natural law, or unintelligent force. And yet there are men who deny both creation and Creator; for "The fool hath said in his heart, There is no God" (Ps. lili: 1).

Selected for "THE FRIEND."

A Russian Czar's Visit to a Friends' Meeting.

In the year 1712, the Czar of Muscovy, being in the city of Fredericksstadt, in Holstein, about two days' journey from hence, with 5000 soldiers to assist the Danes against the Swedes, after he had quartered his men, inquired of the burgomaster whether there were any of the people called Quakers there. The said officer told him there were a few. Then the Czar asked him if they had a meeting in that place. The officer told him they had. Then the Czar bid the officer let the Friends know if they would appoint their meeting that forenoon, being the First-day, he would be at it. The officer replied that there were thirty of his soldiers in the meeting place, so that there could not be any meeting in it. When the Czar heard that, he was angry that they had put the soldiers there, and sent an order by one of his captains, that they should all be put out forthwith, and that notice should be given to the Friends by the captain, that if they would appoint their meeting he would come to it.

Accordingly, the officer gave notice thereof to Jacob Hagen, and Philip Defare, a public Friend who lived there, and not only ordered the soldiers out of the room, but made them take away all they had brought thither. The place being made ready, they had their meet-

ing at the 2nd hour afternoon, to which the Czar came, and brought with him Prince Menzikoff, of Muscovy, the General Dolgorouky and several other of his dukes, generals, secretaries of State, and other great men; and a great crowd following, he ordered the door to be shut as soon as a competent number were in to sit comfortably; and many more came to the windows, after some time of silence, Philip Defaire preached the doctrine of Truth among them, and all sat very quietly but especially the Czar, who sat very gravely all the time of silence; and all the others, being awed by his example and presence, did so likewise. But, the Muscovite lords and generals not understanding the language, the Czar himself understanding it pretty well, interpreted to them what was declared, with much gravity and seriousness, commending what he heard, saying that whoever could live according to that doctrine would be happy. A Friend after this presenting him with Robert Barclay's Catechism and apology, in High Dutch, he said he would have them translated and printed in his own language.

John Yearley and his Travels.

(Continued from page 269.)

"Sixth Month 23, 1850.—Last evening we arrived at Prague. Our heart sunk on approaching this great city. The twenty-eight statues of saints, &c. on the bridge, with the many lamps devoted to these images, the crucifixes, &c., all indicated that superstition rages rampant.

"We lost no time in sending to the Protestant pastors, one of whom kindly came to us in the evening, and we conversed till late. I showed him my little Spiritual Bread for Christian Workmen, with which he was much pleased. I told him I wanted it translated into the Bohemian language. This afternoon he paid us another visit, and brought his wife to see my Y. H. He produced the translation of the introduction to the little tract. We are to have 2000 printed. Most of the poor people read only the Bohemian language. I have promised to place 1000 at the disposal of the pastor; he is delighted with the opportunity of having anything of the kind printed in Prague."

"During their stay in the city, and after they left, there were printed 12,000 copies of the tracts in Bohemian, and 1000 in German."

"They returned home, both of them worn with travelling, and Martha Yearley exhausted with disease, which was making sure progress in her debilitated frame; but they were supported by the peaceful consciousness of having accomplished all the service to which they had been called to labor in common."

"Martha Yearley continued very unwell during the autumn, and by the end of the year her disorder assumed a more alarming form. It soon became evident that her dedicated life must at no distant period be brought to a close; and after many weeks of suffering, with confinement to the chamber during the latter part of the time, she expired, full of peace and hope in Christ Jesus, in the Fifth Month, 1851. The following memorandum, touchingly descriptive of her illness and death, was penned by her bereaved husband, probably soon after her decease.

"After our return from the Continental journey my beloved M. Y. became more poorly. A severe influenza cold weakened her much; and a second attack she seemed never to recov-

er. It was succeeded by a regular rheumatism fever. From the commencement of 1851, with but little exception, she was confined to the house, and for a little while to her bed, until the 8th of the Fifth Month, when her sweet an purified spirit ascended to her Saviour, and commenced an eternity of bliss.

"Thus I was deprived of my only earthly treasure. She was the Lord's precious loan, granted me for nearly a quarter of a century, for which I can never be sufficiently thankful. She was his own, bought with the blood of our dear Son, and He saw meet to take her from me. Ours was a blessed union, and a happy life spent, I hope, unitedly in the service of our Lord. In all our imperfections we did desire above all earthly things, to do the work of our Divine Master, and to labor for the promotion of his kingdom, and for a spread of his knowledge in the earth."

"On the 5th of the Seventh Month, 1851, when 62 years of age, John Yearley accompanied by Peter Bedford proceeded to Christiania, on a religious visit to Norway, John Yearley employing the time on the voyage in adding to the little stock of the Norse language which he had acquired at home in anticipation of the journey. On landing at Christiania the were refreshed by seeing Asbjorn Kloster, a Stavanger, who had come to meet them, and after two weeks had been waiting their arrival.

"The Friends left Christiania on the 10th and sailed through the rock-bound sea to Christiansand, the passage between the cliff being in some places so narrow that there was no more room than was sufficient for the vessel to pass.

"In this town they enjoyed much freedom of the gospel, and held two public meetings."

"At one of the meetings which they held in this town, whilst John Yearley was preaching, he became sensible that his interpreter had him self received something to communicate to the congregation; he therefore stopped speaking, and the interpreter, faithful to his duty, took up the word until he had cleared his mind from its burden. After he had finished, John Yearley resumed his discourse.

"On the 14th the Friends drove out a few miles into the country to 'pay some family visits.' They had two double carriages, or gigs, the road over which they passed was 'steep and rugged beyond description.' In returning, the carriage in which Peter Bedford rode struck against a rock at a sharp corner and was over set. Peter Bedford's right shoulder was dislocated, and he otherwise bruised. In conveying him into Christiansand he suffered much from the shaking of the car; but the joint was quickly set by a skillful surgeon; and, in the evening, the love he felt for the people was so strong that he could not remain absent from the meeting which had been appointed for that time, and he even took part in its vocal exercises."

"It was," writes John Yearley, "a favorite time. Peter Bedford gave some account of the difference between our religious Society and other professing Christians. It opened the way for me to speak on the peculiar doctrines and practices of Friends at more length than I ever remember to have done before; after which the glad tidings of the gospel flowed freely, and the people were invited to come to Christ and partake of the full blessedness of his teaching by the Holy Spirit. A precious solemnity prevailed, and the serious attention of the company was great. A good many soldiers, and some officers, were present; but the expression of our

gent from all wars and fightings had not dis-
satisfied them, for they shook hands with us
kindly."

(To be continued.)

FOR "THE FRIEND,"

Duty.

A duty signifies something that is due, or
which we owe to ourselves, to others or to
our Father. Being of the nature of a debt, no one
to the creditor can forgive the same or ex-
cept us from the performance of a duty. There
are duties of such a nature that they cannot be
performed by proxy. God himself implants a sense
of duty in our very nature, and the faithful per-
formance of every duty uplifts a load of debt
which leaves the heart lighter and the conscience
freer to discern further duties.

More particularly we have duties towards
ourselves and duties one to another, but the perfor-
mance of every duty is the payment of a duty
towards ourselves. As God, who is Lord of all,
is pleased in the person of his well beloved
Jesus Christ, to make himself to serve the
children, thus leading us to an example, and
he also daily loads us with benefits, and ad-
ministers to our hourly needs, both temporal
and spiritual, so are we enjoined to be like Him,
to do good one to another and to all men, as
as in our power lies. In thus serving the
children, we truly serve God, as good king
David exhorted the priests and Levites, "Serve
the Lord your God and his people Israel" (*1 Chron. xxxv. 3*). So the apostles
called themselves "the servants of Jesus Christ"
(*Phil. i. 1*), also said, "ourselves your servants
for Jesus' sake" (*2 Cor. v. 5*), as doing the
will of their Lord, which He whilst on earth
had done in person, and now did in-
mentally by them; yet these same apostles
claimed being servants of men, as doing the
will of man or in any way seeking to please the
natural man, as the natural man cannot
please God, so the things of God please not him,
and any man who directs another in spiritual
things, to what the spirit bears not witness,
steals the prerogative of Christ, and whosoever
steals this same, disobeys God in performing
his worship. Such a one steps aside from his
duty to God and man, and fails to obtain the
peace of the spirit, the seal of Sonship, the joy
and peace which Christ gives to those who
love Him. For Christ who ever liveth, truly
says He promised to be, present in spirit with
his brethren who are truly gathered in his
name. He is known of them, for He says, "My
Father has my voice." He directs them as a
Father in Spirit, as the holy fire, purifies each vessel
and sanctifies the oblation. This holy, spiritual
relationship is our highest and most sacred duty
to God, a duty which will never end, but continue
on, throughout the endless ages of eternity.
This worship is, as the members of Christ's
Church are gathered together, baptized by one
spirit into one body, and each a member of the
body, having one life and one Head, who rules
over all and guides each member in its particu-
lar work or service. This all can do, leave the
world and thoughts of the world, and the roving
imagination of man; come into the presence of
the omnipresent Divine being, and wait in si-
lence upon Him. He moves among such as are
gathered, as truly as He did of old amongst
the apostles. He shines upon the hearts. The
thoughts of the heart are made manifest. His
power and work is felt in the soul, and He

raises this one or that as it pleases Him; He
opens their mouths, and fills it with prayer or
praise to Him, or exhortation, or comfort to
others. All are edified, strengthened and built
up in their most holy faith.

Those who have done their duty, whether in
holy waiting, silence or in more active vocal
service, if called thereto, having thus served
their Lord, are oftentimes permitted if watchful,
sweetly to ruminate and meditate upon that
which they have heard, or of which they them-
selves have been the means of imparting to
others. This to be truly the word of God, ex-
pressive of his will, and not the word of man,
must needs proceed from the motion of God's
spirit. His voice must be heard, in order to be
known. To hear we must listen. Every avenue
to the mind, which would convey the noisy
thoughts that would preclude the voice of the
spirit, heard in quiet, must be closed. When
the flock is thus gathered, then it is, the manna
silently like the dew falls, or the refreshing
showers pass over. And like as the grass is
refreshed by the dew, and no answering sound
re-echoes therefrom, so it may be in the Divine
will, that Christ's presence may be felt and
known, and yet all are silent.

Yet mere silence from outward speech or
noise, may be far from true worship; nor is
such silence in itself, the silent worship for
which we plead; rather would we have all to
know what David means, when speaking from
inspiration, he says, "Be still, and know that I
am God." Few indeed of our many duties
toward God, are more frequently enjoined both
under the old and new dispensation than this of
waiting upon God. For not so doing, king Saul,
though at one time having received a new spirit,
was rejected of God and deprived of his pres-
ence. To join in battle with the powers of evil
before the King, who is our strength, comes, is
to invite defeat. But if obedient to his promise,
we submit to the work of the Lord in our hearts,
directing us into the patient waiting for the
coming of Christ our king, "where the word of a
king, is there is power" (*Ec. viii. 4*); and by the
staid and watchful walk of such in love towards
all and holiness to God, others will take note of
them, saying, "this man also was with Jesus";
and as we know God's declaration by his prophet
to be true, that "obedience is better than sac-
rifice, and to hearken than the fat of rams,"
every one should keep an attentive, listening
car, to every intimation of duty, and promptly
perform the same. Then may these be called
to fill more sacred trusts, ever remembering we
are not to choose our own ways nor walk in
our own paths; but may the attitude of our
soul ever be, "thy will, not mine be done, O
Lord," then will none remain without a know-
ledge of the Lord's will as regards his particular
duty, for God's promise, under Christ's dispensa-
tion is, "they shall all be taught of God, and
great shall be the peace of thy children."

Since then "men must give account for every
idle word that they shall speak," great is our
accountability to God; not one of us but fall
far short of his requirements, but God's mercy in
Christ is like a deepsea that overflows its shores
and fills the pools, a mercy than endureth for-
ever; and whilst every man shall give an ac-
count of himself before God, Jesus himself,
touched with a feeling of our infirmities, will
plead for his people.

"Hear and ye shall live, and I will make an
everlasting covenant with you, even the sure
mercies of David" (*Isaiah lv. 3*).

W. W. B.

The Dukhobors in Cyprus.

I have now been more than a week living in
a room at the new cottage hospital, on the Duk-
hoborts farm colony, Athalassa, and have thus
seen much of this interesting colony of Russian
peasants. There is a good-sized farmhouse with
enclosed yard, in which several families are ac-
commodated, and on the hillside small houses
(much like Irish cabins) have been built for
the rest. Just below these is an enclosed gar-
den of about an acre, with palm, orange, and
olive trees; except for these I should fancy my-
self in an Irish village. About 500 Dukhobors
are located here. I am most favorably impres-
sioned with them, especially the women, who are
so clean and industrious; when not busy in
their household affairs, cooking, cleaning, win-
nowing the wheat, or grinding, they are busy
with knitting or embroidery. They look very
picturesque going about in their skirts, bright-
coloured petticoats, and cosy-like caps. They
always meet us with a pleasant smile, and fre-
quently send us (the Russian nurse and myself)
presents of cakes and various specimens of their
food, so that we have vegetarian diet with a
good deal of variety. The children are most
anxious to learn English, and come to us all
day long. "Please, a book," while there is gen-
erally a group on the porch spelling, and re-
peating texts, or teaching one another to count.

The nurse is busy each morning with various
visitors. Besides the two men who are now in
hospital, others come to her daily—one man
with a badly cut eye, a boy with a scalded foot,
and some rheumatic patients. Then there is
milk to send off to the cabins for the children
who are still suffering from malarial fever—
though we are thankful there are no cases of
serious illness. The nurse has two or three
classes daily to teach Russian, while Captain
St. John (who is living here also) has classes of
the elder boys for English. These people have
had no schools, so but few can read; but we
impress upon them the necessity of learning to
speak English if going to Canada, and there is
quite a *furore* for this just now.

I hope Friends will not get discouraged about
these people. It is disappointing that they are
not settling in Cyprus, but after the great mor-
tality here it is evident the climate does not
suit them, and now that 4,000 of their people
are in Canada it would not do to press their
staying. They seem to me a truly God-fearing
people. We find them in groups chanting
psalms as they work, and never hear a noise or
quarrelling, and with about 300 children and no
school this is wonderful.

The country round here is pretty, and the
children ramble over the hillsides and bring us
bunches of wild flowers.—*M. A. Marriage Allen,*
to London Friend, Third Month 21, 1899.

MORALS IN BUSINESS.—"As men more and
more are brought into commercial relations with
each other, they are compelled more and more
to confide in each other. Without this confi-
dence, business would be at a stand. In order
that this confidence may be well grounded,
there must be moral as well as financial solv-
ency. The moral element must enter into
every transaction. When the bonds of a country
or railroad are sold, the security lies not alone
in the property which is pledged, but in a be-
lief that the persons who give these feel them
to be a moral obligation. Honesty is not a
mere sentiment; it has a distinct commercial
value."—*National Baptist.*

Extract from a Letter.

From one who has always lived remote from Friends, but was received into membership in the Society on the ground of conviction of its principles and testimonies.

"It was not by what any person said or wrote that I was led to settlement of mind. I still aim to live my simple faith and practice, and avoid all controversy; tho' sometimes I have to defend what I am convinced are the teachings of the 'Shepherd' and Bishop of souls.' The pastor of the ——— flock said in one of his sermons: 'I cannot see how any one can ignore the positive command, 'Do this in remembrance of me' and ever get to heaven; if they can it is by the skin of their teeth.' I told ——— 'The kingdom of God is not meat and drink, &c., it is within you; and where Christ was, was heaven.' I think George Fox said he was 'in the Paradise of God,' and I think that is the presence of Christ as much here as hereafter. I need no corruptible things to taste, feel or see, I need no food for the senses to feed my soul. The words of the Master are spirit and life. When I leave this body of flesh I never expect to be reunited to it again.

"A dear Friend said: 'God often gives us a portion for ourselves only, to give to none else,' and it is so. I often hear the voice which gives me *light and life*, but He calls me *by name*. O praise be to his holy name that He ever called me out of Babylon, and made me free in Christ, and taught me to listen to his voice. As for 'mysticism,' I think there is not so much danger to the so-named churches from that source as from the flesh and the world.

"The time will come when the world will see that the despised Quakers held the Truth, though not in unrighteousness."

LIVES RICH WITHOUT OPPORTUNITY.—A man's life consists not in the abundance of the opportunities which come to him. A mere globe-trotter stumbles on a thousand opportunities on his way round the world, and returns home poorer every way than the contemplative cobbler whom he left sticking to his last. Men have lived gloriously in dungeons; lacking in manhood they would have lived ingloriously though given the freedom of the universe.—S. S. Times.

SUMMARY OF EVENTS.

UNITED STATES.—The American, British and German Governments, having reached an agreement on the subject of the Samoa Commission, the appointment of Baron Spack von Sternberg, First Secretary of the German Embassy at Washington, as the German representative on the Commission, was announced. The Commission will sail from San Francisco on Fourth Month 25th, on the United States naval transport *Badger*.

A written report from Admiral Kautz was laid before the Cabinet in Washington on the 14th inst. It brought out the fact that the recognition of the Matafans as the provisional government of Samoa, after Justice Chamberlain's decision in favor of Malietoa Tanus, was consented to by the American and British Consuls because they were in peril of their lives. Admiral Kautz found that this action was in violation of the Berlin treaty, and accordingly dissolved the provisional government, and Malietoa was crowned king.

The formal exchange of ratification of the peace treaty between the United States and Spain took place in Washington the afternoon of the 11th inst, the French Ambassador delivering the Spanish copy, and receiving in turn at the hands of President McKinley the American copy. The formal protocol of exchange had previously been signed by M. Cambon and Secretary Hay. After the ceremony at the White House the President issued a formal proclamation announcing the ratification of the treaty and consequent restoration of peace between Spain and the United States.

A Washington despatch says that "the State Department has been informed from an unofficial but reliable source, that Henry Stimson is persona grata to the Madrid Government, and that he will be properly received as United States Minister."

On the 15th inst. Admiral Dewey reported the arrival of the *Wheeling* from Gunn, where quiet and order prevail. The native counsel was established by General order, and the sailing of the *Wheeling* was a special despatch dated Fourth Month 17th states that a committee of twenty-two Filipinos has been appointed to confer with the U. S. Commission, with a view of bringing about peace.

The President has prepared a proclamation setting apart 136,000 acres of land on the south side of Lake Tahoe, California, as a forestry reserve and public park.

A despatch of the 16th inst. from Boston, says: At the Northern New England Methodist Conference yesterday Rev. W. I. Haven, Secretary of the American Bible Society, stated that more than 400 liquor saloons had been opened in Manila. This called forth cries of "shame."

A colored girl was graduated recently from the High School in Petersburg, Ind. The other seven members of the class, all boys, refused two months ago to be graduated with the colored girl, but the trustees stood by her, and she was backed out.

The country residence of W. K. Vanderbilt, at Oakdale, Long Island, was burned on the morning of Fourth Month 11th, with all its valuable contents. The loss is estimated at nearly \$300,000. W. K. Vanderbilt, Jr., and his bride were occupying the house at the time and lost most of their wardrobe and jewelry. Deaths in this city last week were reported to number 520, which is 64 less than the previous week and 13 more than the corresponding week of last year. Of the foregoing 245 were males and 275 females: 62 died of pneumonia; 46 of heart disease; 44 of consumption; 38 of typhoid fever; 32 of inflammation of the lungs; 18 of old age; 18 of diphtheria; 12 of convulsions; 16 of cancer; 16 of nephritis; 14 of cerebrospinal meningitis; 13 of inanition; 12 of uremia; 12 of marasmus; 11 of apoplexy; 11 of inflammation of the stomach and bowels; 10 of Bright's disease; 10 of bronchitis, and 9 of congestion of the brain.

Markets.—Flour, \$2.58, 2's, 59¢; extra, 60¢; city mills, 112¢; coupon, 113¢; 114¢; new 4's, 129¢; 130¢; 5's, 113¢; 114¢; 3's, reg. 107¢; 107½¢; coupon, 108¢; 108½¢. COTTON was steady on a basis of 6½¢ per pound for middling uplands.

Flour.—Winter super, \$2.15 a \$2.40; Pennsylvania, roller, straight, \$3.35 a \$3.50; Western winter, straight, \$3.50; 5's, \$3.60; spring, \$2.85 a \$3.10; city mills, extra, \$2.50 a \$2.75; city mills, clear, \$3.20 a \$3.40; city mills, straight, \$3.40 a \$3.65; city mills, patent, \$3.75 a \$4.10. RYE FLOUR.—\$3.20 a \$3.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76½ a 76¢.
No. 2 mixed corn, 30½ a 40¢.
No. 2 white oats, clipped 35 a 35½¢.

BEEF CATTLE.—Extra, 54 a 51¢; good, 44 a 51¢; medium, 44 a 41¢; common, 44 a 41¢.

SHEEP AND LAMBS.—Extra, 54 a 51¢; good, 44 a 51¢; medium, 44 a 41¢; common, 34 a 41¢; wool lambs, 51 a 61¢; clipped lambs, 44 a 51¢; spring lambs, \$5.50 a \$6.00.

HOGS best western, 51 a 51½¢; other grades, 5 a 51¢. FOREIGN.—The House of Commons by a vote of 167 to 69, rejected a bill for the compulsory reinstatement of Irish tenants, evicted since 1879.

General Rios cables to Madrid from Manila that General Ota has granted him a safe conduct for a mission to Aguinaldo in behalf of the Spanish prisoners, and has empowered him to offer to surrender to Aguinaldo 1600 Filipino prisoners held by the Americans.

The Madrid official *Gazette* on the 16th inst., contained a royal decree appointing the Duke de Arcos (Don Juan de Arce) Extraordinary and Plenipotentiary to the United States. The decree also creates Consulates at Havana, Manila, Iloilo, San Juan de Porto Rico and Cienfuegos.

A party of American and British sailors, variously stated to be 103 and 214 strong, fell into an ambush on a German steamer, the *Isabella*, near the tip of Spanish Morn. The 1st, and was followed by a body of 800 Matafans to retreat to the coast. The loss of the Matafans was probably about fifty.

There is said to be a rush of young Finlanders for the United States to avoid the recent decree of the Czar for an increase of the Russian military and naval forces.

The British steamer *Milwaukee*, of Liverpool, which, on a voyage from Newcastle on Tyne for New

Orleans, went ashore on Ninth Month 16th last at Ft. Eroll, nine miles south of Port of Spain, was stranded on the Tyne, on the 12th inst. The feat of salvaging the steamer and rebuilding the missing portion is regarded as remarkable, and has aroused the greatest interest among naval architects. The after part of *Milwaukee* was raised by the Liverpool Salvage Association, and landed safely to the Albert Edward Dock, Fourth Month 24th last. She is a vessel of 400 tons, but was badly damaged in No. 2 hold, and her bottom crushed in just under the fore part of bridge. Rock protruded through the bottom of hold for thirty feet. Her position was extremely heilt, and the work of wrecking and repairing cost an immense sum of money.

The Baltimore *Herald* says: "Nicaragua wants to be annexed to the United States," it is said. Prop owners are reported to be tired of the frequent reverses, which unsettle values and exert a highly injurious effect upon the business interests of the country. They desire stability of government, and have evidently reached the conclusion that this is to be secured only by the admission of Nicaragua into the Union North American States. But the United States will hesitate to assume so grave a responsibility as administration of Nicaragua, with turbulent neighbors on both sides and a volcanic reputation, involves the construction of an interoceanic canal across Nicaragua would constitute a strong argument in favor of controlling the territory along the waterway. But complete absorption is not to be contemplated without rife reflection and some misgivings."

The present number of Indians in Nicaragua is 100, an increase of 750 over the last year.

Since the beginning of this century no fewer than fifty-two volcanic islands have risen out of the Nineteen have disappeared and ten are now inhabitable.

NOTICES.

WESTWON BOARDING SCHOOL.—For conveniences of persons coming to Westwton School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met as requested. Stage fare fifteen cents; after 7.30 P. M. twenty cents. For rates of room and board, telegraph, wire West Chester, 'Phone 35.
EDWARD G. SMEDLEY, Sup.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal, Westwton, Pa. For rates of room and board, telegraph, wire West Chester, 'Phone 35.
EDWARD G. SMEDLEY, Superintendent, Address, Westwton P. O., Chester Co., Pa.

DIED, on the morning of Second Month 12th, 1891, at his residence in West Branch, Cedar Co., Iowa, Lydia N. Walker, aged fifty-three years, one month and fourteen days; a member of Hickory Grove M. Church, Iowa. Her meek and quiet life, and her exhortation to give her love to everybody, leave no evidence that our loss is her eternal gain.

On the morning of the 10th inst. died, at his residence on the tenth of Second Month, 1891, BERTH HOBSON, wife of Jose Hobson, aged eighty-three years and a day; a member of West Union Monthly Meeting, a life-long member of the Society of Friends. Her last sickness of four weeks duration was borne with Christian patience and resignation.

Her death has been a great loss to the Society of Friends in this season.

—, at Norwich, Ontario, Canada, at the residence of her son-in-law, Charles Hall, Second Month 1891, ANNE B. CURRY, wife of John Curry, 71 years of age, widow of the late Thomas Cornwall, a beloved member and elder of Norwich Monthly Meeting of Friends. She was born in New York the 8th of August, 1808. Her parents were James Barker, who moved to Norwich in the 1820's. She was firm in her religious principles and practices of Friends, and we feel that a measure in Israel has been taken from our midst, and we have been our loss has been her gain; for we believe she has been gathered home with the blessed.

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Philadelphia Yearly Meeting.

Our account which has begun last week, is resumed with that of Third-day's proceedings.

Thomas Whitson having expressed a concern resting on his mind to render some religious service in the Women's Meeting, unity was with his doing so, and it was accordingly arranged. An earnest message was thus conveyed on the importance of living and willing working in the virtue and power of Christ's revealed in the heart.

The two communications which had been read to a verbal committee were reported as letters sent by the Yearly Meetings held in Milan and in Westery, R. I., being acknowledgments of the receipt of the General Epistle and by Philadelphia Yearly Meeting in 1897. A commendation of the Committee that both should be read in the Meeting was favorably received, and they were accordingly read. Extensions of satisfaction with the language of the contents, were made by several. The doctrine declared in the Epistle were heartily received by both of the respondents.

The merging of Burlington and Bucks Quarterly into one Quarterly Meeting having been established according to directions approved by the Yearly Meeting last year, the Committee attend to the movement was released.

The consideration of the Queries and Answers were now taken up, it proceeded through the Fourth Query, and was resumed and concluded the next day's session. A number of the communications entered into were lengthy, and right with much general exhortation; but there were some that were especially cogent, subtle, and instructive. The nature and observance of Divine worship, and our right relations to one another was largely dwelt upon during Third-day. The importance of the frequent reading of the Holy Scriptures in our families was upheld, with that of a devout waiting upon the Lord when this is done.

In connection with acknowledging by our attendance on it, a ministry exercised at stated times, or for pay, the observance of our own role as especially adapted to a spiritual world was urged, not only when we can attend Friends' meetings, but also in remote places or journeys away from home and the neighborhood of Friends, let us, even if alone occupy

the same testimony for Divine worship at times when others may be assembled in their stated modes. An unwillingness to center the mind for spiritual worship, seeks the diversion of a spoken sermon or vocal reading and other exercises, and where this disposition prevails a stated minister to supply the requisitions of the outward ear is likely to be employed, committees to look after unsupplied meetings and a Superintendent of Gospel labor for a Yearly Meeting as a diocese are introduced; and so a hierarchy will be practically established over such systems of meetings as evade our first principles of worship and ministry.

An openness to Divine monitions so as to acknowledge and obey Divine requisitions and gifts of the Spirit was commended to the young, as necessary for the realizing of gifts in the ministry; by inattention and unfaithfulness to which the church has been sorely robbed. Nor must the necessary probation and preparations afforded through suffering be disregarded, but faithfully passed through as baptisms of the Holy Spirit and of fire, to refine and qualify for an offering in righteousness.

The report of the Committee on Education showed that eighteen schools were under the care of Friends' meetings, and that the membership between five and twenty years of age was seven hundred and eight in number—136 had attended school at Westtown, 262 at Monthly or Preparative Meeting schools, 132 at schools more or less under care of Friends, 151 at schools not under Friends' care, and 51 had not attended schools.

Meetings for Divine worship were held as usual on Fifth-day morning in three meeting-houses of the City, the chief interest, as measured by numbers, centering at Arch Street Meeting-house.

In the afternoon meeting the reports of the Quarterly Meetings concerning the use of intoxicating liquors showed but little change as compared with last year.

The twenty-fourth annual report of the Yearly Meeting's Committee on Education was then read. Good progress had been made during the year. The eighteen schools have 257 pupils. The committee's Superintendent, Anna Walton, had made from two to four visits to each school during the year and held monthly teachers' meetings. The teachers' library now numbers 775 volumes, having been increased by 220 volumes during the year. The Yearly Meeting approved the labors of the committee, and appropriated \$2,000 for its use next year.

The subject of appointing a committee to visit subordinate meetings, in the hope of arresting a declining condition, was taken up again. The final sentiment of the meeting seemed to be against the appointment of the committee, but Friends were earnestly exhorted to yield to any impressions of duty that might arise in their hearts toward small meetings.

A testimony concerning our valued Friend Joseph Walton, who deceased on the tenth of Second Month, 1898, was read. He was born in

1817, and was the last survivor of the first graduating class of Haverford School, that of 1836. He taught for ten years at Westtown Boarding School, as classical teacher. In 1879 he became Editor of THE FRIEND, whose columns, until the time of his death, stand as a monument of his valuable service. He also well filled the duties of clerk of the Yearly Meeting for the last sixteen years of his life, and was clerk of the Meeting for Sufferings from the year 1878. Though not a recorded minister, his expressions in meetings for worship were clear, enlightening and impressive. He frequently accompanied ministers on their journeys in religious service, and it was testified of him that there was no danger from which he would flinch, or no emergency to which he was not equal, in trying ordeals connected with some of these journeys with a companion.

The Treasurer's account was found to show that receipts during the year had amounted to \$8,294. The meeting directed that \$6,500 be raised for the coming year.

Soon after the gathering of the Meeting on Sixth-day morning, an impressive appeal was made to the young men to submit themselves to the cross of Christ, and to "bring all the tithes into the Divine store-house."

The annual report of the Westtown Boarding School was considered. During the year the enrollment of pupils reached 170, and about \$46,000 was required to maintain the Institution. Economics, physical culture and manual training claimed attention as school subjects. Natural history was a favorite voluntary pursuit. Two classes of smaller boys were in measure separated from the main family, thus securing many advantages of the "cottage system." The graduating class numbered twenty-two. The completion of this year will round out the first century of the school's history. During this time 12,000 pupils have been enrolled. It is intended to celebrate this event by a general reunion in the early summer. A committee of former scholars is now engaged to raise a memorial fund of \$100,000 for this occasion. Much interest and satisfaction with the report were expressed in the meeting, and several Friends made pleas for some instruction at the school in agriculture.

The committee appointed to prepare a minute on the exercises which had appeared during the consideration of the Queries and Answers presented a minute which treated of the distinctive character of worship as professed by Friends; of the solicitude that had gone out toward those who do not avail themselves of the privileges of public worship and of the concern of the meeting that Gospel love and unity might increasingly prevail. To encourage all to take their allotted part in the services of the Church the following quotation from the Book of Discipline was made: "It is no man's learning, nor artificial acquirements; it is no man's riches nor greatness in this world; it is no man's eloquence nor natural wisdom that made him fit for government in the Church of Christ. All his en-

dowments must be seasoned with the heavenly salt, his spirit be subjected and his gifts pass through the fire of God's altar."

Much solemn parting counsel followed, and supplication to the throne of grace arose in praise for the Divine favor in which the meetings had been held. After the concluding minute was read, that invariable hush of profound silence in which the thoughts of many hearts speak volumes, continued as a covering of Divine benediction, from which it was not easy to depart.

The Cyprus Dukhobors Emigrating to Canada.

As this number goes to press we learn by a report to the Meeting for Sufferings appearing in the *London Friend* that the Dukhobors Committee have chartered the *Lake Superior*, the ship which has already conveyed some two thousand Dukhobors from Batoum, to take those sojourning in Cyprus also to Canada. The steamer was probably at the time taken on board and perhaps away from sight of Cyprus, the ten hundred and thirty or thereabouts of the immigrants of whom English Friends have had the care under the management of Wilson Sturge. This re-emigration necessitates their calling up a portion (about one-fifth) of the guarantee fund.

Three Russian nurses who have given their services gratuitously during the late period of sickness among the Cyprus Dukhobors, generously volunteered to accompany them in their long voyage from Larnaka to Quebec. The Dukhobors take with them the tools, baggage, and tents they have been having in Cyprus for use in the new settlement.

"It was also mentioned that there are still some two or three thousand Dukhobors in Russia in the province of Kars, who are in the same position as those who have already emigrated, and who are also preparing for removal to Canada. They will for the most part pay their own expenses. A grant of one hundred and thirty thousand acres has been made to those already in Canada, and it is hoped that a similar grant will be made to those who follow.

"John Bellows said that the captain and crew of the *Lake Superior* were greatly struck with the religious character and consistency of the Dukhobors whom they had conveyed from Tiflis to Canada. The captain remarked to William Bellows: 'Remember, if these people don't go to heaven, you won't.' William Bellows will accompany the emigrants from Cyprus to Canada."

The Revised Christianity of War.

The *New York Evening Post* gives a letter from a soldier who told about the flight of the Philippines across the open country after the Americans had driven them out of their trenches, and wrote, "the scene reminded me of the shooting of jack-rabbits in Utah, only the rabbits sometimes got away, but the insurgents did not." Another wrote, "It was fine shooting, as it was open ground, and we picked them off like quail." He adds: "Company I (Kansas) had taken a few prisoners and stopped. The colonel ordered them up into line time after time, and finally sent Captain Bishop back to start them. There occurred the hardest sight I ever saw. They had four prisoners and didn't know what to do with them. They asked Captain Bishop what to do and he said, 'You know the orders,' and four natives fell dead."

Too awful to read, because too awful to be! Yet unless the sin of war is exposed, how shall the conscience of men learn to revolt from it? Multiply a murder by hundreds to name it war. Did we begin to say something about revised Christianity? There is no Christianity in it. The prince of this world cometh and hath nothing good." said Christ. However much the Saviour may overrule for good the wounds with which He is pierced ("ye have done it unto me," said He), yet the whole business is war against Christ.

MERCY is twice blessed, it blesses him that gives and him that receives.

"The Good Old Times."

Whether the world is growing better or worse is a large question. The world might grow better physically and worse morally. It might grow better in some places and worse in others. Some classes of people might grow better while other classes might grow worse.

Dr. Hillis, discussing this question in Chicago, gave some striking facts:

"When Washington died the streets of Boston and Philadelphia were unpaved. Benjamin Franklin tells us that, looking out from his office window, he saw, daily, horses mired in the streets of Philadelphia. From this came his plan for street pavement. At the same time in London the streets were filled with mire and filth, and the gentleman was carried about in a sedan chair by his servants. The use of street lamps was almost unknown.

"How miserable was the life that children led! Leather was so dear that the boys and girls went barefooted through most of the year. If the boy had a headache he was bled profusely. When the bleeding intensified the headache, he was drenched with calomel. The schools of New England were open two months in the winter for boys and two months in the summer for girls. The schoolmaster's principal duty was flogging. Quincy tells us that he spent three weeks upon one question in long division, and was flogged every night for not being able to solve it.

"Sanitation was unknown. Streets were undrained, wells digged in the reeking soil, springs were horribly defiled, roof cellars were under all the houses. Every fifth person on the street was terribly disfigured with smallpox. In the open country the death rate of 1790 was higher than in the worst tenement districts of New York in 1890. In 1790 the death rate in the towns was higher than the death rate to-day in the yellow fever districts of the South.

"Many are pessimists by reason of the rum traffic, the gambling and the speculative tendencies of our age. Dreadful enough are all these vices. Unless they can be checked the future is dark. Nevertheless, the contrast with former times encourages hope. Some years ago, after a long struggle, the Louisiana State Lottery was finally expelled from our land. The sale of lottery tickets through the United States mail was made a criminal offence. In this victory the whole land rejoiced. But how striking the change in sentiment! Ninety years ago the lottery was the favorite form of benevolence. Schools, colleges and churches were built thereby. In the year 1800, in Providence, an Episcopal church held a lottery, of which the grand prize was \$8,000. In 1795 the Legislature of Rhode Island granted a lottery for 'the advancement of religion and the building of a church.' The library of Harvard College was built by the sale of lottery tickets, and good, orthodox Princeton College adopted the same method of advancing its interests. Even the English Government went into the lottery business. At one time the authorities of London were selling lottery tickets for twenty different objects.

"Drunkness, also, was well-nigh universal. Births, marriages, funerals, the dedication of public buildings and churches—all were dedicated with liquor. Each business transaction was concluded with drink. For the hostess not to offer wine to her lady callers was an offence against good breeding. Dr. Chalmers, of Philadelphia, tells us that in 1825 he went to a funeral of a prominent member of his church, and

that he and the sexton were the only persons who were not in danger of falling into the gra through drunkenness. On the next Sunday told his people that he would never again officiate at a funeral of a church member while liquor was freely distributed.

"As late as 1835, a deacon in a prominent church in Boston was, at the same time, a distiller of whiskey and an agent for the B. & O. Society. If the scandals of to-day are great, scandals of a hundred years ago were infamous. Many vices of that day are now utterly unknown and not one single vice or crime can be mentioned that has not been so strikingly decreased as to encourage the hope of its final extermination.

"In Delaware, in 1790, twenty crimes were punishable with death. In Connecticut the counterfeiters' ears were cropped. In Philadelphia the coin clipper was branded upon the forehead with a large C. The historian tells us that tread-mill was never silent, the pillory and stocks were never empty, the lash and branding-iron and the gallows always in the jailers knew no way of silencing the moan of insane persons save to hang them up by the thumbs and flog them until they were quite exhausted. The whole world was horrified at the accounts of the Black Hole in Calcutta. McMaster tells us that in 1820 the jails of New England exceeded the terrors of that Indian prison."

All these things indicate progress. But they are shadows in the picture. A thousand children murdered every day by the opium from China by Christian England, and the millions of gallons of strong drink sent from Africa and Europe to debauch and destroy Africa and the islands of the sea, and the gigantic devilries, need to be remembered for the verdict is finally made up.—*The Mirror*.

"All scripture, every writing of God's Spirit which is from the breadth of his life, is profitable to build up and perfect the man of God but the instructions, the reproofs, the observations, the rules, the grounds of hope and effort, or whatever else which man gathers of the Scriptures (He himself being out of life), have not the true profit, nor build up true thing; but both the gatherings and gatherers are for destruction. And the Lord will ease the Scripture, of the burden of man's formations and invention from it, and recover honor again, by the living presence and power of that Spirit that wrote it; And then it shall be no longer abused and wrested by man earthly and unlearned mind, but in the hand of the Spirit, come to its true use and service the seed and to the world."

ISAAC PENNINGTON

FILLING PRESENT LIMITS.—If a man be signally successful in his present field, he cannot reasonably hope to be more successful in a larger field. He must first fill out to his existing limits before he will be able to expand to the area of larger boundaries. A man may indeed have abilities beyond the sphere he is in present, but in every such case the first indication of this is his filling that sphere satisfactorily. If he lacks where he is, he ought not to feel that he could do better, or even as well, he were in a larger place. It were folly to expect that there is milk enough for a gal measure when it cannot fill a pint pot.—*S. Times*.

FOR "THE FRIEND."

Assyrian Conquest, Babylonian Captivity, and Return of the Jews to Jerusalem.

It has been said, especially by Celtic writers, that one of the chief defects of the Teutonic and Anglo-Saxon mind is its want of the historical imagination.

The ordinary man has not the power of transporting himself into a situation with which he is unfamiliar, or where the springs of action are new to him. He cannot divest himself of his own personality, prejudices and inherited habits.

Oriental archaeology is a corrective of this inability to realize, and therefore to understand, the history of the ancient East.

It speaks to us in the tones of the nineteenth century, tones which we can comprehend and own to.

It tells us how the men thought and acted who were contemporary with the heroes of the Jewish Scriptures, it brings before us, as in a photograph, the politics of the day. In reading Sennacherib's account of his campaign against Hezekiah we are brought face to face with his majesty, just as much as we should be by the columns of a modern newspaper."

Prof. A. H. Sayce.

ul, or Tiglath-Pilezer III., as he preferred to be called, that "great and terrible" military leader and founder of the second Assyrian empire, was the first king in history to conceive an attempt to establish a world-wide imperial empire, with Nineveh as its capital and Assur the national god of Assyria—as the one supreme deity.

He made his first appearance in Palestine 742 B.C. In 738 B.C. we find him receiving tribute from Menahem of Samaria, Reson of Damascus and Hiram of Tyre.*

Six years later (732), having subdued Damascus after a two years' siege, slain Reson and moved all the beautiful gardens and trees surrounding that ancient city, demanded the head of Pekah, king of Samaria, and a considerable amount tribute, ravaged Galilee and Gilead, and concluded "a peace" with Ahaz, king of Judah, who had solicited his assistance against the northern kingdoms, saying, "I am thy servant and son; come up and save me out of the hand of the king of Israel, and out of the hand of the king of Syria, which rise up against me." (Isaiah 7 and 2 Kings xxi: 7.) This alliance was a great political mistake, as Isaiah plainly pointed out to the time-serving king.

It was just the opportunity the Assyrian invader wanted. Hosea (not the prophet of the same name and time) was raised to the throne of Samaria, and thus acknowledged by the Assyrians. He reigned quietly for six years, regularly paying his dues, when, in common with other subject Syro-Palestinian kingdoms, he reigned, in a frenzy of patriotic zeal, against Sennacherib IV.

After a desperate resistance and siege of three years, Samaria succumbed to Sargon in 722 B.C.

It was this monarch who carried out that cruel policy of deportation inaugurated by Tiglath-Pilezer III. Twenty-seven thousand two hundred and eighty (according to his own inscription) of the élite of the land he transported to Armenia and adjacent districts, where they were absorbed and lost to broad identity unto this day.

Prof. A. H. Sayce, *Times of Assyria*, "as illustrated from contemporary monuments."

The prophets Amos, Hosea and Isaiah had all foreseen and foretold this tragedy, indeed, had proclaimed it as inevitable, and their grasp of the fundamental and universal character of true religion is of much greater historical importance than the downfall and extinction of this branch of "the chosen people."

We may remember the kingdom of Israel had been founded by usurpation—the result was constant change and civil war—the bond which bound the tribes together ceased to be either national or religious, it became military. So, when that power was removed and they taken into captivity, the tribes easily fell apart. A similar fate might have befallen Judah if not interposed in raising up such a prophet as Isaiah and postponing the catastrophe for a century and a half. From 740 B.C. about "the year that king Uzziah died," this seer and high-born statesman was the chief oracle of the Divine purposes in Jerusalem, although his utterances were generally disregarded, until the later days of Hezekiah, when his predictions were being fulfilled.

In the twenty-second chapter of his Book of Prophecies the conditions above referred to and the time of that siege of Jerusalem are more definitely recorded than in any other of the Hebrew annals, and only recently has there been found any confirmation of it among the stone records of Nineveh, viz:

"In my ninth expedition and eleventh year (710 B.C.) the people of the Philistines, Judah, Edom and Moab, who dwell by the sea, who owed tribute and presents to Assur my lord, plotted rebellion, men of insolence, who, in order to revolt against me, carried their bribes of alliance to Pharaoh, king of Egypt, a prince who could not save them, and send him homage. I, Sargon, the established prince, the reverer of the worship of Assur and Merodach, the protector of the renown of Assur, caused the warriors, who belonged to me entirely, to pass the rivers of Tigris and Euphrates during full flood." And then follows how the kings of Palestine feared and fled at his approach.

Hezekiah, indeed, paid handsomely to escape the wrath of the Assyrian, both now and a decade later, when besieged by Sennacherib, "offering 30 talents of gold (\$400,000) and silver (galore) with the men of his body-guard, his eunuchs, his dancing men and dancing women, and the accumulated treasures of his palace." But all this was not enough to satisfy the imperious sovereign, who, after accepting the ransom and hostages and defeating the Egyptian hosts, turned back, or, rather, sent a detachment of his army to demand the surrender of Jerusalem, that he might make it the seat of an Assyrian satrapy.

Now came the supreme test. Isaiah was at the height of his influence with the court circles, and far advanced in life. It was at this juncture he wrote his first chapter (see 7th and 8th verses). For fifty years he had warned, remonstrated with and reproved his people for their faithlessness. The Egyptian support had failed, but the Lord did not, in this crisis.*

* The religious enthusiasm of the national party under Hezekiah is thus portrayed:

"Zealous for the worship of Jehovah, the God of their fathers, they looked back to a golden age under David, but since his day they had seen the rise and occasional triumph of foreign heathenism countenanced by a number of their kings and by the court and upper classes.

Under Athaliah they had maintained a fierce struggle against the introduction of Phœnician idolatry;

The policy of quietness, "sitting still" and having confidence had not been followed, but "the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand," and Sennacherib fled to Nineveh with his spoil, never to return to the West during the remaining twenty years of his reign.

Without any mention of the terrible blow he received, he leaves this record of the expedition, viz: "As for Hezekiah of Judea, who had not submitted to my yoke, I besieged and took forty-six of his strong cities, and numberless smaller towns, by battering down the walls and by assault. I took 200,150 prisoners, young and old, male and female, together with horses, mules, asses, camels, oxen and sheep, too many to count. I shut up Hezekiah himself in his royal city, Jerusalem, like a bird in a cage."

About a hundred years later than the foregoing Nebuchadnezzar II. took the tribes of Judah and Benjamin to Babylon, and destroyed Solomon's Temple at Jerusalem. He left this prayer inscribed on a clay tablet, which is introduced here as a specimen of the religious literature of that period, viz: "To Merodach, my Lord, I prayed. I began to him my petition. The words of my heart sought for him, and I said, 'Oh prince, that art from everlasting, Lord of all that exists, for the king whom thou lovest, whom thou callest by name, as it seemeth good unto thee, thou guidest his name aright, thou watchest over him in the path of righteousness, I, the prince who obeys thee, am the work of thy hands. Thou hast created me and hast entrusted to me the sovereignty over hosts of men; according to thy goodness, O Lord, thou hast made me to pass over them all. Let me love thy supreme lordship, let the fear of thy eternity exist in my heart and guide what seemeth good unto thee, for thou upholdest my life.'"

The last king of the Babylonian Empire (Nabunaid, 555-538) had burdened his people with heavy taxes to defray the cost of his buildings and shown himself generally unequal to his regal duties. The command of his army he had entrusted to his son, Bel-shar-ur, who never came to the throne (presumably the Belshazzar of the 5th chapter of Daniel), devoting himself meanwhile, among other things, to antiquarian researches, which enabled him to rebuild the temple of the Sun-God at Sippara on its ancient site. His piety, too, was not in accordance with the prejudices of the priesthoods, whether of Babylon or of the other cities of the land. The march of Cyrus was, therefore, greeted with acclamations, and Babylon opened its gates to Ugharu (Gobyras the Mede—presumably the Darius of Daniel). From a cylinder inscription of Cyrus we read this acknowledgment of a favor received from the Babylonian deity viz: *Mero-dach* (the chief divinity of the city) was concerned for the righteous king, whom he bore in his heart, of whose hand he took hold, for Kurash (Cyrus), king of the city of Anshan, his name he

under Ahas against the heathenism of the Euphrates. Headed by prophets, they had crushed the former in the reign of Jehoshaph, and the latter in that of Hezekiah, disclaiming to substitute for their national faith that of any other kingdom, however great or powerful.

"But, as in all communities, in every age, it was only a minority who cherished, with a full and intelligent conviction, the great principles which thus, for a time, were triumphant. The mass of the people now, as always, passively yielded themselves to the spirit of the day. The patrician party sighed for the glitter of foreign manners and the fancied security of foreign alliances."—*Hours With the Bible*! *Geikie*.

proclaimed, for the sovereign of the whole world was his name published.

The chronology of the Assyrian and Babylonian records is remarkably complete between the tenth and sixth century B. C., as there was a state official whose particular business it was to keep them and all important events accurately dated. Thus we know the years any king was upon the throne, and as an illustration of the care taken, we read from one of the Babylonian accounts of the fall of Babylon, viz.: "On the fourteenth day of the month Tammuz (Sixth Mo., 539 B. C.) Sippara was taken without fighting. Nabonidos fled.

"On the sixteenth day Gobryas (Ugbaru), the governor of the country of Kurdistan, and the soldiers of Cyrus entered Babylon without fighting. Afterwards Nabonidos was captured after being bound in Babylon. * * * The third day of the Marchesvan (Tenth Mo., 539 B. C.) Cyrus entered Babylon. Dissensions were allayed before him. Peace to the city did Cyrus establish, peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he appointed."

From another (annalistic) Tablet of Cyrus we are told "the gods of the country of Aced, which are above and below the sky, entered Babylon," at that time (the year of the surrender), and were carried in procession (of which we have engravings in stone), to avert the dreaded catastrophe. None but a prophet could assert or suppose Israel would be treated by Cyrus differently from other peoples he had conquered, or that Jerusalem would again become the religious capital of the world.

A cylinder inscription dictated by Cyrus himself gives us much light upon his own character and reverence for the principal deity (also respecting, by restoring, the local divinities of Babylonia), and reminds one of the rejection of Saul and selection of David in his place (by substituting Jehovah for Merodach), as the conqueror evidently wished to establish his reign by divine approval, viz.: "Merodach granted mercy to all peoples, even all of them; he rejoiced and fed them; he appointed also a prince who should guide in righteousness the wish of the heart which his hand upholds, even Cyrus, the king of the city of Assan; he has prophesied his name for sovereignty; all men everywhere commemorate his name. The country of Kurdistan and all the people of the Manda he has subjected to his feet; the men of the black heads (Babylonia) he has caused his hand to conquer. In justice and righteousness he has governed them. Merodach, the great lord, the restorer of his people, beheld with joy the deeds of his vice-regent, who was righteous in hand and heart. To his city of Babylon he summoned his march; he bade him also take the road to Babylon; like a friend and a comrade he went at his side. * * Without fighting and battle (he) caused him to enter in Babylon; his city of Babylon he spared; in a hiding-place Nabonidos, the king, who revered him not, did he give into his hand. The men of Babylonia, all of them, the nobles and the high priest, bowed themselves beneath him, they kissed his feet; they rejoiced at his sovereignty, their countenances shone; Bel (Merodach), who, through trust in himself, raises the dead to life, who benefits all men in difficulty and fear, has, in goodness, drawn nigh to him (Cyrus), has made strong his name. I am Cyrus, the king of multitudes. . . of the ancient seed royal, whose rule Bel and Nebo love, whose sovereignty they desire according to the goodness of their hearts.

"When I entered into Babylon in peace, with joy and gladness I founded the seat of dominion in the palace of the princes. Merodach, the great lord, established a decree unto me, Cyrus, the king, his worshipper, and Kambyases, my son, the offspring of my heart."

The forepart and conclusion of this ancient and most interesting document tell how Nabonidos, in attempting to centralize the national worship by gathering all the smaller gods into Babylon, brought himself into great disrepute, both among the gods and their worshippers, viz.: "At their complaining, Bel (the lord) of the gods, was mightily wrathful, and the men deserted their abode. The gods who dwelt among them left their habitations in wrath when they were made to enter Babylon." It was the policy of Cyrus to restore these supposed divinities to their former sanctuaries, and as the Jews had no visible image of their God to transport, it was but consistent with his generous attitude to send them to rebuild their former sanctuary at Jerusalem.

The cylinder inscription continues, viz.: "I restored the gods who dwelt within them (the cities he had taken during his conquest) to their places, and I founded for them a seat that should be long enduring; all their peoples I collected, and I restored their habitations" * * "peacefully in their sanctuaries, in seats which their hearts desired. May all the gods whom I have brought into their own cities intercede daily before Bel and Nebo, that my days may be long; may they pronounce blessings upon me, and may they say to Merodach, my lord (by whose adoption he had brought himself into great favour throughout the land of Shinar), 'Let Cyrus, the king, thy worshipper, and Kambyases, his son (accomplish the desire) of their hearts; (let them enjoy length) of days.'"

(To be continued.)

A Copy of Peter Yarnall's Acknowledgment.
To the Monthly Meeting of Friends held at Uchwian:

Dear Friends:—Notwithstanding I have been Educated and for some time made Profession with the Religious Society of Friends, yet, for want of a strict attention to the teachings of Divine Grace, I have so far deviated as to deny in my life and conversation the principles of the Blessed Truth. Absconding from my Master, with whom I was placed as an apprentice to Learn a trade, I enlisted myself a Soldier in the British Army, for which misconduct a Testimony was read against me some years since, and also frequent visitations of Divine Love were extended I continued in a Long course of Vanity and Dissipation and at the commencement of the present unhappy war I took an oath of allegiance to one of the contending Powers and actuated by heat and malice frequently engaged in a task which was conducive to destroy men's Lives contrary to the pure living Principle of Jesus who gave his cheek to the smiter, his hair to those who plucked it out and did not his face from shame and spitting. Thus pursuing one scene of Licentiousness and Cruelty after another Soaring above the witness which frequently convicted me of sin. Therefore being in some measure sensible of the Reproach brought on truth by such repeated transgressions I do hereby sincerely condemn the same, bopping through Repentance and Amendment of life to be preserved from future Snares and Entanglements. I remain your loving friend,
PETER YARNALL.

Twelfth Month 6th, 1780.

FOR "THE FRIEND"

The Development of Agriculture.

In a recent number of THE FRIEND, there appeared an article setting forth the need better education for the farmer, and suggesting the introduction of agricultural education in Friends' boarding schools.

It is noteworthy that Friends have been advance of their times in educational as well religious matters, and it is appropriate that it foresight should provide instruction in the of the most important profession, and not let the farmers to fall behind in the progress civilization and to form an American peasant. Agriculture is the most difficult occupation there is, yet till recently it has been given comparatively little attention by educators. A science and an art, and to be pursued with success and intelligence, requires a knowledge of many branches of science, executive ability and business capacity. How many farm have these?

Recent times have shown that the farm must economize and systematize more as manufacturer does. This will mean improvable labor saving machinery and the application modern facilities. Yet this field will still infinitely wider than with the manufacturer and require a broader education in proportion.

One hundred years ago the thrashing machine and binder were not thought of. Reel crops have actually been doubled by utilization of atmospheric electricity or the inoculation of the soil with bacteria. Shall dare to think it impossible that in the near future, liquid air, or electricity generated by turbine at the meadow's stream, should plough the fields, harvest and thrash the grain, cut the butter, light the buildings, cook the food and kill weeds by electrocution? This is only suggestion of what science can do for the farm and it is but the beginning.

Yet to obtain this higher development, it necessary to interest young men in rural and give them a scientific and technical training. The evolution will necessarily be more less gradual, and most of the old methods will continue for a time. Any muscular or routine work, without intelligence, is drudgery. It is why lads leave the farm. Give them an agricultural education, let them appreciate the significance of their work, and drudgery will turn to enjoyment. When they realize the possibilities in this field, there will be a reaction, a no longer a contempt for a profession requiring so much skill.

It would be folly to prophecy as to the possibilities of improved methods in agriculture, but it is safe to say that this subject offers broader, more interesting, truly culture, healthful and useful field for study and practice than almost any other branch of science.

H. H. A.

Cornell University College of Agriculture.

Selected for "THE FRIEND."

"This is a day in which the press teems with a great variety of publications and literary associations are very numerous presenting to the ardent enquiring mind our youth many strong temptations.

"How well satan knows how to give his bait! Surely it requires not less watchfulness now be a true Friend than in the days of George Fox, for then persecution tried whether gold was pure."

The foregoing was delivered by Thomas K in public testimony, Fourth Month 2, 1843.

MY MESSAGE.

(To a father and mother in Paradise.)

ve them my message, Master, I entreat;
Those things thus gathered to Thy very heart;
Joy in Thine arms, I kneeling at thy feet,
Close must we be, not far, not far apart!

ll them at dawning, how I fain would rise
Nearer each day to the sweet thought of me,
For larger hope, I could not realize,
Which, while they lingered, I still failed to be.

ll them at mid-day, how the heated strife
Is calmed by their strong courage to endure;
ow I am gaining in the onward life,
More patient may be, and, perchance, more pure.

ll them, oh tell them, in the silent eve,
How, as are folding earthly robes of light,
would make ready earthly robes to leave,
Make ready to put on their robes of white!

ve them my message, Master, I entreat;
Speak Thou to them the word I may not say,
hey, on Thy bosom, I at Thy dear feet,
Close must they be, not far, not far away.

shall they know, and so, perchance, shall see,
Know their strong pleading not, at length, denied;
here below, and they, O Christ, with Thee,
See of their travail, and be satisfied!

—G. A. L., in *Parish Visitor*.

A Battle With a SpERM Whale.

Ve sped along at a good rate toward our
pective victim, who was in his leisurely en-
ment of life calmly lolling on the surface,
asionally lifting his enormous tail out of the
er and letting it fall flat upon the surface
a boom audible for miles. We were as
al first boat; but much to the mate's an-
rance, when we were a short half mile from
a whale, our mainsheet parted. It became
mediately necessary to roll the sail up, lest
slapping should alarm the watchful monster,
his delayed us sufficiently to allow the
er boats to shoot ahead of us. Thus the
ed mate got some seconds before we
ved on the scene, seeing that we furled sail,
whipped the mast, and went in on him with
oars only. At first the proceedings were
ite of the usual character, our chief wielding
lance in most beautiful fashion, while not
og fast to the animal allowed us much
ater freedom in our evolutions; but that
ad habit of the mate's—of allowing his boat
ake care of herself so long as he was getting
ome good home thrusts—once more asserted
elf. Although the whale was exceedingly
orous, churning the sea into yeasty foam
on an enormous area, there we wallowed close
him, right in the middle of the turmoil, ac-
tually courting disaster. He had just settled
o for a moment, when, glancing over the
wale, I saw his tail, like a vast shadow,
weeping away from us toward the second mate,
who was lying off the other side of him. Before
I had time to think, the mighty mass of gristle
ped into the sunshine, curved back from us
e a huge bow. Then with a roar it came at
e released from its tension of many tons. Full
e the broadside it struck us, sending every
al but me flying out of the wreckage as if
ed from a catapult. I did not go because
r foot was jammed somehow in the well of the
at, but the wrench nearly pulled my thigh
ne out of the socket. I had hardly released
r foot when, towering above me, came the
ossal head of the great creature, as he plowed
rough the bundle of debris that had just
en a boat. There was an appalling roar of
water in my ears, and darkness that might be
t all around, yet, in the midst of it all, one

thought predominated as clearly as if I had
been turning it over in my mind in the quiet of
my bunk aboard—"What if he should swallow
me?" . . . But the agony of holding my
breath soon overpowered every other feeling and
thought, till, just as something was going to
snap inside my head, I rose to the surface. I
was surrounded by a welter of bloody froth,
which made it impossible for me to see; but oh,
the air was sweet. I struck out blindly, instinct-
ively, although I could feel so strong an eddy
that voluntary progress was out of the question.
My hand touched and clung to a rope, which
immediately towed me in some direction—I
neither knew nor cared whither. Soon the mo-
tion ceased, and, with a seaman's instinct, I
began to haul myself along by the rope I
grasped, although no definite idea was in my
mind as to where it was attached. Presently I
came up against something solid, the feel of
which gathered all my scattered wits into a
compact knob of dread. It was the whale!
"Any port in a storm!" I murmured, beginning
to haul away again on a friendly line. By dint
of hard work, I pulled myself up the sloping,
slippery bank of blubber, until I reached the
iron, which was planted in that side of the car-
cass now uppermost.

Carcass, I said—well, certainly I had no idea
of there being any life remaining within the vast
mass beneath me; yet I had hardly time to take
a couple of turns round myself with the rope
(or whale line, as I had proved it to be) when
I felt the great animal quiver all over, and
begin to forge ahead. I was now composed
enough to remember that help could not be far
away, and that my rescue, provided I could
keep above water, was but a question of a few
minutes. But I was hardly prepared for the
whale's next move. Being very near his end,
the boat or boats had drawn off a bit, I suppose,
for I could see nothing of them. Then I re-
membered the flurry almost at the same moment
it began; and there was I, who with fearful
admiration had so often watched the titanic
convulsions of a dying cachalot, actually in-
volved in them. The turns were off my body,
but I was able to twist a couple of turns around
my arms, which, in the case of his sounding, I
could readily let go. Then all was lost in roar
and rush, as if the heart of some mighty cata-
ract, during which I was sometimes above,
sometimes beneath, the water, but always cling-
ing, with every ounce of energy still left to the
line. Now one thought was uppermost—"What
if he should breach?" I had seen them do so
when in a flurry, leaping full twenty feet in
the air. Then I prayed. Quickly as all the pre-
ceding changes had passed came perfect peace.
Then I lay, still alive, but so weak that although
I could feel the turns slipping off my arms and
knew that I should slide off the slope of the
whale's side into the sea if they did, I could
make no effort to secure myself. Everything
then passed away from me, just as if I had gone
to sleep.—F. T. Bullen, in *"The Cruise of the
Cachalot."*

DO EVERYTHING WELL.—He who means to
do well in one thing must have the habit of
doing well.

A young student whom we know was very
ambitious to gain a certain rank in his class,
which would entitle him to a scholarship. If he
gained the scholarship he could go on with his
course. A well-known professor was interested
in the lad's success. He instructed him in a
part of his studies, and found him a very

bright student; so he thought it possible for him
to gain his purpose, though it meant perfect
marks for him in everything for a whole year.
"Nobody gets perfect marks in everything,"
the boy objected.

"That is nothing to the point," said the teacher.
"You are perfect in my recitations. But I
notice that you write poorly. Now begin there.
Whenever you form a word, either with pen or
tongue, do it plainly, so that there will be no
mistake. This will help you to think clearly
and to speak accurately. Let your whole mind
be given to the least thing you do while you are
about it. Form the habit of excellence."

The student went resolutely to work, and be-
fore the year was far on its way was the leader
in his class. He gained his scholarship, and,
more than that, he acquired character that has
since won him a shining success.—*Ex.*

FOR "THE FRIEND."

Nantmeal Friends' Meeting House.

Perhaps the following description of an old
deserted meeting house, in a now unfrequented
part of the territory of Philadelphia Yearly
Meeting, may interest some of the readers of
THE FRIEND.

It is from the pen of Washington Townsend,
a member of Congress from Chester County,
and was written in 1855. It is a vivid and
truthful picture, as remembered by some still
living, who were members of the meeting in their
childhood, and can recall the visits in gospel love
of such Friends as Joseph Hoag, Henry Hull,
Dougan and Asenath Clark, William Evans,
David Cope, H. Regina Shober, Robert Scotten
and many other worthies, who are now, we re-
verently believe, realizing the truth of the Scrip-
ture declaration. "Eye hath not seen nor ear
heard, neither have entered into the heart of
man, the things which God hath prepared for
them that love him." Since his visit the old
house has been torn down, the grave yard wall
repaired, and the whole property cared for in a
reputable manner, by a Committee of Uwch-
lan Monthly Meeting, of which it was a part.

The "venerable minister and her equally ven-
erable husband" were Isaiah and Elizabeth
Richards Kirk. The "elder" who sat alone
was Jesse Merrieth.

Amongst other places we visited the Old
Friends' Meeting House, some three miles from
here, where, as boys we had worshipped with
others not belonging to the Society, long years
ago.

It was a beautiful morning, sunny and
pleasant as we approached the old familiar
place.

In our earliest recollections it was shaded by
a magnificent buttonwood and the grave-yard
gate was guarded by a stately elm, both in their
prime. The old buttonwood was still there,
more extended in girth than when we first knew
it, and raising its head higher, and spreading
out its arms wider and farther than in former
years.

It had lost the appearance of vigorous mid-
dle life that it used to present to us, and seemed
to have suffered from the blight which began in
1842, and for years thereafter, afflicted its spe-
cies. It seemed like some of the citizens of the
neighborhood who had worshipped beneath its
shade, more portly than in middle age, but
somewhat shaken by the diseases that time and
years will bring. The half dozen of old (Lom-
bardy) poplars that stood in a row between the
meeting house and the road, like sentinels,
forbidding the approach of any but those who

should come "with pious thought intent," stood there still, lofter, it is true, than of yore, but with that wild ragged look that indicates declining years, as truly as do the long, thin, and unclouded locks on the temples of the hard-favored husbandman. The elevated bank of earth kept up by a wall of stones, which served to make level the drive before the door, and answered the ladies of the neighborhood for a horse block from which to mount their horses, was still standing but dilapidated; and the roads at each end leading into the place from the main road in front, were weedy and grass-grown. Not a rut was visible, and it seemed as if a vehicle might not have disturbed the stillness of the place for a year.

The old meeting house itself seemed small, very small. It had been long years since we had visited it. To our boyish eyes, it had appeared a house of respectable dimensions, but now, how lessened, apparently! The plaster was falling off the gable end, the house was weather-stained, and the shingles of the roof were old and curling beneath the influence of the sun.

The door was locked, but we managed to open a shutter and look in. The house was slightly changed. The doors that had stood at the ends were closed, and a new one opened in front, but the old partitions and main arrangements were the same as ever.

There were the ancient gallery and hard benches of oak, "by worms voracious, eaten through and through," where the elders used to sit, and from which, at intervals, some pious friend, "moved by the Spirit" would discourse to us on the love of God, the beauty of holiness, and the duties imposed by revelation.

The old partition separating the sexes was in its accustomed place, and so were the hard oak benches, with their high top rails, where, when a boy, I used to sit in the long still meetings, with my head just touching the rail and where my feet "hung dangling down anxious in vain, to find the distant floor."

I could see, too, the very spot where I used to sit by my Uncle John, and recognized the initials "M. J." for Mark Jones, which I had scratched on the back of the bench before me, one hot Summer's Sunday, to try my new knife, when silence and lassitude from the weather had put most of the congregation to sleep, and the elders were very deep in their devotions. Through the window near my seat I used to watch the ground huckees chasing each other over the rocks and amongst the trees of the grove that stood close by the meeting house, now partially replaced by the Catalpa tree, with its gorgeous flowers, or watched the slow and steady hoverings of the hawks as they hung suspended over the fields, far down the valley, looking for their prey.

In those days there was a large congregation worshipping there. Neighborhoods from three or four miles around, would assemble there on Sunday mornings and hold a half hour's chat together, about their healths, their families, their crops or the weather, before going in to their devotions. Friends that rarely saw one another, met on these occasions, and the links in the chain of friendship that might otherwise have been destroyed by the rust of neglect or indifference, were thus brightened and preserved.

A venerable female minister and her equally venerable husband, tall and stately elders, robust fathers and matrons, young lads and lasses of the Society of Friends, doctors, members of

Congress, and a great many others who did not belong to it, were in the habit on Sundays of assembling there.

Gradually, and one by one, they died off or moved away.

The old minister who usually sat at the head of the meeting, attired in her plain cap and sage-colored garments, and her venerable husband who was usually clothed in drab, have long since departed and been laid away in a retired corner of the old burying ground hard by. Save an occasional preacher, who at long intervals might come along, and be "moved by the Spirit" to say some words of teaching or consolation, she was the only one that had been in the habit of administering to the religious wants of the congregation. When she and her husband died, it seemed as if the keystone was loosened from the arch of that spiritual edifice, and it began gradually to crumble away.

First those who did not belong to the Society, but who went there to hear the words of soul-comfort from the venerable head of the congregation, absented themselves. Then some of the members ceased their attendance.

For a long period one of the elders was accustomed on the usual meeting day in the middle of the week, to repair to the old meeting house and take his seat in the gallery, and sit there in solemn silence for an hour, himself the only occupant of the house.

What his thoughts were, no one but he and God could tell. In that lonely spot, with little but rude nature around him, and in an humble building devoted to the worship of the living God, he had a good opportunity for spiritual devotion.

The boys from the school house, that was built not far off in the edge of the woods, used to run up at intermission or "little noon," as they called it, and peep with curiosity into the open door to see what he was doing. There he sat, statue-like, in the ancient gallery, with his hat on his head, his hands crossed in his lap, and his eyes fixed on the floor, worshipping as intently as a hermit in his cell. In time the good old elder removed to another part of the country, and the week-day meeting was closed.

The attendance on First-days became less and less till at last the venerable sexton or caretaker, with his brother and two or three others, were all that met there for worship. The outward voice of ministration had not been heard for years. The inward voice of supplication and prayer went up as usual with that quiet people, and it is to be presumed that spiritual benefit and consolation were as abundantly experienced by the few who worshipped in that modest woodside temple as when its oaken benches were full of worshippers, for the Lord has said, "Where two or three are gathered together in my name, there am I in the midst of them."

At last the old sexton died. For half a century he had dug the graves and deposited in the earth the dead of the neighborhood. Until lately there were no churches nor grave-yards near. Age and youth, matron and maid, father and son, one by one, had gone down in death, and with calm and solemn countenance, he had deposited them in the tomb, placed rude stones at the extremities of their graves, and sodded them neatly with grass. His time came too at last. Death, which had passed him so long, at length called at the door of the gray-haired man. He called not too soon nor unexpectedly. The old sexton had been too familiar with him

to be alarmed at his appearance. Piously and resignedly he obeyed the summons, and a few surviving friends followed him to the grave-yard, and did for him the last sad office which he had performed for so many before.

At his death, the key of the ancient meeting-house and of the grave-yard gate were handed to his brother, a man well stricken in years, but the meeting house was never opened for worship again. The last link between it and a few people worshipping there was broken, and the quiet sittings of the survivors could not have been attended by other than melancholy recollections. Worship there was forever discontinued. We scaled the wall and went into the grave-yard. It showed signs of neglect.

Mostly the graves were unmarked, save by rude stones thrown out in digging, and placed at the head and foot, but without a mark or letter to indicate who lies below. A few, some half-dozen out of hundreds had small, white stones with the simple inscription of the name of the tenant of the tomb, and date of his birth and death.

Since the death of the sexton who was, I think, a record of the places where the dead were respectfully deposited, it is difficult to find any particular grave. Save in size, they are all alike and undistinguished except the few instances already noted. I looked around for the grave of a friend buried long since, but was unable to detect it. Dewberry briars trailed along the ground, tall weeds raised their heads of high to look out over the wall at the world without, and bushes grew in the corner. There was nothing cheerful in the aspect of the yard which lay under the full blaze of a July sun except some patches of thyme which were full flower, and emitted, as we trod on the thick carpet they formed, a pungent, aromatic fragrance, and the refreshing looking shade thrown on a small portion by the great elm that sentinelled the gate. We plucked some of the thyme as a remembrance of our visit and went and sat under the shade of the buttonwood on the crumbling, lichen-covered stone wall that formed the horse block. How changed, yet unchanged was everything around! The eyes, (the shutter of the old meeting house were closed as in death the sheds were empty and deserted; the ground around was grass-grown and weedy, and the whole spirit and air of the establishment was one of decay and desolation. Yet the nature aspect of things seemed the same. The birch sang as pleasantly in the trees, and the squirrels ran as actively over the rocks as ever; they seemed the identical birds and squirrels that had attracted my attention when a boy. Even way down the valley a brace of hawks was hovering over the fields just as I had seen them a third of a century ago. The waters of the dam that turned the saw mill down in the hollow in front of the meeting house glistened in the sun as in years past, albeit the trees around had been thinned out and the waters were exposed to view. Men and congregations die, but truth and principles live. The congregation that worshipped there had passed away one by one, but the principles enunciated by the priestess of that woodland sanctuary, from time to time, from that plain old oak-formed altar, that worn-estate gallery, had not fallen from his lips in vain. The principles of the Friend Society which she had expounded, and the congregation had followed, had been productive of good results.

Their effects were seen in society around that old church; they are seen throughout the land.

great testimony borne by Friends, and for a long time by Friends alone, against war, and slavery, are now the prevailing elements of the day. For a long period they struggle against habit, prejudice and intolerance, and the preconceived opinions of the world. But gradually and certainly as drop by drop, water will wear away the hardest stone, the principles of Friends, founded upon the immutable truths of Revelation, made their way the hearts of unwilling and reluctant believers.

ivilization of the South Sea Islands.

BY LLOYD BALDERSTON.

(Continued from page 318.)

rom D. Wheeler's account of his first meeting among these people, and his outside observations, we have reason to fear there was a sure of falling away from the fervor of first on the part of the church. There was a presumption from the first that the sentiment of religious duty had a slender hold on the church attenders. And we might suppose round of entertainments they carried out, well calculated to deepen their religious impressions.

The spirit pervading the journal of Daniel Wheeler is quite different from that of the missionary annals. And while we should in no derogate from the standard of the latter as just what they were called to maintain, we indulge the thought that Daniel Wheeler sent there to call them to greater spirituality; to a religious foundation more secure just all kinds of adversity. It is our view to be case that a summing up of religious duty authorizes even defensive war is incomplete. Such was the doctrine taught to these new converts; and this the missionaries justified by putting into practice, divesting it, however, of all attendant cruelty, as far as possible. They tell us of the last battle with the new chiefs, which occurred in 1815, in which Pomare and his party, favorable to the Christian cause were victorious. The defeated chiefs were so astonished at finding clemency where they expected death that they were quite over to a cause, the excellence of which could hardly believe or understand.

An incident occurred that is pleasant to remember violence was contemplated on one side. A small party of those still heathen were proceeding mad against the Christians that determined to shoot some of the latter at their worship. They came to the meeting place, and proceeded to aim at the paragon ones they hated, when conscience smote them and they dropped their guns. This feeling was something to which they had been strangers. It both astonished and alarmed them. They went among the company and told the intended victims what they had attempted how they had been frustrated. They looked for some kind of retaliation, but to their amazement received only forgiveness.

As regard to the changed character of the people our author remarks: "The more we consider it, the more marvellous in our eyes becomes the change which the gospel, the great power of God indeed, has wrought in the hearts and minds of these people. Meekness, gentleness, generosity, are their leading characteristics. They seem incapable of a cruel deed, and to principles, engrafted upon the once heathen, but now regenerated stock of nature that forbid every act of injustice and are fa-

vorable to kindness, forbearance, and forgiveness of wrong. It is hard, perhaps impossible, for British Christians to divest themselves entirely of those feelings of horror with which they were wont to look upon criminals of the foulest dye in their own country, when they judge of heathen and savages who formerly were worse than may be named in the ear, however harmless and exemplary may be the lives they are now leading. Though such converts give every testimony that men can give of being born again of water and of the Spirit, yet even masters of Israel are ready to exclaim with Nicodemus, 'How can these things be?' We answer 'They are,' and the day will declare it. "A man called upon us to offer a small present. On conversation with him we were struck with the humility, kindness, and devotional spirit which he manifested. On inquiry afterward, it appeared this very person had been one of the most savage and remorseless of his species, so long as he remained an idolator and a warrior.

"If the enlightened Greeks and the heroic Romans, in their heathen state, were without natural affection, implacable, unmerciful, what better could be the ignorant barbarians of the South Seas, insulated as they had been till our own times from all communication with civilized nations. And if some of those Romans, afterwards, 'through obedience to the faith,' were 'called of Jesus Christ' and 'beloved of God,' and if many of those Greeks were 'sanctified in Christ Jesus, called to be saints,' who shall doubt that these 'Gentiles in the flesh,' aliens from commonwealth of Israel and strangers to the Covenant of Promise, having no hope and without God in the world,' who shall doubt that these may be 'brought nigh by the Blood of Christ,' and be 'no more strangers and foreigners, but fellow citizens with the saints and of the household of God.' For ourselves, after what we have seen and heard, we cannot doubt that these things may be; nay, we are sure that they are, the Gospel being here, as elsewhere, 'the Power of God to salvation to every one that believeth.'"

The foregoing account of the ultimate success of missionary labor, is drawn from experience in the Society group of Islands, where Nott and his associates began their labors in 1797. Tyerman and Bennett proceeded from this group to the Sandwich Islands in 1822. Here they found a band of American missionaries, in the earlier stages of their work. The king Kihorihō had abolished the public exercise of idolatrous worship in 1819, just while these missionaries were on their way. Hence they found the people without public profession of any sort of religion.

The king was willing to encourage his visitors, though with very little understanding of the great doctrines they came to teach. When Tyerman and Bennett arrived, they found there had been apparently not more than one conversion, though one or two hundred were usually present at their meetings. The infusion of depraved whites from America and Europe had exerted an influence prejudicial to the reception of Gospel truth.

Scandalous reports had been spread regarding the changes in the Society Islands. Two men with their wives, of the now Christian natives of Haubine, had come with Tyerman and Bennett. These were a living demonstration of the kind of characters the natives had become. The simple truth of what had transpired at Tahiti and the neighboring islands, had to be believed. They sent for Ellis, one of the English mission-

aries stationed at Haubine, and left as co-workers with him at Honolulu, the four natives they had brought with them.

In the eight following years such changes had taken place that one who visited the islands in 1831 records, "The language had been reduced to writing. About fifty thousand people, or one-third of the inhabitants had been brought into schools, and one-half of these had been taught to read. Many were able to write and some of the natives versed in arithmetic. The schools, nine hundred in number, were instructed by native teachers. The historical parts of the New Testament, selections from the Old, and sermons on Christian doctrine and duties had been printed in the native language and placed in the hands of thousands of the people." The king, who had destroyed idolatry died in 1824. Notwithstanding the blow he had struck at the old order of things, he was perhaps more of a politician than a Christian, but since his death, says this writer, the principal authority of the islands has been exercised by pious chieftains. Indeed, most of the chiefs are now members of the visible church of Christ. The Government of the islands has adopted the moral law of God as the basis of its future administration, and the Christian religion is professedly the religion of the nation." Houses for public worship had been erected at all the considerable villages of the islands. Those at the missionary stations were very large.

(To be continued.)

HARD BRUSHES COME FROM RUSSIA.—Not many people are probably aware that all the hard brushes used in this country are made out of bristles which come from Russia. The bristles are taken from hogs and wild boars, and their great length and stiffness make them very valuable for the purpose. In the United States thousands of dozens of such brushes are made annually and the money sent to Europe every year for this commodity amounts to over \$1,000,000.

This seems strange in view of the fact that there are possibly more hogs killed in Chicago and Kansas City than in any other two places in the world. But to have long and stiff bristles the hog must be old, and as the animals are fattened in this country by the rapid rush process, they are still comparatively young and have tender bristles when they are converted into the various products, from sugar cured hams to fertilizer. The inventive genius of the American has found use for everything about the hog except the grunt, but the bristles can be used only for what is known in the trade as "soft brushes," and for tooth brushes—all because the rush system, which is so characteristic of the times, cuts the porker off too early in his career.—*Washington Evening Star.*

LATEST DEVELOPMENT OF THE TALKING MACHINE.—The talking machine, which reports from Paris state is to be heard by ten thousand people at once at the Paris Exposition of 1900, has been completed. The machine will become familiar to Americans long before the Paris Exposition opens. The Parisian story is wrong in intimating that the machine is of huge size. It is scarcely larger than the ordinary graphophone. It has a giant's voice but not a giant's body. The new machine is known as the Graphophone Grand. A song can be reproduced by it with such volume as to be heard above the voices of a large congregation singing. A speech can be reproduced so as to be heard as far and farther than the human

voice can carry sound. The new machine reproduces not only with great volume, but with greater naturalness and purity of tone than any talking machine yet devised.

THE world is full of beauty when the heart is full of love!

SUMMARY OF EVENTS.

UNITED STATES.—The Russian Ambassador at Washington has conveyed to the Secretary of State the thanks of the Czar for the expressions of good wish which have reached him from America in connection with his proposal for a disarmament conference.

According to a comprehensive report just prepared by Frank H. Hitchcock, Chief of the Section of Foreign Markets of the Agricultural Department, the total value of our domestic exports for the fiscal year of 1897 reached the enormous sum of \$1,210,291,913, exceeding the record breaking figures of the preceding year by \$178,284,310. On the other hand the imports during 1898 were the smallest since 1885, their value being \$616,049,654, a decline of \$148,680,758 from the figures of 1897. Broadly stated, the dollar's worth of American merchandise brought into the United States two dollars' worth of our products found a market abroad. Our domestic exports, as compared with our imports, showed an excess of \$594,242,259, or more than twice the excess for 1897, which was the largest previously recorded.

An interesting report developed by the report of F. H. Hitchcock is the increase in the exports of agricultural products, being 70.93 per cent. of the total, or \$858,507,942, a gain of nearly 25 per cent. over 1897. Exports of this class also show a greater gain proportionately than non-agricultural exports.

The money in circulation in the United States has more than doubled in the last twenty years.

The increase for the past three years has been at the rate of nearly a half million dollars for each business day. Gold coin has also increased greatly. On Seventh Mo. 1st, 1896 the amount was \$456,128,482; on Fourth Month 1st, 1899 it was \$694,855,942. The most expert pathologist of the Agricultural Department, Dr. Zwingle, is now in Morocco on a mission which the Department hopes will launch a new and profitable industry in the most arid sections of our Southwest. It has been found that the date palms, with some irrigation, will grow as well in Arizona as in Arabia. Early in the century the territory proved this many years ago, but the trees were not of the best variety, and date growing never developed as an industry. The Agricultural Department has prepared to push the experiment on an extensive scale, however. Dr. Zwingle is making a close study of the African date palm, selecting the very finest varieties and those best adapted to our arid region. These young trees will be carefully shipped to Arizona, where they will be planted and cared for under the close supervision of the Department's experts. The plants will cost the Department about \$5 each laid down in Arizona.

There were 129,728 children of school age in Connecticut in Tenth Month, 1898, and this is an increase of 5392 over Tenth Month, 1897. This increase indicates a total increase of population in the State for that period of about 25,000.

Five thousand Indians, dissatisfied with conditions existing in the reservations of the Indian Territory, have left in a body for Mexico to establish a new reservation on a large tract near Guadalajara. The emigrants belong to the Cherokee, Creek and Delaware tribes. They are said to have a capital of \$425,000.

Secretary of War Alger has cabled to Governor General Brooke in Cuba an order extending the maturity of all liabilities by the judicial sale of the real estate of "until Fifth Month 1st, 1901. But it shall only apply to liabilities incurred prior to First Mo. 1st, 1899, the date of the relinquishment of Spanish authority. The Cuban planters who presented the question to the Administration are fairly well satisfied with the order, and have returned home. They pleaded earnestly for a remission of a portion of the interest, which in some cases ran as high as 24 per cent, but acquiesced finally in the view that to interfere with the rate of interest would be the impairment of existing contracts. The extension granted will enable the planters to plan their affairs better, and the maturity of their obligations will mature, and in the course of the extension period it is believed the debtors and creditors will in most cases be able to adjust their differences.

James P. Taliaferro, Democrat, has been elected United States Senator for the State of Florida.

Over two and a half million tons of broom corn was produced in McPherson County, Kan., in 1898.

The South Carolina Supreme Court has sustained the Anti-lynching law, which provides among other things that the estate of the party lynched shall get \$500 from the county in which he is killed.

The Kentucky law, under which so many negroes in the last twenty years have been sold on the block for a term of years, in punishment for vagrancy, has been declared unconstitutional.

Deaths in this city last week were reported to number 503, which is 15 less than the previous week and 60 more than the corresponding week of last year. Of the foregoing 258 were males and 247 females; 63 died of consumption; 62 of pneumonia; 44 of heart disease; 29 of typhoid fever; 22 of apoplexy; 17 of inflammation of the stomach and bowels; 15 of inflammation of the brain; 15 of diphtheria; 15 of malaria; 14 of old age; 14 of convulsions; 14 from casualties; 14 of nephritis; 12 of Bright's disease; 11 of cancer; 9 of uraemia and 9 of bronchitis.

Markets, &c.—U. S. 2's, 99½ a 100; 4's, reg, 112½ a 112; coupon, 113½ a 114; new 4's, reg, 128½ a 129 coupon, 129½ a 130; 5's, reg, 111½ a 112½ coupon, 112½ a 113½; 10's, a 108 a 109 coupon, 108½ a 109.

COTTON was quiet but steady, on a basis of 6½c. per pound for middling uplands.

FLOUR.—Winter super, \$2.15 a \$2.40; Pennsylvania, roller, straight, \$3.35 a \$3.50; Western winter, straight, \$3.40 a \$3.60; spring, straight, \$3.50 a \$3.80; city mills clear, \$3.20 a \$3.50; 100 lbs. 100 lbs. dull, but steady, at \$3.20 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 77 a 77½c. No. 2 mixed corn, 39 a 39½c.

No. 2 white oats, clipped, 35 a 35½c.

FOREIGN.—The Meteorological Institute has sent a circular to the institutions in Europe and America proposing a general subscription to defray the cost of a daily telegraphic weather report from Iceland and the Faroe Islands. The Great Northern Company has agreed to lay the cables immediately. Fourteen institutes have already replied favorably to the proposition. Norway has voted \$12,564,000 a year for four years for the extension of the 83-wire telegraph system.

Official approval has been given to the project to reconvert the Russian calendar and bring it into consonance with that observed by the rest of the world.

Statistics show that there have been 250,000 deaths from the bubonic plague recorded in India during the past two years. The number is believed to be greater than this, as the natives are known to have concealed many deaths.

The Government of the Congo Free State, with the object of preventing the threatened destruction of the India rubber trees in that country, has promulgated a decree, by which it is provided that for every ton of rubber yielded annually there shall be planted not fewer than 150 trees.

Immense coal fields have been discovered in Zululand, the seams being up to 45 feet in thickness, and of good quality for locomotives and other purposes.

The drought of the last few years has caused the South African colonies to suffer. The flocks of the colonies have shrunk from 66,000,000 to 46,000,000, representing a loss of 20,000,000 sheep. In addition there has been a loss of nearly 300,000 horses and 150,000 cattle.

The population of Queensland at the end of 1898 was estimated at 449,000.

Mail advices from Australia, received in Vancouver, B. C., give full particulars of a terrible hurricane which swept the northeast coast of Queensland early in Third Mo., and in which fourteen white and about four hundred colored men were drowned. Eighty huggers and six school boys were wrecked. The damage is estimated at \$250,000. The full extent of the loss will never be known. The force of the gale must have been awful, as all trees were completely stripped of leaves and branches. Large fishes and a number of boats were thrown up on the cliffs many feet high. The beach is strewn with dead fish and birds. Many porpoises were found on the land at the beach. Fifty men were thrown up by the sea. Stones were imbedded in trees to the depth of six inches, and rocks weighing tons were thrown up. Two colored women swam for ten hours with their children loaded on their backs, but the children were dead when they landed.

The Secretary of State has received, on the 19th instant, received a telegram from Consul Aynde, at Pointe Pitre, Guadeloupe, W. I., saying that fires, alleged to be incendiary, started at midnight of the 18th instant, and destroyed sixteen squares in the vicinity

of the American Consulate. He says that 400 houses were consumed, 31 lives were lost and 2,000 rendered homeless. The loss will approximate a lion dollar. The Consul adds that the conflagration is out, but great uneasiness prevails among the people. The Governor has arrived at Pointe with fifty sold a Montreal special to the Toronto *Mail* says: "A exodus of Canadians to New England this spring the heaviest for many years and is causing the immigration officials some uneasiness. The backwardness in Canada, higher wages and improved hotel manufacturing towns in the States are the causes of movement. It is estimated that almost 20,000 persons a large proportion of whom are French-Canadians have crossed the line this season. Usually at this time the tide of travel favors Canada, but this year influx is very limited."

The total mercantile marine ship-building output 1898 for the whole world is estimated at 1,583,000 tons, and Lloyd's returns show that of this total output 367,570 tons gross were launched in the United Kingdom, the number of vessels being 761, of which one were sailing vessels.

NOTICES.

TEACHER would like position as resident gone to children out of town. Address B, Office of the Friend.

WOMAN Friend of 25 years experience, would position as housekeeper—in private family or in boarding-house at shore. Address F, Office of the Friend.

A FRIEND desires to rent to a Friend's family room cottage, with every convenience at Atlantic near the beach. Address W, Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—For conven of persons coming to Westwon School, the stage trains leaving Philadelphia 7.17 and 8.45 a.m., and 2.53 and 4.32 p.m. Other trains are met requested. Stage fare fifteen cents; after 7.30 fifteen cents each way. To reach the school telegraphic, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup.

WESTWON BOARDING SCHOOL.—Application of the admission of pupils to the school, and letter regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westwon P. O., Chester Co., Pa.

Receipts in aid of the Duhoborski Fund.
Fourth Month 25th, 1899.

J. I. G., \$125.00; "A Friend," \$5.00; "S. P.", \$5.00; J. H. B., \$5.00; Friends of Chester Hill, \$5.00; J. P. E., \$5.00; E. R., \$100.00; J. C., \$5.00; M. B. H., \$12.00; S. B., \$50.00; M. E. T., \$1.00; L. R. G., \$25.00; P. R. G., \$5.00; S. G., \$2.00; P. L. G., \$5.00; Anonymous (Book Store), \$5.00; J. M. W., \$5.00; C. E., \$21.00; J. M. W., \$5.00.

Friends who design to appropriate household goods, clothing, implements, harness, seeds, &c., will be kindly forward, as soon as may be, to J. S. T. & Son, 817 Millin St.

WM. EVANS, Treasurer,
232 S. Front Street, Phila.

DIED, on the eleventh of Twelfth Mo., 1898, D. HOCKETT, son of Wm. Hockett, aged seven years, three months and twenty-two days; a member of North Carolina Center Monthly Meeting of Friends. He was a great reader of the original writings of Friends. During the year of 1862 and 1863 he was much persecuted for refusing to bear arms in the war that was then raging in the United States. He died in peace, and with a farewell to his family meet him in heaven.

—Died, Third Month 24th, 1898, DAVID DEDDOE, a member of Goshen Monthly Meeting of Friends. He died at the age of 75 years.

—Died, First Month 5th, 1899, MARY ELDER, a member of Goshen Monthly Meeting of Friends. He was in his eighty-fourth year.

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Prophets of Action.

The work of the Society of Friends in human history has been in a marked degree prophetic. Members inspired by their standard of righteousness have not ceased to labor for conditions in accordance of their immediately present day. Some of these have been given to a benevolent heart or to a reformer that the Lord hath now need of him to prepare his way for a future condition of society—for circumstances not yet developed or known, and no matter if they are not, provided the presentment of his heart is complied with in obedience. The world at length recognizes that he who was guided by the Divine eye rather than the natural eye has been indeed a prophet all the time that he had the credit of working as a visionary; a prophet indeed even in the midst of being accounted by time-serving members as an antiquarian. Thus it was in the labors of Friends in advance of their age concerning the slave trade and slavery itself—a work far from finished yet, whether it relate to the barbarities of conscript labor in our own land or the atrocities of human bondage in many a foreign field. So the inward witness for Christ constrained them to begin generations ago in the cause of Peace, and continues them now in the help of its persecuted representatives from Russia. Companies every winter now are thronging to hear able exponents of education and character. Having expounded its principles on the very basis of Truth which was advanced by George Fox, and has been kept much in view since by Friends who have seemed to others to form a society of educators. The diminution, and it is hoped final disappearance, of capital punishment early had its forecast in the Quaker conference. For nearly every beneficent and righteous cause Friends are counted on wherever suffering Friends are known. Such reflections were suggested in our taking to cursory review the present and past work of the Friends' Institute for Colored Youth, which under the care of managers in our mem-

bership is so efficiently conducted by its principal, Fannie Jackson Coppin and her fellow-teachers. Our eyes were opened to the fact that the very principle of training suitable for the colored race in America, which has now become a national conviction under Booker T. Washington as its present most conspicuous exponent, was anticipated and put to practice years ago through the foresight given to the managers of that Institution. Quietly, wisely, and thoroughly has the development of that work been moving forward, till this Institute has long been for Philadelphia all that Tuskegee is for the South.

Over five hundred of the colored youth in the past year have received literary or industrial training in our Institute. Of the thirteen graduated last year "two are studying medicine, seven are teaching, one is attending a higher school, one is following his trade learned in the Industrial Department, and one is at present out of work on account of illness." For more than thirty years this Institution has been preparing and sending out teachers not only for Philadelphia (two of the largest and best colored schools in the city were started by its graduates), but for New Jersey, Maryland and Delaware. Fifteen colored teachers, all trained at the Institute are now teaching in the city schools of Philadelphia, and many more in schools supported by private charity.

The Industrial Department has classes in bricklaying, printing, tailoring, carpentry, shoemaking, short-hand, millinery, dressmaking and cooking. Some men and youth who are engaged at labor during the day, come into this school regularly on certain evenings to master the elements of some trade. "One of last year's class, who supports herself and child solely by her trade, sent exhibits to a Southern exposition and received a commendatory letter in return; another is conducting a large trade, employing several assistants; others are working with dressmakers and earn a good living; two are not only working at their trade at home, but in their turn are teaching others."

These are some of the glimpses into this year's interesting report of the Institute, enough to indicate that Friends, who were pioneers, as in other most noble causes, so in this method of solving the race-problem for our country, are still on the alert to respond to Best Wisdom in such lines. Their equally important and helpful concern at Christiansburg, Va., stands as a most gratefully appreciated light house set upon a hill, whose light over a large area of Southern territory cannot be hid, while permitted by

our contribution of means to burn. In spite of its much poorer equipment and scanty support from donations, it seems to be making its little means go practically as far in that country as the service of the Institute does in this.*

When it is said, "Would that all the Lord's people were prophets," it has appeared to us of late that there are prophets of action as well as prophets of speech, by the same Spirit. So that all our membership shall wake up to the inspirations of good and for good that are given to them, that are crowding upon them and would be realized if they would only be open to receive and respond, so that we are all alert to know the day of our visitation, all the Lord's people will be prophets, or inspired, for the word or the work wherunto He sends them. "And He will show you things to come." Secret presentiments of duty whereby we "build better than we know," or participate in our work a time not seen as yet, will continue us as a Society of forerunners, not ahead of our Guide, but in advance of the short-sightedness of men "up to date" indeed, but not up to the heavenly vision. "He that prophesieth speaketh," and since actions do this "louder than words," may we not say *acteth*, "to exhortation, to edification, to comfort," as "God divideth unto every man severally as He will." Missionaries to future generations we cannot fail to be, by walking in the present light as God gives us light; and "the spirit of prophecy" is as essential to the mission work as to "the testimony of Jesus," for the uplifting of mankind in missions whether foreign or future.

SUFFICIENT REWARD.—John Howe, the famous Puritan divine, became Cromwell's chaplain in 1657. He was much respected by men of all parties, and in the ticklish times of the Commonwealth his help and protection were often asked for, and never in vain. Yet he was never known to ask a favor for himself. In "The Life and Work of John Howe," this incident is given:

One day Cromwell took notice of this self-denial, saying to him: "You have begged favors for every one but yourself, Mr. Howe. When will your own turn come?"

To which Howe returned this answer: "My Lord Protector, my turn is always come when I can serve another."—*Youth's Companion*.

We have power to ameliorate the condition of the world just in the degree in which we are wholly separated from its spirit.

*This was written the Friend's Freedmans Association's Report, more clearly showing its work at Christiansburg, has come to hand, and appears elsewhere in this number.

God broke our years to hours and days, that hour by hour,
And day by day,
Sait going on a little way,
We might be able, all along,
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future, rife,
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power,
We only bear the burden of the hour.

GEORGE KLINGLOE.

FOR "THE FRIEND."

The Assyrian Conquest, Babylonian Captivity, and Return of the Jews to Jerusalem.

(Concluded from page 324.)

The return of the Jews to Jerusalem (536-445 B. C.) and the building of the temple (520-516), under the edict of Cyrus, is one of the most important events in Jewish history, second only to that of the Exodus.

The return of the Hebrew exiles from Babylon was instituted and greatly promoted by this Persian monarch, whose name must ever be closely associated with this remarkable national renaissance. It was foretold by Jeremiah more than once before and during the captivity—which began in 596 B. C.* and lasted until after Babylon was taken, 539 B. C., by Cyrus, viz.: "For lo, the days come, saith Jehovah, that I will turn again the captivity of my people, Israel and Judah; and I will cause them to return to the land I gave to their fathers, and they shall possess it (Jer. xxx. 3, also see xxiv. 5, 6; xxix. 40). The writer of Isaiah xli. 2; and xlv. 28; and xlv. 4, is yet more explicit, naming the chief agent in the restoration of the nation, viz.: "Cyrus, my Shepherd, shall perform all my pleasure," even saying of Jerusalem, "She shall be built," and of the temple, "Thy foundation shall be laid." "For Jacob, my servant's sake, and Israel, my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me." "Who hath raised up one from the East whom He called in righteousness to his foot?"

He giveth nations before him and maketh him ruler over kings." "I have raised up from the North one and he is come; one from the rising of the sun, that calleth upon my name."

As we have shown before, there is sufficient evidence, apart from the "Cyropedia" of Xenophon and more nearly contemporaneous account of Herodotus, that this royal champion of Jewish monotheism had the grace and uncommon broad-mindedness to respect the national deities of those he conquered.

He was erstwhile unusually sensitive to supernatural influence, and his conduct is one of the most striking illustrations of the Scripture view and fundamental Quaker belief that Jehovah did not confine his favors to only one portion of the human family (that was the Jewish conception) nor leave himself without abundant witness in all ages and among many peoples that He was the God of the whole earth, enlightening by his Spirit whom He will, e. g., (Melchizedek, Job, Socrates,) and may we, as a people, ever be loyal to this universal truth.

* The final deportation and destruction of the temple was eight years later (588 B. C.).

Josephus, in his well-known "Antiquities of the Jews," says, "God commiserated the calamity and captivity of these poor people, and stirred up the mind of Cyrus and made him write this throughout all Asia, 'Thus saith Cyrus, the king: 'Since God Almighty hath appointed me the king of the habitable earth, I believe that He is that God which the nation of the Israelites worship; for indeed He foretold my name by the prophets, and that I should build Him a house at Jerusalem, in the country of Judea.'"

The Jewish historian further records, "This was known to Cyrus by his reading the scroll, which Isaiah left behind him, of his prophecies, for this prophet said that God had spoken thus to him in a secret vision, 'My will is that Cyrus, whom I have appointed the king over many and great nations, send back my people to their own land, and build my temple.'"

Just such an utterance can scarcely be found in the annals of human history, and when we read, in the first chapter of Ezra, how this magnanimous conqueror said to these captives, "Whosoever there is among you all of his people, his God be with him, and let him go up to Jerusalem, which is in Judea, and build a house of Jehovah, the God of Israel (He is God), that is in Jerusalem, and whosoever is left in any place where he sojourneth, let the men of his place help him with silver and with gold and with goods and with beasts, besides the free-will offering for the house of God, which is in Jerusalem (including the 5,400 vessels of gold and silver which Nebuchadnezzar had brought from Jerusalem sixty years before)," one wonders what could have induced such unselfish liberality and unwonted generosity. Some explanation appears from the Edict, viz.: "That they (the sons of Israel) may offer sacrifices unto the God of heaven, and pray for the life of the king and his sons."

Thus the deserted shrine of this alien and exiled race was restored, as we may read, more fully set forth in the Books of Ezra and Nehemiah.

It is interesting to find some of the names recorded by these writers inscribed on clay tablets, recently (1893) found at Nippur, sixty miles south of Babylon, confirming their accuracy.

The re-settlement at Jerusalem not only marks a very important period in the history of the Jewish nation, but involves some radical changes in the character of their worship not generally appreciated. So it is well to know, in connection with any prophetic or other record contained in the Hebrew Scriptures, whether it is pre or post-exilic in date.

Taking a review of the period we have scanned, before the exile, we find Amos going from among the herdsmen of Tekoa (the wilderness of Judea west of the Dead Sea) to Samaria, about 760 B. C., to protest very vigorously against the oppression and idolatry of the northern kingdom of Israel during the long and prosperous reign of Jeroboam I. (See the fifth, sixth, seventh and eighth chapters of Amos.)

There was no "saving remnant" in the "burden" of his message. He returned and remained in the land of Judah, as recommended by Amariah, the priest of Bethel, writing out his prophecy and visions at leisure. Hosea next appears (745 B. C.), a decade or so later, prophesying, under similar conditions, to the same idolatrous people, but with more sympathy and tenderness, as they were his "kith and kin." Isaiah and Micah, the former at Jeru-

salem and the latter from Moresheth-Gath (town of the Philistine plain), were contemporaries (740-700 B. C.), and testified concerning fate of both the northern and southern kingdoms, but held steadfastly to the invincibility of Zion as a stronghold of national glory.

An interval of seventy-five years separates the first and second prophetic cycles. Jeremiah does not come upon the stage of prophecy till 626 B. C., and it was reserved for him to declare that the existence of State and temple was indispensable to faith in God, and to expel the ruin of Jerusalem, not merely as a merited penalty, but as the condition of a spiritual intercourse between Jehovah and people.*

"He was in fundamental sympathy with Isaiah, but as Hosea had dissented from Eliash, so Jeremiah, with true prophetic independence, revises Isaiah's position towards the visible to that of the invisible and true Israel. His special characteristic was his inwardness."† So he has been, and with some appropriateness, called the Quaker oracle. He was the first to insist on the spiritual as the basis of ethical religion.

The standard of the earlier prophets was ethical righteousness, which was attempted, in good measure, accomplished, in the prophetic code, as a natural outgrowth of the Book of Deuteronomy found in the temple 621 B. C.

Nahum, Zephaniah and Habakkuk were temporary with Jeremiah, while Ezekiel presided between 592-570 B. C., being one of the captives of the first deportation to Babylon 596 B. C., where he watched the last agony of Zion's desolation from a distance, as Jeremiah did in the midst of Jerusalem.

With him begins the third great cycle of Hebrew prophecy, that of the exile. The sage of the pre-exilic prophets was mainly of judgment, while those of the exile told of deliverance and salvation, and so they counsel submission to the yoke of discipline, as a necessary education as well as punishment.

The great prophet of the exile (Isa. xli. 1) saw, as before cited, in Cyrus the pledge of coming deliverance, and set himself to prepare the captives for the return. How sweetly and comfortably must the opening verses of the fortieth chapter of Isaiah have fallen upon ears and hearts of those who had been so long to sing "The Songs of Zion" "by the river of Babylon." A generation had passed away, the temple had been destroyed at Jerusalem, and many of the exiles were satisfied with their surroundings, while others were overawed by the worship of the Babylonian deities and the magnificence of the great city, and could not believe in Jehovah's power to deliver them. It was in this class the latter half of the fortieth and forty-fourth chapters of Isaiah seem particularly applicable. They preferred to remain rather than attempt a journey across the desert, with doubtful success before them.

However, 42,360 availed themselves of the opportunity to return to the land of their fathers, under the leadership of Zerubbabel.

After a most difficult march of five hundred miles across the arid sands separating the valleys of the Euphrates and Jordan, they found themselves confronted by a semi-hostile and heathenish community. Many of these had been brought from Babylonia by Assurbanipal.

* "The Book of the Twelve Prophets."—The Portland Edition.

† The London Friend, Ninth Month 17th, 1897.

‡ Or "Assnapper," of Bible fame, whose father was the most successful, because conciliatory, of the

son of Esar-haddon, others had taken advantage of "the emptiness of the land."

These half-breed "pagani," the Samaritans and the few native Jews who had never left Palestine gave a conditional welcome to the returning exiles. Their offer to assist in the building of the temple was promptly rejected by the zealous restorers from Babylon. (Ezra iv: 1, 2, 4, 5).

If the prophets Haggai and Zachariah had not come to the rescue by their encouraging words at this critical juncture, the triumph of the temple builders would doubtless have been postponed at least. It was full "three score years" more after the completion of the holy sanctuary (516 B. C.) that Ezra arrived in Jerusalem with his compatriots (458 B. C.)

The Jews in Babylon during this period were much more comfortably situated than were their brethren in Judea, as they could the more readily assume an independent attitude toward their neighbors in religious matters.

The ritualistic development of the new theocracy, based upon the Book of Deuteronomy, had progressed during the exile as it probably ever would have done in Palestine.

It was ninety years after Zerubbabel had been commissioned by Cyrus, and thirteen after Ezra reinforced the restoration of the holy city, at Nehemiah came to Jerusalem, about 445 B. C.

"The covenant," now expanded so as to rest upon the entire Pentateuch, was proclaimed the next year "to all the people gathered together one man" (Nehemiah viii: 1, 2, 3), so that they "went when they heard the words of the w." That externalization toward which the prophetic movement, in order to be practical, had already been tending in Deuteronomy, had finally achieved its acme in the legislation of Ezra. A new artificial Israel was the result, and, after all, the old would have pleased an Moses better.*

In spite of the prophets, the deep spirituality alling up in some post-exilic psalms (e. g., xxxix) seems but a slender stream by the swollen river of legalism.†

It was this "river" which carried down in its overwhelming current the sublime teachings of the fifty-third of Isaiah, as well as of the Book of Jonah. Thus the very object of the captivity as defeated, so that when the true Messiah came into his own" to proclaim "the kingdom of heaven," they rejected Him because his words and his conduct did not, in all things, conform to their law and to their traditions.

May we, whose captivity is in another day and way, learn the lessons their history and their sufferings were designed to teach!

J. E.

An experienced Christian once remarked, at Divine Providence had many ways of reaching those who were out of the right way; but he had never heard of any person being converted by what was said behind his back.

No one can ever sufficiently remunerate the distrustful and pious teacher who faithfully teaches children.—Martin Luther.

Assyrian monarchs. He was no less a military genius than Tiglath-Pileser II. and Sargon II., but he had a more god-sent will to allow those he subdued to govern themselves—after paying tribute. He subdued Egypt and rebuilt Babylon, which Sennacherib had destroyed.

* "Israel" in *Encyclopædia Britannica*.

† *Present Day Papers*, Second Month, 1899.

A Negro Preacher.

FOR "THE FRIEND."

A remarkable instance of the power of Divine grace in making use of a faithful negro as the instrument for conveying the Gospel message to a depraved community is related in Stevens' history of American Methodism, from which the following is extracted. Henry Evans, the subject of the sketch, was a native of Virginia, and lived in the early years of the present century. He was a shoemaker by trade, and became a Christian and a Methodist when quite young. His church recognizing that he had a gift as a minister licensed him to preach in Virginia. While yet a young man he determined to remove to Charleston, S. C., thinking he might succeed best there in his trade. But having reached Fayetteville on his way to Charleston, his spirit was stirred at perceiving that the people of his race in that town were wholly given to profanity and lewdness, never hearing preaching of any denomination. This determined him to stop at Fayetteville, and he began to preach to the negroes with great effect. The town council interfered, and nothing in his power could prevail with them to permit him to preach. He then withdrew to the sandhills, out of town, and held meetings in the woods, changing his appointments from place to place. No law was violated, while the council was effectually eluded, and so the opposition passed into the hands of the mob. These he worried out by changing his appointments, so that when they went to work their will upon him he was preaching somewhere else. Meanwhile, whatever the most honest purpose of a simple heart could do to reconcile his enemies was employed by him for that end. He eluded no one in private, but sought opportunities to explain himself; avowed the purity of his intentions, and even begged to be subjected to the scrutiny of any surveillance that might be thought proper to prove his inoffensiveness; anything, so that he might but be allowed to preach. Happily for him and the cause of religion, his honest countenance and earnest pleadings were soon powerfully seconded by the fruits of his labors. One after another began to suspect their servants of attending his preaching, not because they were made worse, but wonderfully better. The effect upon the morals of the negroes, too, began to be seen, particularly as regards their habits on the First-day of the week, and drunkenness; and it was not long before the mob was called off by a change in the current opinion, and Evans was allowed to preach in the town. At that time there was not a single church edifice in the town, and but one congregation, (Presbyterian), which worshipped in what was called the State House, under which was the market, and it was plainly Evans or nobody to preach to the negroes. Now, too, of the mistresses there were not a few, and some masters, who were brought to think that the preaching which had proved so beneficial to their servants might be good for them also; and the famous negro preacher had some whites as well as blacks to hear him. From these the gracious influence spread to others, and a meeting house was built. It was a frame of wood, weather-boarded only on the outside, without plastering, about fifty feet long by thirty wide. Seats, distinctly separated, were at first appropriated to the whites, near the pulpit. But Evans had already become famous, and these were insufficient. Indeed, the negroes seemed likely to lose their preacher, negro though he was; while the whites, crowd-

ed out of their seats, took possession of those in the rear. And now there was no longer room for the negroes in the house when Evans preached; so for the accommodation of both classes, the weather-boards were knocked off, and sheds were added to the house on either side; the whites occupying the whole of the original building, and the negroes these sheds as a part of the same house. Evans' dwelling was a shed at the pulpit end of the house. One, in referring to him said, "Often was I in that shed, and much to my edification. I have not known many preachers who appeared more conversant with the Scriptures than Evans, or whose conversation was more instructive as to the things of God. He was a Boanerges, and in his duty feared not the face of man." Evans died in Fayetteville in 1810. The death of such a man could not be but triumphant, and his was distinguishingly so. His last breath was drawn in the act of pronouncing, (1 Cor. xv, 57), "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." On the First-day before his death the little door between his shed and the meeting house was opened, and the dying man entered for a last farewell to his people. He was almost too feeble to stand at all, but, supporting himself by the railing of the chancel, he said, "I have come to say my last word to you. It is this: None but Christ. Three times I have had my life in jeopardy for preaching the gospel to you. Three times I have broken the ice on the edge of the water and swum across the Cape Fear to preach the gospel to you, and now, if in my last hour I could trust to that, or to any thing else but Christ crucified for my salvation, all should be lost, and my soul perish forever!" His funeral was attended by a greater concourse of persons than had been seen at any funeral occasion before. The whole community appeared to mourn his death, and the universal feeling seemed to be that in honoring the memory of Henry Evans a tribute was being paid to virtue and religion.

The Law of Trusts.

The care of a child is one of the most sacred trusts that can be confided to anyone as parent or teacher. Christ loved children and he speaks of them as his lambs. Peter was to show his love for his Master by feeding the lambs. Dr. Potter tells the story of a young man who stood at the bar of the court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light, and his work on "The Law of Trusts" was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the judge, sternly, "that father whom you have disgraced?" The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on 'The Law of Trusts' and say, 'Run way, boy, I am busy.' My father finished his book, and here I am." The great lawyer had neglected his own trust with awful results.—*Zion's Watchman*.

THERE IS NO such thing as waste in God's economy. Futile efforts, disappointed hopes, unrequited loves, unfulfilled ideals, unrealized ambitions, unused powers, misguided enthusiasms, misplaced trusts—none of these are really wasted. Remember, it was only when the money had been spent, and the alabaster box broken, and the spikenard spilled that the home was filled with the odor of the ointment.

The Friends' Freedmen Association.*

No year of ours has been more animating than the past one, except, perhaps, the early sixties, when the current of our work was at full tide, when Yorktown and Charlotte and Goldsboro and Salem and Danville, and a score besides, each held a school of ours.

These, in their day, shone like candle-lights in a great darkness.

But the darkness has grown thinner as the years went by, and one by one our candle-lights have been absorbed in the general lighting up that spread over our field.

The counties and States have assumed our work, and to give the negro rudimental learning is now common in Virginia and North Carolina.

To be a guiding light, therefore, a signal tower, we want something stronger than the general illumination.

Such an electric light we trust to have found in Christiansburg—a city set upon a hill.

Three years ago we lit the lamp of industrial education, this year that of the industrial farm. The blackboard and books will not be laid aside. The brain which they fill will sit upon stronger shoulders and a larger frame—made stronger and larger by the anvil and spade.

This combination of learning with the common forms of work seems to produce common sense.

Many, perhaps most, of the Society of Friends, from its earliest day to this, have been farmers. And if we cast an eye backward, Cincinnatus, Hamden and Washington loom up as tillers of the soil, sane thinkers and great leaders of men.

The Association, at its meeting a year ago, directed the purchase of a farm. After much inquiry, one of about ninety acres has been bought. It was in two ownerships. The purchase required careful negotiation. It is good land and well watered. Its buildings are of suitable size and need but little repair. It is on the railroad, less than a mile from the station and in full sight of the school building. Three members of our executive committee have visited it, and farming is in progress upon it.

The purchase money was \$4,200. After much effort, the money was collected and the farm paid for. About \$800 are still needed to do necessary repairs, buy implements and stock, which should be done without incurring debt on farm account or conflicting with the concerns of the school itself.

Concerning the farm the following letter has been received:

"I wish to thank you and the other friends in Philadelphia most heartily for your successful efforts in securing the property at Christiansburg for the school there. I am quite sure that this will mean a new start and a new life for the whole work.

(Signed) BOOKER T. WASHINGTON."

The thanks here expressed and those of the Association are due to the friends who generously contributed the purchase-money, through the efforts of Ellison P. Morris and Joshua L. Bailey.

The general interest in this matter argues well for us.

Sometimes a little thing becomes a large one, sometimes a little thought develops an important matter.

A good friend gave us a little hand-printing press. The *Helper* was struck off on it.

Some one thought the paper should be larger,

* Thirty-sixth Annual Report.

and of buying a larger press. A little subscription was started in the school, the students giving \$3.81 and the teachers \$19.50. O. E. P. Stokes, of New York City, gave \$60, and others swelled the amount to \$101.24. A new press was secured. "For the possibilities of this great work here," writes Charles Marshall about the press, "for the uplifting of my people and myself as well, I am most grateful."

The *Helper* is much improved in appearance and increased in size.

Passing from the farm and the press—the two novelties of the year—we come to the general concerns of the school.

It filled up faster than last year, reached a larger enrollment and had a larger average attendance. Its enrollment in First Month was 174, and has since reached 227.

Its industrial department numbered 43 students. Of this department Charles Marshall writes, Eleventh Month 21st, 1898, "Its growth is charming. In our carpenter shop we have on hand at least \$25 worth of work for outside parties." Three of its ex-students have found employment at their trade. The school employs seven teachers.

The appropriation from the County has been increased from \$375 to \$425 a year.

A petition for an appropriation from the State also, numerous signed, is supported by influential gentlemen of Christiansburg. Both circumstances show growing appreciation of the work.

THE FRIEND and *The American Friend*, *The African Friend* and *The Tract Depository* are furnished to the School.

Your Executive Committee appropriated \$2,250 for school expenses during the past year, and will require a like amount the coming year. It would suggest that Friends become annual subscribers.

We have learned that Louise S. Dorr, who served us so long and faithfully at Goldsboro, N. C., has resigned her connection with the State Normal School there. We sincerely reciprocate her "unvarying and grateful regard."

We are much grieved to know Capt. Charles S. Schaffer to be ill.

This report can be fittingly closed as began. There has been no year since the sixties more animating than this,—animating because of renewed general interest and because of an accession of workers.

The problem of the negro is still upon us.

'Tis he who produces the great crops of the South, performs part of its simpler handicrafts and a little of its higher manufacturing.

But 'tis said 5,000,000 negroes are in ignorance. We hear too frequently of outrage and cruelty. The negro race is still on our hands.

But we must deal with it as with individuals with man and woman, boy and girl.

At Bagdad on the Tigris, bridges and rafts are made of light poles lashed to floating bottles.

If at Christiansburg our students learn how to keep their heads above water and to aid others to do so, we will have done our part to help the race to swim.

A SHARP BOY.—The venerable R. L. Dabney, is well known in this country and abroad. Upward of twenty years ago his youngest son, Lewis, was a sharp-witted lad, who promised to become a respected "chip of the old block."

The lad was whipped one day for an act of disobedience, and then he had to undergo the more trying ordeal of sitting quietly on the

sofa. He became deeply absorbed in thought and presently asked:

"Ma, why did you whip me?"

"So as to make you a better boy," was the response.

"Lewis again became lost in thoughtful reflection. Presently he blurted out:

"Ma, do you believe in prayer?"

"Yes, my son."

"If you were to ask God to make me a better boy, do you think he would grant my prayer?"

"I think he would, son."

"Well, then, ma, I wish you would pray little more and whip a little less."—*Ex.*

FOR "THE FRIEND"

Selections from the Letters and Memoranda of Robert Milhous.

BY HIS DAUGHTER MARTHA.

For some time past, I have felt that it might be best to gather up a few fragments from family correspondence of my dear father, as also some memoranda of religious visits, &c., which he was engaged, and request their publication in THE FRIEND, hoping that some weary traveller may be comforted and refreshed by the reading of them. The humility a feeling of unworthiness which marked his life finds frequent expression in these writings. It is my sincere wish to regard carefully his earliest request made a few days before his death that nothing whatever of a flattering nature should be published in regard to him. Throughout his long life many trials, tribulations and bereavements were his portion, but he was able to bear them with true resignation, a short time before his death, he was fain to feel a precious evidence that all his sins and transgressions had been washed away, and that he had been cared for all his life long. He passed quietly away, on the 8th of Second Month, in the eighty-fifth year of his age.

In preparing the letters for publication, so verbal changes, which do not materially affect the meaning have been made, also some omissions for the sake of brevity.

The first letter, dated Seventh Month 3, 1845, was written to his mother-in-law, not long after the death of his youngest child, a little girl aged nearly three years. A short time previously, his dear partner in life had been taken away by erysipelas fever, which in a year assumed an epidemic form in the neighborhood of Pennsville, Ohio. Many were homes made desolate by this disease and was, according to my information, the first visited by it.

Seventh Month 3rd, 1845

MY DEAR MOTHER:

I have been afraid that you (referring to my family) would consider me too neglectful in sending you more particular word about my dear little babe's sickness and death. My tidings and attention have been very much taken with the care of my family, and therefore, perhaps you can excuse me in a measure. (He follows an account of the child's illness).

There have been a number taken from us late; William Dewees, Jr., was buried Seventh-day last. His loss is very sensibly felt both in social and religious society. I believe that he was one who endeavored to be found the way of his religious duty, and he was attentive to the sick. But we hope that it is eternal gain.

S. is very poorly. I think the disorder has to be rather progressing, but I believe in the everlasting Arm of Divine Mercy is beneath her support, enabling her to experience humble resignation to his will. She tells me that her trials are made very easy. She speaks as if she does not expect recovery, but I hope and believe all will be well. Yes, "shall not the Judge of all the earth do right?"

It is a time of very close searching of heart, and we may be willing to adopt the language David, "Search me, O God and know my heart, try me and know my thoughts, and see there be any evil way in me, and lead me in the way everlasting." O, my fervent desire is often been that we may be willing to lay things to heart, while the day of Divine Mercy is lengthened out to us, and that the complaint may not be of us as of some formerly. We have been smitten with the rod of affliction and yet have not laid it to heart. I feel my loss very forcibly, but I hope I preserved from murmuring or repining at all, and that I am favored with resignation, it is not of me. No, I am sensible that in there is no good thing, that is in my fleshly nature, but if we are trying to do right, I believe we shall be cared for. I feel in hopes my dear little babe did not suffer a great deal of severe pain, except at times, but seemed gradually to weaken away. I think it should rather considered a mercy that the dear little lamb was taken from a world of trouble and of affliction, although the separation was as a trial, I hope I have endeavored to discharge the duties of a parent. My concern for was very great while she was with me, in stripped condition, yes, more than I can express. Dear Sister Hulda, (a sister-in-law was ill) I often felt concerned for thy evering welfare and I am brought to desire that I may be enabled to look daily unto Christ for help and support in thy afflictions. Endeavor to cast all thy care upon Him, I do assuredly believe that He careth for thee. Endeavor to give up all unto Him and go thy will unto his will. It is a great favor to experience entire resignation, and to be brought into the condition of a little child unto the Father. I hope this is thy engagement, but I think thee to be encouraged, and not let thy mind too much cast down, for I most certainly do believe that the Almighty Arm of Divine Mercy will be near for thy support, if thou only art engaged to look to Him for help. Yes, and a loving-kindness is better than life." "He God nigh at hand" and a present help in needful time. Life and health are uncertain. "We know not the day nor the hour." Oh my love to you all, I remain yours, I believe in the unchangeable Truth.

ROBERT MILHOUS.

BALD EAGLE, Seventh Month 5th, 1857.

DEAR DAUGHTERS, RUTH AND LYDIA: Have delayed writing to you longer than I intended, but I have not been without thinking of you, and I think I may say fervent desires often raised in my heart for your preservation. And, Oh! that you may strive daily to know that your confidence may be placed in Him who is a "strong tower" and a safe abiding-place indeed! Be engaged daily to live in the fear of your Creator, now in the days of youth, and your adorning, let it be that meek and quiet spirit, which is of great value in the Divine sight. Do not take unnece-

sary or overmuch care to adorn these poor, frail tabernacles, which "ere long must return to their mother earth. How necessary indeed it is for us to endeavor to know that our treasure is laid up in Heaven, and that a place is prepared for us within the gates of that "city, which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." The call is extended unto all, for "the Spirit and the Bride say, Come, and let him that is athirst come, and whosoever will let him take the water of Life, freely." And I believe your Heavenly Father is calling unto you to give up your hearts to Him. If you are willing and obedient, He will indeed beautify you, and make you fruitful in his field of offering and "joyful in his house of prayer." I believe the prayers of many of your deeply exercised older Friends are, that there may be a succession of standard bearers raised up from amongst the rising generation in the Church Militant, who may stand for the precious testimonies, which our worthy forefathers in the Truth so deeply suffered for. That instead of the fathers and mothers, there may be the sons and daughters. And thou, my dear Lydia, I feel much concerned for thee. Thou knows I have often directed thee to turn thy mind to Him who is able to help thee, and to sanctify all thy afflictions. Let me say again, give up thy whole heart to the disposal of the Great Physician, who is indeed able to heal, and to administer the precious balm of consolation in his own time; therefore trust in Him, for He is mighty to save and to deliver. Let Him be thy refuge and thy portion. O, Lydia, I think I can say from some degree of experience, that there is an enjoyment in Heavenly things, which very far outbalances every earthly enjoyment. Indeed all earthly things are not worthy to be compared with it. Therefore seek it in earnest, wait patiently for it, and if thou should not be favored to find it as soon as thou desires, still seek it in earnest, and don't be discouraged, for though He seems to tarry long, He will come in his own time, which will be found to be the best time. Your affectionate father,

ROBERT MILHOUS.

To be continued.

FOR "THE FRIEND,"

Child-Study—No. 4.

BY S. W. E.

THE DEVELOPMENT OF THE SENSES AND MIND.

Dr. Krohn in an excellent paper read at a general session of the National Educational Association held in Washington, says—"At birth a child possesses but two senses—touch and temperature. A few hours after birth vision is added, then hearing and after some days taste and smell, followed by the muscle and other senses in turn.

"The second epoch in the mind's process of unfolding is the memory stage. This is the time when the child is characterized by a prodigious power of remembering detail. We are all aware how much more difficult it is for us to commit rhymes or rules now than it was during our second or third year of school life. "The third epoch is the period of the growth of the imagination.

"The fourth is characterized by the peculiar activity of the powers of judgment and comparison. This in time by the period of curiosity. Curiosity must be properly developed. No child whose curiosity is throttled and starved will ever become a good reasoner. He must

first ask questions and reasons of others, in order to be able to ask questions and reasons of himself."

Every mother who bears these facts in her mind, will wait and watch with anxiety for the first sign of seeing and hearing in her tiny babe. The turning of its eyes toward an attractive light or color, the quick start at sudden sound, prove that the baby can see and hear.

The first avenues by which to appeal to the child within, is through eyes and ears. Nothing can be more interesting than to watch and note the gradual and normal growth of the baby's intelligence. The first word which our oldest boy said was "cock" when the clock struck 8 in the morning and again at 11 o'clock on the same day, showing that sound had appealed to his mind before that. He was eleven and a-half months old.

In many schools systematic tests are used to discover defects in seeing and hearing. It is found that many children who have been thought to be stupid, could not hear as they should, and in many more the eyes were defective. Parents would do well to apply some tests themselves. See how far from the clock the children can hear it tick, testing one ear at a time. Try their sight in some equally simple way and, upon any question arising as to normal hearing or sight, make a more thorough investigation, especially if the children are attending school.

When a mother becomes rightly impressed with the desirability of normal development, she is liable to be alarmed at what appears to be precociousness in her children. Almost every child shows some sign of imitative activity peculiar to itself and at first thought seems to be "remarkably smart." If he shows unusual memory, reason or judgment, independent of the imitative faculty, one should be frightened on account of almost sure failure of the mental powers in later life.

Fat babies and "smart children" are the especial pride of fond relatives who do not understand the superiority of muscular youngsters, who are kept in the background. Nothing is much more injurious than to force a small child out of the happy condition of a well fed unconscious little animal.

Before sending children to a kindergarten every one should read, "A Study of Child Nature," by Elizabeth Harrison. One is delighted to be conscious of the character behind or within the teacher. She gives you a type for which to hunt. A wise woman well trained. To be fond of children and entertaining to them is one thing, but to add to this a power to develop in the children an instinctive but unconscious appreciation of true science and lofty principles is quite another and more important matter. There may be room for even the kindergarten to grow. Nature is before symbols, and a great teacher can do no better than to develop the real in place of the symbol whenever it is possible. She must be large enough to grasp principles, and to think out for herself the best way in which to reach the desired development in the children. The usual young kindergartener is not this teacher. Let every mother ponder the possibilities within her own reach.

Friends are reckoned to be deficient in imagination. I have puzzled my brain, to think why every plaything in the house was more enjoyed as being something which it was not—even the tricycle seemed more fascinating when upside down, with the wheels at full speed as a pumping engine. Susan Blow, I think it was,

who made the matter perfectly clear. Anything which is only one thing is very commonplace and tiresome speedily, but the blessed imagination transforms it in the child's mind, into fifty equally enjoyable possessions. Therefore give the children such playthings as will lend themselves to a variety of transformations.

It would be well to stimulate the imaginations of children who seem deficient. Sympathy is a compound of love and imagination. We often see people with the best intentions in the world blundering from lack of imagination. An excess of imagination should be watched carefully, especially in the development of "stories and fears," and the little one led gently but firmly into paths where intelligence shall have a chance to watch over the imagination.

Perhaps nothing is more exasperating to some busy mothers than the everlasting "whys" which some children have continually on their tongues. Many children have been told they ask questions to hear themselves talk. I am sure they do not. Sometimes one can only assert that it is our Heavenly Father's law—for instance, that men should not grow as high as the house, but other questions can and should be answered. Every house ought to be supplied with a good dictionary and atlas and as many other books of reference as possible. Questions which the parents cannot answer, or matters about which the children are not satisfied, should be referred to books which are authorities.

Few parents can be expected to be familiar with every science and every country the world over. A bright interested child takes a wide range in his questionings. His mind should be satisfied but not stimulated. Mental activity is often accompanied by excessive muscular activity; to train and to guide but not to forbid, that is the wise mother's duty.

Painfully are we conscious of the magnitude of the task and of our own insufficiency.

If we try to understand the normal growth of a child's senses and mind—what his motives should be—how to discover his thoughts—how to appeal to him—how to guide him—how to discover abnormal manifestations—how to correct them—how to satisfy him—above all how to intelligently let him alone, if we make honest efforts in all these directions, our success will only be partial, our limitations will press heavily upon us, but our hearts will not condemn us for the sin of wilful ignorance.

Civilization of the South Sea Islands.

(Continued from page 327.)

When Daniel Wheeler was at the islands in 1836 he was warmly welcomed by the missionaries. One at least of these, Hiram Bingham, had been there since 1819. Daniel Wheeler held divers meetings after the manner of Friends; some of them in the large mission houses, attended by near 3,000 persons. This house, he says, was 190 by 60 feet. At this time the foreign shipping, of which there was a large amount, was exercising a baneful influence on the morals and habits of the people. There must have been some pious individuals, or they would not so well have maintained the semblance of order. But in regard to real conversions the missionaries had become discouraged.

The Sandwich Islands were and continue to be so much in the pathway of commerce that they have been subjected to much educating influence of a different sort than was exerted by Daniel Wheeler and the missionaries. They

have had much civilized culture, but we are obliged to look upon them of latter time rather as an arena of commercial and political activity than as "a field which the Lord has blessed." The illustrations which follow apply to more secluded spots. No doubt the inherent wickedness of these people to be led, account for the change so soon becoming general when once a movement was begun. They had learned from sorrowful experience to doubt the correctness and efficiency of their former institutions, and in the hearts of some of them was a longing for "a more excellent way." Hence, when the new doctrine anywhere was embraced, there were other hearts prepared to receive it. Although many followed from motives of curiosity or novelty, there were continually those rising up, with a living appreciation of the doctrine by which they were to become new creatures. I quote from the narrative: "At a meeting of the baptized (in Huahine) several addresses were delivered by the natives. That by the king was worthy of a Christian patriarch, a character which Fenuopeho so nobly sustains among his willing and affectionate subjects. He warned them against resting in forms and professions of godliness, telling them that they had now the outward of religion—the Sabbath, the Scriptures, the ministry, baptism and the sacrament; but these, however excellent, would be of no avail unless they had a new heart and a right spirit within them." At the very beginning of the appearance of spiritual life from the labors of Nott and his brethren there were two natives who gave proof that the seed sown by the missionaries had fallen into responsive soil. In the political turmoil in Tahiti about 1813, the king Pomare and the missionaries withdrew for personal safety to the island of Eimeo. They knew not when they left Tahiti that any hearts had been reached. But after some time, while they were yet at Eimeo, the missionaries heard that two natives, with whom they had intercourse, had begun to pray. They both prayed in secret and they prayed together. They hastened to the scene of their former labors to behold what "God had wrought." They found that "their toils, their sufferings, their tears and prayers, through years on years of faith and patience, fear and hope, were now repaid—repaid a thousand fold by their joy of hearing, seeing and feeling the grace of God, thus manifested in his own good time and his own best way."

It would seem that after this wonderful change had fairly begun in the Society Islands it was easier to make a first impression in other places. There are, at some distance from Tahiti, two rather solitary mountainous islands, Raivaia and Tubuai. They are one hundred miles apart, but resemble each other by mountain ridges into eastern and western slopes. These ridges divided the respective islands into hostile camps. Tyerman and Bennett say: "We arrived this day at Raivaia, so called on account of the precipitous cliffs which surround the coast. We were met on the shore by three native missionaries, who were sent from Eimeo eighteen months ago to teach the people here 'the way of the Lord more perfectly' than they had learned it from the instructions of a Tahitian led among them by Pomare in 1820, but who himself needed to be informed of the first principles of Christianity, both in doctrine and in practice, having neither understood the one nor exemplified the other. The converts from Eimeo have been more successful, and the gospel as preached by them, not only by their

lips but by their lives, has evinced much power, both directly and indirectly. T. good men wept for joy on our arrival, and hearts were warmed towards them, as the gentle missionaries we had met on ground their own planting and cultivating."

At Tubuai, they say: "Eighteen months when Nott landed here with two native teachers from Tahiti, the inhabitants of the two tracts, into which the island is divided, were at war, and on the day following a desperate battle had been premeditated. But the gospel peace, in its first accents, wrought so power upon the hearts of these savages even at crisis when the savage is the most himself—most reckless, cruel, and vindictive of anim that they consented to suspend hostilities live in harmony, or, at least, in forbearance they had more fully heard the great message the glad tidings which the strangers brought to them. And the issue was blessed. A teacher was stationed by Nott in each tract, who became the angel of the church formed by himself from the heathen around who soon ceased to be heathen at all—renouncing and destroying their idols, and all praying to be what we trust a goodly number Christians indeed."

With the example of such efficiency on part of natives, whose hearts had been changed by Divine grace as Gospel messengers, it surprised and a grief to the believers in a Gospel ministry, to find these overseers of infant church, proposing a school for the training of the native missionaries. This, they say, they did, but it was not at that time carried out. How difficult it is for those accustomed to theological training to give up the idea of necessity? Although the gospel wave was rapidly spreading over the Polynesian island they wished to hurry on the Lord's work their human endeavors.

I quote from another place these sensible observations: "A missionary's usefulness these insular regions extends to everything that concerns life or godliness. He has not to instruct his charge in the principles of Christian faith, but he must teach them how to act in all stations and relations which sustain. He must show them how they should build better houses, more effective canoes, domestic furniture. He should promote culture of crops upon their waste land, sugar, cotton, etc., for use or commerce. In a word, he rests with the ministers of religion to renew the character not of individuals only, but that character which shall henceforth form a distinguishable whole people."

Among other concerns thus to be introduced was a new code of laws. Notwithstanding the general acquiescence in the restraints of religious life, there were still among the "despisers and workers of iniquity." On the earlier of these laws was to suppress drunkenness; another was to put a stop to tattooing the body. After a few years of inefficient operation this latter law was dropped from code. When the Society Islands generally came under Christian influence, a parliament was called to adopt laws for their government. At the request of the chiefs, Henry B. Nott was called to their consideration, though neither he nor his brother missionaries participated in the discussion that took place. He was, however, chosen to preside over the meeting, which was conducted with the utmost decorum. This draft of laws related to murder, theft, Sabbath breaking, marriage, defa-

drunkenness, the regulations of the judiciary, etc. The principal discussion was in relation to the punishment for murder. Should it be death, or banishment to an uninhabited island. This was tantamount to our imprisonment for life.

(To be continued.)

Notes from Others.

of the resolutions offered at the Methodist conference in Philadelphia last week was as follows: "That we hereby express our faith in Jesus as the Divine Word of God, and as the only refuge for faith and action."
J. Dellow said that some had been taught that we have in our own hearts that inner consciousness that is authority for action. He suggested the use, "supreme authority."
There was a smaller vote when the question was asked that unscriptural restoration than on the others. But when those opposed were called for a man arose."

"We have been asked to give some counsel as to the dissipating and time-destroying habit of playing-." We do not see how there can be any more severe arraignment of the habit than is laid in these words. There are people in the world who are anxious to do something by means which they may "kill time." Such a conception is degrading, and can be held only by those who do not accept God's estimate of the value of and the inestimable importance of improving the time urged us to be "awake." "Rejoice in the time." Time and life are not red at the card-table.—*Herald and Presbyter.*

At this moment Cypryan and Luther are wrestling for mastery in the English Church; the one or the other of these spirits must be edged. A season of apathy may again come to the Church, and so the struggle may stand to another day; but at its next revival, the English Church will either give up unconditionally to "antiquity," cringing from its formularies ever in them in Protestant, and will expel all adhesion to Scriptural doctrine; or it will repress its lost ground and become consistently instant and Biblical!—*Isaac Taylor, "Ancient Statistics," pp. 109, 110, Supplement, end of Vol. II, 1844.*

There is nothing that some clergymen will not put to utter in these remarkable days—no more that Jesus Christ taught, even to the perdition of God, that is not denied by some licensed minister; no principle of morals that is not extirpated away or attenuated; no vice that is not glorified for, or held up as sometimes excusable; no virtue that is not modified by faint praise. Prove this statement it might be necessary to ride among ministers the representatives of all sects, but only in extreme cases. There was a time when our Saviour's words, "Take what ye hear," and "Take heed therefore ye hear," were so important that they are so.—*New York Christian Advocate.*

Abhorred in Hawaii.—Whatever pertains to life, manners, and institutions of our race acquired possession—the Hawaiian Islands of interest to the American people. Therefore putting from the *Family Herald* is given here: Domestic servants in Hawaii do not believe in money, nor upon their clothing their employers their Christian names in spite of all protestations. One lady, who upon her arrival was at once pressed as Jennie by the men servants, expostulated with her sister for allowing them to become familiar. She was assured that every effort had been made to induce them to say "Mr. and Mrs.," but they steadily refused to do so.
"No, no," they said, "too many Smith, too many Jones."

One Englishwoman was determined that her servants should never address her in the familiar way that other white people had allowed to be common. She therefore instructed her servants never to mention her name in their hear-

ing. One day this lady had some visitors, and to their great delectation the cook presently put his head inside the door and asked sweetly:

"My love, what vegetables do you want to-day?"
"After that," the Englishwoman was content to be called simply Mary."

From the *Morning Star*, a paper published in England in the interest of Jewish missions comes the following statement in a recent issue: "Of all the wonderful events of our time none is perhaps more wonderful than that which Pastor Carlund, superintendent of the work of Hebrew New Testament distribution in Russia, lately communicated to John Wilkinson. He writes that a committee of influential Jews met to test the evidence for and against Jesus of Nazareth, and actually to undertake a revision of the judgment. The conclusion to which they came, after a careful and impartial investigation, was that the crucifixion of Jesus of Nazareth by the Jewish people and their rulers was a judicial murder of the Anointed of God." How wide the influence of this committee's conclusion may be we do not know, for of the eleven million Jews at present living many are so only in name, but infidels in fact, while others are independent in thought and still others tenaciously attached to what they term orthodox belief, yet it does seem as if this might be the beginning of a new era for the Jews, and that many at least, influenced to an impartial study of the life of Christ, might find Him to be indeed the Messiah of prophecy, who was to be despised and rejected of men, who hath borne our griefs and carried our sorrows, who was bruised for our iniquities and by whose stripes we are healed.—*Herald of Truth.*

Pulpits and Rich Men.—The Boston Herald asks, "Who is the person who writes from Boston to the New York Sun to say that the trouble in the churches these days and the reason why so many clergymen are being driven out of their pulpits into other callings, is that rich men padlock and smother the pulpits, and so clergymen are not permitted to speak to their minds?" The answer is, Boston pastor the rich rule the churches, and the man who controls a dozen stock corporations, because he owns the majority of the shares, doesn't see why he shouldn't own a parish because he pays the most money for its support. Can this be so, or is this pastor having an exceptional experience?" *The Universalist Leader* (Boston), replies to the last question and says that it is not so. It says, "There is not one minister in a thousand who has any occasion to complain of his being hampered in any way, and the thousandth man is more than likely a crank. We have heard ministers complaining of the contraction of the liberty of the pulpit, but when the question is put straight to them, 'Is your liberty restricted in any way? Do you not have all the liberty you want?' the invariable answer is that they can find no restriction. It is more probable that the commercial spirit of the age has taken possession of the minister himself, and instead of doing the work he can and should do, he is casting about for a better 'chance,' and throwing the blame on the commercial spirit of the age—that drives him into a larger salary in some secular occupation."

Last year a convention of Protestant missionaries was held in Kuling, Central China. At the close of their meetings they issued the following "Declaration of Unity":
"We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blessed Saviour and Master expressed in his prayer (John xvii: 11, 20-23), that his disciples should be one, as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realize ourselves to be one in the Father and in the Saviour. Christianity is not so much a system of doctrines as it is a new life, born of the Spirit of God, a life of vital union with God through the Saviour. All those who, by the grace of God, have received this new life are living members of Christ's body, and are therefore one. Christ himself is the center of our union.

We may still have different views and opinions on several minor questions of our religion, and may follow different methods of Church policy and Christian work, as each one's conscience directs him, but yet we feel we are one by the blood of Jesus, our only Saviour and Mediator, and by his Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (that is, our common Saviour and Master) for one great end—the proclamation and establishment of Christ's kingdom throughout the world. In Christ we are one."

This was signed by one hundred and two representatives of many denominations, all engaged in mission work.

Items Concerning the Society.

Philadelphia Quarterly Meeting has held the first day of the month having the company of Eliza H. Varney of Canada, Cyrus W. Harvey of Kansas, Eli Harvey and Thomas Elmore of Indiana, Hannah H. Stratton, Rachel Stratton, and Hilda Steer of Ohio, and Annie Votaw, of Indiana.

A company of six interested Friends, including Charles Rhoads and John I. Glover of Hadfield, and Eliza H. Varney of Canada, attended an appointed meeting at Barnegat, N. J., on Sunday, P. M. the 29th ult., and thence proceeded to Tuckerton, where meetings were held in the morning and evening in the Friends' meeting house, and in the afternoon at the Union Chapel. Truth and life were felt to come into dominion in a marked degree, so that the warning was publicly raised by a member there that if the tree should be cut down as no longer fruitful, it would not fail for lack of being digged about and watered from year to year.

The Dukhoborts Emigration.

The *Lake Superior* arrived at Larnaka on the 14th instant, and sails for Quebec on the 19th with all the Cyprus Dukhobors. On the same day (19th) the *Lake Huron* will leave Avonmouth docks for Buenos Ayres, carrying over 2,000 more of the Dukhobors from the Kars district to Central America.

Wilson Sturge reports all well among the Cyprus emigrants. He will probably stay some two months longer in the island, to arrange for the harvesting of the crops and the disposal of the farns.—*London Friend*, Fourth Month 21st.

SUMMARY OF EVENTS.

UNITED STATES.—The total receipts of the United States Government for Fourth Month, 1899, were \$41,611,587, an increase, as compared with Fourth Month, 1898, of about \$8,600,000. The expenditures were \$65,949,105, an increase over Fourth Month last year of \$21,700,000. Included in the expenditures is the payment of \$20,000,000 to Spain.

Figures furnished by the Treasury Bureau of Statistics show that the exports of manufactures for Third Month were \$36,025,733, or more than 25 per cent. in excess of any preceding month.

In 1880 this country's imports of iron and steel manufactures amounted to \$71,250,000, and exports were \$14,750,000. In 1898 the imports were \$12,500,000, and the exports \$70,500,000, the figures being reversed.

About \$100,000 is invested in the candy business in the United States.

So far as proceeds of the Minnesota inheritance tax, which was adopted two years ago, have come to \$1500—about half the cost of equipping the probate offices with the necessary records.

The payment of \$20,000,000 due to Spain in settlement of the terms of peace treaty was made on the 29th. Four Treasury warrants of \$5,000,000 each were given to Jules Cambon, the French Ambassador, who has represented Spain in all the negotiations.

Despatches from Manila report that General McArthur's division crossed the Rio Grande Fourth Month 27th, and advanced to Apalit, completely routing the flower of the insurgent army, led by General Luna. The insurgents fled, many of them escaping northward by the railroad. The towns of Apalit and San Vincente were burned. The Americans captured a brass cannon, a Maxim gun and a quantity of arms and ammunition.

The Filipinos on the 25th made overtures for a ces-

ation of hostilities, pending negotiations for the termination of the war. Two officers of General Luna's staff entered the American lines and were escorted to Manila, where they had a conference with Governor General Otis. They said that General Luna had been requested by Aguinaldo to suspend hostilities. The Philippine Congress, the Philippine Congress, which body would decide whether the people wanted peace." General Otis replied that he did not recognize the existence of a Filipino government.

A second conference between General Otis and the Filipino peace emissaries, in Manila, was held, and General Otis declared the Filipinos' proposition for a three weeks' cessation of hostilities, to enable them to summon their Congress. Full amnesty was, however, promised by the Governor General on surrender by the insurgents. It is believed that the Filipino envoys will return with fresh proposals.

A statement prepared at the War Department shows that 138 men were killed in the Philippines from Second Month 4th to Fourth Month 25th, and 1111 wounded; a total of 1309.

A petition containing the names of nearly 500 of the best negroes in Atlanta, Georgia, has been filed, having for its immediate object the placing of the negro public schools in the city under the control of a negro Board of Education.

Charles E. Coe, in the *Scientific American*, says: "No one seems to have taken the time and trouble to thoroughly investigate the early history of the honey bee in America. Enough is known, however, to show that it is the indigenous insect of the country, but was, in all probability, imported by the early colonists."

"Jonathan Carver, an Englishman, explored Wisconsin and the adjacent territory in 1766-67, and in his book, published soon after, he mentions the commonest insects. The honey bee is not among them, but the bumble bee is referred to as follows: 'The bees of America principally follow their honey in the earth, to secure it from the ravages of the bears, who are remarkably fond of it.'

According to a writer in the *American Bee Journal* for Seventh Month, 1866, the honey bee was first noticed by white men in Kentucky, in 1780, New York in 1793, and west of the Mississippi in 1797. At the present day this industrious little bee is scattered throughout America, and the production of honey is constantly increasing."

Three persons are reported to have been killed, and great damage to have been done to property by a tornado that was reported to have struck on Fourth Month 26th. Seven or eight persons were fatally injured.

On the 27th ultimo, the eastern part of Kirksville, Missouri, was wrecked by a tornado.

No definite estimates have been made of the losses. But the number of dead and injured will reach fifty-five, and may be far in excess of that, many persons being still missing. The property loss at Kirksville is said to be about \$200,000. Two hundred families were made homeless.

On the 30th ult., a prairie fire burning in the hay fields of the northern counties of Nebraska, passed into the track of a tornado, and was swept with the speed of the wind diagonally across the country for twenty-five miles, destroying everything in its path. A woman and her son were burned to death. A great many cattle were overtaken and burned. A large number of farm houses were destroyed, and the families escaped by fleeing before the track of the storm. The path of the fire was nearly one mile wide.

Deaths in this city last week were reported to number 501, which is 4 less than the previous week and 31 more than the corresponding week of last year. Of the foregoing 265 were males and 236 females: 70 of consumption; 54 of pneumonia; 27 of typhoid fever; 36 of heart disease; 21 of inflammation of the brain; 19 of old age; 17 of apoplexy; 15 of convulsions; 14 of nephritis; 14 from casualties; 13 of uræmia; 12 of cerebro-spinal meningitis; 12 of cancer; 11 of marasmus; 11 of inanition; 11 of inflammation of the stomach and bowels; 10 of Bright's disease; and 9 of peritonitis.

Markets, &c.—U. S. 2's, 100 a 101; 4's, reg, 112½ a 112½; coupon, 113½ a 113½; new 4's, reg, 129 a 129½; coupon, 130 a 130½; 5's, reg, 111½ a 112½; coupon, 113½ a 114; 3's, reg, 107½ a 108; coupon, 108½ a 109. CORN.—Quotations are on a basis of 6½ cts. per bushel for middling quality.

FLOUR.—Winter super, \$2.15 a \$2.40; Pennsylvania, roller, straight, \$3.25 a \$3.40; Western winter, straight, \$3.35 a \$3.50; spring, straight, \$3.50 a \$3.75; city mills, clear, \$3.25 a \$3.60. RYE FLOUR.—\$3.75 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76½ a 76½ c; No. 2 mixed corn, 39 a 39½ c; No. 2 white oats, clipped, 35½ c.

BEEF CATTLE.—Extra, 5½ a 5½ c; good, 4½ a 5½ c; medium, 4¼ a 4½ c; common, 4 a 4½ c; STURGEON AND LAMBS.—Extra wool, 5½ a 5½ c; good do, 5 a 5½ c; medium do, 4½ a 4½ c; common do, 4 a 4½ c; wool lambs, 5½ a 6½ c; spring lambs, \$3.25 a \$6.25.

HOGS.—Best western, 5½ a 6 c; other grades, 5½ a 5½ c.

FOREIGN.—Announcement was made to Parliament on the 1st instant of the signing of the Anglo-Russian agreement concerning spheres of influence in China, Lord Salisbury adding that he attached great importance to the signing of the agreement. From St. Petersburg it is said that the signatory Powers agree to uphold the integrity of the Chinese Empire. The Berlin correspondent of the Morning Post says: "The Russo-Russian negotiations have practically concluded in an agreement aiming to put an end to the battles for railway and other concessions in China. The agreement recognizes Russia's sphere as the north and Great Britain's as the Yang-tse Valley."

In 1684, the normal year—the death rate of London was nearly 44 to 1,000. In 1859 London's death rate was only 14.9 per 1,000.

With a population of 5,500,000, London harbors every day 120,000 strangers. Some may remain a week, some a month, but all the year round there is an average of 120,000 visitors who are within the municipal boundaries.

Last year twenty-one women physicians received public appointments in England. In the same year forty-seven female students of medicine were matriculated in London.

The *Statist*, in an optimistic article on the business prospects of America, dwells upon the restoration of confidence in the American people in their own country, and the happy results already visible in trade. The article concludes: "All indications exist that the American nation has entered upon a prolonged period of prosperity."

Lord Charles Beresford came forth last week as a world conqueror of automobiles. He attributed the congestion of London streets to the use of horses, and said: "While I was in New York I was supplied with a motor car which had the appearance of a cab and the manners of a kangaroo, but it always got me safely to my destination." Lord B. also pointed out how much Great Britain is behind the use of electricity in her electric trams. He was amazed, he said, to see how much work was done by electricity on American warships whereas the English used steam.

Spain's economic situation, according to *El Liberal*, is unfavorable, tested by the official returns for the first quarter of the current year. The exports of an increase of 45,000,000 pesetas, while the imports fell off 43,000,000 pesetas. The customs receipts showed a heavy decrease.

The new Swiss aluminous steamer for Lake Victoria is forty-three feet long, carries fifty persons, and separates into nine sections, no part weighing over 350 pounds.

According to a despatch from St. Petersburg received in Berlin, the Shah of Persia on Third month 1, signed a concession to a Russian mining company, covering the whole province of Oozorbanian, the most northerly province of Persia. The concession is for twenty years. The province contains rich copper deposits, and the company will exploit the tract for metals and gems and construct railways, roads and harbors.

Letters from the famine provinces of Russia tell a harrowing story of distress. In the province of Kazan, the centre of the famine district, the Red Cross Society alone is feeding 132,000 people. The Relief Delegation in the province of Ufa reports that peasants ran after him and begged for food on their knees in the snow. The St. Petersburg *Skyo Viedomosti*, in a vivid description of the misery and disease prevalent in Kazan, says: "Crime, mortality and the number of deadborn infants have increased, and now scurvy and typhus are devouring the population like a conflagration fanned by the wind, but this is a case not of houses and barns, but of human lives being destroyed."

The *Times* of India says it learns from an "unimpeachable source" that Russia has secured an interest in the Fenian Cui. The Fenian Cui is said to have the right to take possession of it whenever she chooses. It is added that this information comes direct from Teheran, and it is believed the port referred to is Bender-Abbas.

The Viceroys of India describes as a new land the promise of millions of acres in the Punjab, irrigated

by the 9500 miles of canals of the completed Chirrigation scheme. The rapid rate at which the irrigation of India has been increasing of late; should cause the land to be taken quickly.

A despatch received Fourth Mo. 26th, from Captain Borghrevink, in command of the expedition making an exploration of the Antarctic Continent dated from Cape Adair, Victorialand, Second Month in which he says: "I have now landed on the great Arctic Continent with my staff, instruments and fifty-five dogs. The greatest discipline has prevailed throughout."

A despatch from Pretoria of the 30th ult., says the course of his speech yesterday, at the opening of the Volksraad, President Kruger announcing that Transvaal was now the largest gold-producing country in the world. His gold output in 1898 was 240,630, being an increase of 24,588,905 over the past of the previous year.

Advices from Samoa, via Auckland, up to Fifth Month 18th, show that there has been further fighting between the rival Samoan factions.

The appearance of yellow fever at Bahia, Brazil announced in a despatch to the State Department Washington.

A cable despatch has been received at Ottawa Joseph Chamberlain, Secretary of State for the Colonies, stating that the British Government will not any share in the projected Pacific cable, but will contribute a sum not less than £20,000 annually.

The Postoffice Department at Ottawa, has decided that the United States postal cards posted in Canada addressed to any place in Canada or the United States will be forwarded if a one cent Canadian postage stamp is affixed.

During 1898 Canada produced \$13,700,000 in gold, of which \$10,000,000 came from the Yukon region.

RECEIPTS.

Received from Elizabeth C. Yarnall, Pa., \$2.0 No. 41, Vol. 73.

NOTICES.

DARBY PREPARATIVE MEETING, held at 1 down, Pa., has changed the time of holding meetings from 10 o'clock to 1 o'clock on Fifth-days. Commencing on First-day Fifth Month.

WESTWON BOARDING SCHOOL.—For conven of persons coming to Westwton School, the stage coach will be leaving Philadelphia at 7.17 and 8.46 a.m., and 2.53 and 4.52 p.m. Other fares can be requested. Stage fare fifteen cents; after 7.30 F. twenty-five cents each way. To reach the school telegraph, wire West Chester, 1 Phone 55.

EDWARD G. SMEDLEY, Sup.

WESTWON BOARDING SCHOOL.—Application of the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westwton P. O., Chester Co., Pa.

Friends Library, 142 N. Sixteenth St. Open 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P. M.

We note the following among the new books: DRUMMOND, W. H.—Habitant and Other Poets. FRASER, R. W.—British India.

LAMB, Charles and others—Charles Lamb and Lays.

LANE, Maurice—Emperor of Germany at H. MORSE, J. T.—Abraham Lincoln (2 vols.)

OLIPHANT, M. O. W.—Makers of Modern Rome. RICHARD, J. W.—Philip Melancthon.

SIEBERT, W. H.—Underground Railroad. THOMPSON, S. P.—Michael Faraday.

WARNER, C. D.—Backlog studies. Circulation of books free to all.

DIED, at his home in Philadelphia, Pa., on twentieth of Second Month, 1899, JOSEPH HARRIS, the sixty-fifth year of his age, a member of Philadelphia Monthly Meeting. His decline was of some months' duration. At one time he suffered with dyspepsia. He was a kind, cheerful, and devoted man. At another time: "Do not hold me; I feel not resigned, and trust in his mercy." Near the close of his life he said, "I thought I was going, I am—blessed be his holy name forever."

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Visits to Jersey Shore Meetings.

Having joined in the religious visit to Barnegat and Tuckerton mentioned last week in our columns, we have been encouraged to go back into the history of these visits and places. During the past seven years an occasional column has drawn the writer's mind to visit the living Friends' meetings on the New Jersey coast. For most of these years a minister visiting Philadelphia Yearly Meeting has been willing to serve afterwards in strengthening the ties that remain in the old meetings of Barnegat and Tuckerton.

On the last Seventh-day in the Fourth Month, 1892, having found it our place to assist this winter in obtaining appointed meetings, a few of us accompanied her, first to Barnegat, where time was ready for us to abide in until the afternoon. Here we were called on by an old man who wanted to see the Friends, but too feeble to attend their meeting. He gave names as Robert Stokes. His conversation was very interesting, and it was soon manifest that his chief interest lay in spiritual truth, in the history of those events through which he had experienced a clear leading into the kingdom of grace. Encouraging successes in life and equally discouraging failures had worked either for good to bring him to a reliance on mercy of God in Christ Jesus his Lord. He encouraged to abide in that, in the hope that when the end of his probation should come he might realize the saying: "My flesh and my heart faileth. But God is the strength of my heart, and my portion forever." He replied, "that is my comfort, and I believe it will be."

After some refreshment and rest he was permitted to accompany us to the meeting. As he entered the grounds where the old meetings-stands, he inquired of a laborer working there, where his own grave was to be. As it was then a little late, he was asked to wait till the next meeting. He came in and took his place beside the visitor who was in the head seat of the meeting. It was afterwards learned that this was his accustomed place, and that he was a usual speaker in that meeting. After a simple ministry of the word flowed with life and power, in which it was impressively brought out that our life is but a vapor "which soon

vanisheth away." At the conclusion of the varied exercises, Robert Stokes arose in testimony of gratitude for the favors of that season, and desired that the day might be ever remembered. He concluded with a solemn exhortation to his neighbors so to lay hold on eternal life as to be prepared for the inheritance of "all those who love the Lord." Then he sat down, breathing heavily, and his head was felt resting on the shoulder of the Friend who sat with him, who then lowered it to the cushion, when it was found that the good old man had breathed his last.

So beautiful and triumphant a death crowning a gospel testimony before the eyes of the people, made an impression which was indeed profound. It could be said "the ministration of death was glorious," beside which all other ministrations of the day seemed to pale. Under the covering of it the congregation melted away, carrying the solemnity to their homes, and its tribute to the lives of others for miles around. As we wended our thoughtful course toward the train for Tuckerton, all nature seemed to respond to the repose of such a death. Not a leaf was stirring and the sun was going down in peace.

Such was our first introduction to Barnegat meeting—a meeting which was settled in the year 1767, and had a meeting-house built the same year. It was a meeting which our friend, the late John S. Stokes, frequently visited, and where no visitor probably has been more beloved. It was sufficient if only he was reported as having come into the town from the railroad station on a Seventh-day evening, to assure a full attendance of the people in the Friends' meeting house on the next day. And there his sympathetic nature was made an instrument of reaching their hearts, and the word of life and power seemed to have freer course and come into stronger dominion through him than there elsewhere. To such a degree was the meeting held under an impressive covering of Divine goodness that it was usually difficult when our Friend would shake hands to conclude the meeting for the company to rise and depart. Often twice and three times would the attempt be made, before they would arise and go. This dear Friend was confined to his bed in his last sickness when his cousin, Robert Stokes, departed this life at the close of our meeting. And since his day some burden concerning that neighborhood has seemed transferred to some of our shoulders. Not only has the meeting been annually visited, usually in company with the same ministering Friend from Canada, on the second First-day following the Yearly Meeting; but at other times in the year, in company with William U. Ditzler, and ministers now living (one of them sojourning among them for two weeks or more), has labor in the love of the gospel been bestowed, and sometimes continuing southward to Manahawkin and West Creek. At one large evening meeting held in the house of another denomination in Barnegat the visitor found his peace consisted in stepping forward to

the side of the pulpit with no message known to him but the word "Christ." Faithfulness in this proceeding was followed by a bestowal of life for utterance which surprised the speaker. But the favor vouchsafed to this meeting was more fully accounted for afterwards, when it was found that our friend William U. Ditzler, in his home one hundred miles away, was filled with such a concern for the prosperity of that meeting, that he sat down at the time appointed for the holding of it and felt that he was attending it in spirit, being engaged throughout in living prayer and exercise for the bestowal of that very kind of help which was witnessed. More of such engagement as this for a minister's service, whether present or absent, would more brightly answer our Query on "harmonious labor for Truth's honor."

Leaving Barnegat by rail for Tuckerton, we found the town clothed with that same stillness and peace in which we had parted from Barnegat. Tuckerton pond was as a mirror, presenting the inverted images of the trees on its banks as clear to view as their originals stood above. This pond was much enjoyed by our former editor, Joseph Walton, for the wealth of botanical material which it affords about its banks, and from its bottom upwards where long stems of the Potamogeton, crowned with masses of seeds had their roots far below, and also the bladder-wort (kept afloat by small bladders), and water-lilies, and floating islands of vegetable growth. This was the pond which anciently the beavers helped to make by building their crooked dam across Tuckerton Creek. So that Edward Andrews, who was the instrument of starting the Friends' meeting there in 1704, had only to complete the beavers' dam to form the present road-way and a pond for the water-power of his cedar log grist mill—tired of going to mill to Mount Holly.

We were glad to find a home on the old Mordecai Andrew's property, and the home-felling could not have been greater if the writer had realized what he has learned since, that the founder of that homestead and he himself were natives of the same Monthly Meeting of Sandwich in Massachusetts, probably the oldest Monthly Meeting of Friends in America, beginning in the year 1658.*

*We find that the Gauntt family of Little Egg Harbor descended from Peter Gauntt's sons—Hannah and Israel, who also left Sandwich to attend persecution and settled in New Jersey. We have observed in the old Sandwich meeting records of 1672 that Robert Harper (one of the Friends who, when William Leddra was hanged on Boston common, and his body was cut down "attended the fall of it"), was appointed on a committee of the Monthly Meeting to know and report the reasons why Peter Gauntt "absents from Friends' meetings." His answer reported next month was: "That he doth not know any true public visible worship in ye world." The answer of another who had likewise in the same month been waited on by a committee, "forasmuch as he was once convinced of the truth, was "That his ground and reason was known unto himself and he was not willing it should go any further at present." Next month his answer was "much as was before: or as a man Gou from truth."

Another native of Sandwich Monthly Meeting on Cape Cod, an aged minister to whom allusion was made in our first editorial of this year, was also visiting at this same homestead in Tuckerton a few years since, and from his fund of instructive anecdotes, he brought forth the story of a man who lived somewhere in New Jersey whose custom was on every First-day afternoon to entertain by playing his fiddle a gathering of men from the surrounding country; how one day in plowing his field he turned out of the ground a human bone, and every time in his rounds, when he passed that bone it would remind him of what we all must come to at last. In the night he could not sleep, for the bone kept saying to him: "Break up thy fiddle." At length he yielded, and found peace; and when the company gathered the next First-day to hear him fiddle, he read the Bible to them instead; and when they came the next week he sat in silence, and it became as a Friends' meeting; and by continuing thus, sometimes with words of exhortation, a regular Friends' meeting became established.

At the close of his narrative his host remarked, "Yes, that story is true, and by looking out from the window here thee will see the very field where Edward Andrews plowed out the bone!" Great was the old Friend's surprise to learn he was upon the very scene of his oft-told history. The details of the account vary in the words of different narrators, but the substance is the same in all: that the bone which Edward Andrews plowed out was instrumental in his conversion into the breaking up of his fiddle, and his turning the next opportunity into a Bible reading, and then following on to have Friends' meetings: and that such was the origin of the meeting at Tuckerton. He presented land for the meeting-house, which was built in 1709, and stood for over 150 years. It was hip-roofed, with shingled sides. The original windows were imported from England. The panes were small and diamond shaped, and the sash was of lead. During the Revolutionary War the windows were concealed, to prevent their lead being run into musket balls. This venerable structure, the first meeting-house along the Jersey coast, ought to have been allowed to stand till now. But it was taken down in 1863, and replaced by a more modern building. But the grand and ancient oak trees in front have been spared, to breathe upon the scene there on the slope by the lake a measure of the dignity which the presence of the quaint olden structure would have made complete.

There was something in the adjacent burial ground to remind us of the scene we had witnessed the day before in Barnegat. We are informed that "Lucy Ann Evans was a pious and eminent minister, and once in a religious meeting held in the old Friends' meeting-house at Tuckerton she suddenly arose and spoke in a very solemn and impressive manner as follows: 'I am with trembling and great weakness that I arise to break the silence of this meeting, but the fear of offending my God causes me to stand upon my feet. There is something that rests

upon my mind to communicate to some one now present (perhaps myself). 'Set thy house in order, for thou shalt die and not live.' And I also believe there are those present who are under the preparing hand of the Lord for deep trials that await them ere long; but fear not, for thou shalt have joy and rejoicing in the end.' Before the close of the meeting, Thomas Osborn (father of Rhoda Lamb—then Osborn) was stricken with apoplexy and died on the spot; and the other part of Lucy Ann Evans's prophecy was equally applicable to his daughter Rhoda who was present. When the funeral train had arrived at the place of burial and the coffin had been lowered into the grave, and at the end of the solemn pause which Friends observe at such times, Rhoda Osborn, the daughter of the deceased, stepped out and preached a very impressive sermon over the grave of her father. This was her first sermon, and from that time (about 1827) she proclaimed "the glad tidings of great joy."

It is recorded that William Cranmer, who had settled at Barnegat, was the first proselyte that Edward Andrews was instrumental in making after his own conversion, and that he used to walk from Barnegat twelve miles to the Little Egg Harbor (Tuckerton) Meeting "where Edward Andrews often preached to the edification of those assembled." "For about seventy years after the settlement of Little Egg Harbor (says Leah Blackman's History of the Township) the Friends were the only religious denomination in the township, and every one who went to a place of worship bent their course to the Friends' meeting-house. Thus it will be seen that Little Egg Harbor was for a long time the most thorough Quaker settlement ever instituted, and existed longer than any other, without the incursions of other denominations."

Over Mullica River at Atsion is Quaker Bridge, where Friends formerly, in trying to reach Tuckerton to attend the Yearly Meeting held there, are said to have filled the river with hay to enable the women and others to walk over. There and at "Swimming Point," miles below, two or three Friends are said to have lost their lives in attempting to cross the stream. Finally some Friends met there and cut down some of the primitive cedars with which the banks were heavily timbered, and with them constructed "the Quaker bridge."

This Yearly Meeting where John Churchman in 1772 found a crowded attendance, is said to have been given up by Friends after some years, in consequence of the interest of the young people being diverted to "beach parties" at Tucker's Beach.

It is due that we should briefly acknowledge the Divine favor which was extended throughout our first meetings in Tuckerton, one in the meeting-house in the morning and in the evening, and one in the union chapel west of the creek. This building was put up by Friends and those of other persuasions for the use of ministers of any protestant denominations. An honest laboring community, getting their living mostly from oystering on the Bay, seem glad to assemble here when meetings are called, and to drink in whatever seems to them the word of life.

After returning on Second-day morning to attend Philadelphia Quarterly Meeting, it seemed incumbent on us to return to Barnegat on Fourth-day, and attend the funeral of Robert Stokes. The occasion called out an overflowing houseful, and much deep and solemn feeling was manifest. At the grave a man of middle

age, who had taken the event very much to heart, was found to be reading a life and testimony concerning the deceased, which he gave with sincere feeling, and ever afterwards seemed peculiarly affected by the scene which he had witnessed at the close of our first meeting. It has seemed not without a purpose that the event took so great hold on him, for within some two years he also passed on into eternity.

Further account of these visits may appear in another number.

The Path to Success.

Most people desire to succeed in their undertakings, but many of them fail; some because they do not know what success is, and others because they pursue wrong methods to attain it.

Some suppose success to consist in worldly prosperity and wealth, exalted position and power. But it is neither desirable nor possible that many of the human family should attain to such advancement as this, and true success is often found in the humbler ways and ways of life, while the paths of ambitious effort marked by failures and strewn with wrecks. Many men are anxious to "go into business" but William M. Thayer, in his book, "On the Fame and Fortune," p. 31, states that General Dearborn once said in a public address:

"After an extensive acquaintance with business men, and having long been an attentive observer of the course of events in the mercantile community, I am satisfied that, among hundreds of merchants in Boston, not more than three ever acquired independence."

One man doubted the accuracy of this statement, but, after careful investigation, he published his conclusions in substance as follows:

In 1800 a memorandum was taken of all men doing business on Long Wharf. Forty years later—a period as long as most men continue in business—only five of those men remained. All the others had failed in business or died poor.

In 1798 the Union Bank commenced business in Boston, when there was only one of bank in the city. A few years ago they occasion to look back to their early history, and found that of 1,000 persons with whom they opened accounts only six remained. In the forty years covered by their investigation, 994 failed or died in poverty.

So much for the prospects of those who would "to-day or to-morrow we will go into success, and continue there a year, and buy and sell, and get gain." James IV. 13.) After years and years of toil and anxiety and struggle get rich, after living for a while in comfort, perhaps luxury, ninety-seven out of every hundred—or even more—are, in advancing years, burdened with debts they can never pay, obliged to spend their closing days in poverty or obscurity, their lives embittered and their deaths hastened by the things they thought would prove for their advantage.

Who ever heard of an honest, prudent, distrustful farmer who failed in business? A man who is extravagant or idle or intemperate or unthrift; who signs other people's names, or who neglects his business and neglects own, may sometimes fail; but the man who is God-fearing, who sticks to the soil and eats his bread in the sweat of his face, usually makes his life a success.

It is true that many farmers weary and themselves "taking care of things"—things they do not need and cannot use, but over which they toil and struggle and labor till they

And we find him patiently dealt with even for two years: for his answer in 1674 was, "That he could not come amongst us till the power did make him or work it in him." The year before the answer of William Allen's brother was, "That he was not so convinced as they might think he was." But in process of time some of these and similar cases were restored to attendance of meetings. Even Peter Gaunt was fined by the Sandwich court more than once for attending his Friends' meetings. In Tuckerton Meeting Ann Gaunt was a minister.

So: was said of Western farmers, they would you land, and raise corn and fat hogs and sell you more and get money; and buy more land, and raise more corn and feed more hogs and make more pork, and get more money; and buy more land, and raise more corn, and make more pork, and so on, until the man would wear out and die, but the endless chain of money, land, corn and pork would keep moving on. But this is no success—it is bondage to this world.

It is a great thing for a man to know when he is well off, and when he has enough, and not to be greedy. One great mistake that farmers make is to desire to get rich. An honest living is not enough for them. A little farm well tilled is not enough, they must have wealth. And so they pinch and scrimp, and toil and strive, to get land which they cannot cultivate, houses they cannot live in, horses they cannot drive, things they cannot wear and food they cannot eat, and then they put the rest of their money in the bank to make more money or for dishonest cashiers to steal, greedy heirs to quarrel with, or shrewd lawyers to devour. There is a better way than this, and "godliness with contentment is great gain."—*H. L. Hastings.*

Civilization of the South Sea Islands.

(Continued from page 335.)

The first speaker (Hitoto) said, "No doubt this is a good law. The laws of England, from which we have received so much good of every kind, must not they be good? And does not the law of England punish murderers with death? Now my thought is, that as England does so, it will be well for us to do so."

Perfect silence followed, and, it may here be observed that, during the eight days of this conference, there were never two speakers on our legs at the same time. There was not an angry word uttered, nor did any one assume to possess more knowledge than another. In fact, he controverted the opinions of a preceding speaker or remarked upon it without some respectful commendation of what appeared praiseworthy, while, for reasons he modestly assigned, disclaimed another sentiment better.

After looking around to see if any were up to him, Utami said, "The chief of Papeete said well that we have received many good things from the kind, Christian people of England. Indeed, what have we not received from them? Did they not send us the Gospel? Does not Hitoto's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break up a house, those who write a wrong name, those who steal a sheep? And does any man of Tahiti say that death should be inflicted for these?"

Next spoke Uppurau, a noble, intelligent chief. He paid compliments to both former speakers, but thought both wrong on some points. His sentiment, however, was with Hitoto, but not because it was the law of England. It was the Bible which ordered it, in saying, "Whoso sheddeth man's blood, by man shall blood be shed."

There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiment of the speaker, especially where he placed the ground of punishment, not upon England's precedent, but upon Scripture authority. Another chief followed, whose rising embodied much of dignity and made the spectators forget even him who had last spoken. His name was Tati. He spoke thus:

"Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me.

"The chiefs who have spoken before me have spoken well. But is not the speech of Uppurau like that of his brother, Hitoto, in this way? If we cannot follow the laws of England in all things because they go too far, must we not stop short of Uppurau, because his thought goes too far likewise? The Bible is our perfect guide. But what does that Scripture mean? 'Whoso sheddeth man's blood, by man shall his blood be shed?' I am Tati. I am a judge. A man is convicted before me. He has shed blood. I order him to be put to death. I shed his blood; who shall shed mine? Here, because I cannot go so far, I must stop. This cannot be the meaning of these words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing—perhaps, I say—this was one that was thrown down.

"However, as I am ignorant, if some one else will show me that our Saviour or his apostles, in the New Testament, have said the same thing concerning him that sheddeth man's blood as is said in the Old—I say, if they show me this, then that may be our guide."

Next rose Pati, formerly a priest of Oro. His well-put discourse was to enforce the doctrine that Christians do not punish for revenge, and that, while many passages in the Gospel forbid to kill, there is no one that commands it.

After this, a "little man," one of the common people, apologizing for being heard there, said, among other things, "All that Pati said was good, but he did not mention, that one reason for punishing is, that the offender may be made good again, if possible. Now, if we kill a murderer, how can he be made better? But if he is sent to a desolate island, where he is all solitary and compelled to think for himself, it may please God to make the bad things in his heart to die, and the good things to grow there. But if we kill him where will his soul go?"

It was the unanimous conclusion that banishment, not death, should be inflicted on murderers. Of course the proposition to take life was excluded in every other case.

The light of Christian civilization thus established in the Society Islands was diffused in a variety of ways to the numerous other isles that stud the bosom of the South Pacific. A woman from Rarotonga had, by some means, been carried to Tahiti. She was there at the time of the wonderful change brought about by the labors of Henry Nott and his associates, and was impressed with the great improvements in their manner of living. When she went home to Rarotonga she was still unconverted herself, but she told her people of the wonderful things she had witnessed, and thus excited in their minds a kind of expectation. As yet the island had never been visited by Europeans, and was not laid down on the charts. But John Williams, of whose labors we have an interesting account, written by himself, had heard of such an island. He was, for a time, stationed at Raiatea, where he conducted a successful mission. There were among the converts at that place several who were zealous or willing to go as teachers to other islands. With five or six

of these on board, some of them married, he sailed in search of the island and found it. There was an eager multitude on shore as they sent off the ship's boat with the Raiateans on board. Finding they seemed to meet with a friendly reception, the ship lay off the island for the night. The visitors, in the morning, returned to the ship. The people were too thoroughly barbarian for Christian women. But, after some consultation, Papeia, one of the converts from Raiatea, concluded to go ashore alone and trust himself among them. Williams agreed to send him a helper soon as practicable (he arrived in about six months). The joint labors of the two were crowned with success. About this time Charles Pitman and wife arrived from England at Raiata. After they had acquired some command of the language, Williams, with them as companions, again went to Rarotonga. He says, "After a tedious voyage, we arrived at the island May 16th, 1827, amid the greatest concourse of people I have seen since leaving England. In doing so, however, we were exposed to considerable danger. As there was no proper harbor, we had to take the boats three miles from shore. We landed, however, amid the congratulations of the multitude, who, compared with what they were when I first visited them, were clothed and in their right mind. All the women wore bonnets and were dressed in white cloth, while the men wore clothes and hats of native manufacture. The change thus presented was peculiarly gratifying."

Charles Pitman took charge of one of the three stations established on the island, Aaron Buzacot, who came afterward, took charge of a second station, and the faithful Papeia, under whose care the great change above spoken of was wrought, appears to have superintended the third station.

Williams remained at that time a year on the island, settling their laws and attending to the many points of difficulty that necessarily arise in a revolution so great and radical. Among the other things at that time accomplished, he built a ship sixty feet long by eighteen wide. He had felt what he believed a call to visit other islands, especially the Samoan group, and to do this it seemed necessary to have a ship at his own disposal.

His wife objected, on account of the desolate condition in which she would be left, so he waited for her assent. Then, with the help of the natives, and without suitable tools or materials, the ship was built. It was afterwards made more complete by using iron and other materials sent from England. He named it "Messenger of Peace." In this he voyaged many thousands of miles, confirming the churches where such had been established, and introducing the Gospel message where people still sat in darkness and in the shadow of death.

From one island he visited he was utterly repulsed, but contrived to bring away with him two boys. These boys, when they found their home being left behind, were terribly alarmed, expecting, eventually such treatment as their people meted out to strangers and enemies. But they were comforted by continued kind treatment, and, after a number of months, having been at Tahiti and other civilized islands, they were returned to their native isle. The result I have not learned, but this was one of the many ways of scattering the seed.

The books at first published in the Polynesian language were adapted to the dialect of the Society Islands. The language of Rarotonga was somewhat different. As Papeia was trying

to teach the children from Tahitian books, they made slow progress. William observed this, and soon as possible had some small books in Rarotongan dialect. After this the progress in reading and writing was rapid. Some time after this, J. Williams visited the Samoan or Navigator's Islands, and has given them a prominent place in his book.

But, before quoting his account of them, I propose showing the condition in which Daniel Wheeler found Rarotonga in 1836. He speaks of the three districts, each with its missionary centre and a meeting-house to three thousand people, and Pitman and Buzacot still in charge, but Papeira is not mentioned. Children swarmed on the island. The schools were large and flourishing. C. Pitman accompanied D. Wheeler and translated for him. The meetings at all three places were solemnizing times. He says, "Great, indeed, was my desire that such simple-hearted people might not be faithless but believing that Christ might dwell in their hearts by faith—even He, whom not having seen, they yet desired to love. For about an hour and a half I was drawn forth to plead with these dear people in the love of the Gospel, that they might be reconciled to God for Christ's sake, for their own soul's sake, and for ours also, because of the Truth as it is in Jesus.

"It was, indeed, a glorious meeting, and ought to be commemorated with humblest gratitude and praise. My faithful interpreter was almost overcome with a sense of the working of God's almighty power."

He says, further, "Our visit to Rarotonga cannot, I think, on various accounts, be soon obliterated from our minds or pass away like a tale that is told. The retrospect of the highly favored seasons so condescendingly permitted to crown the different meetings only heightens the more as the days increase, that throw the scene of such love and such mercy farther and farther behind." If it be that there is a superior degree of purity and innocence attendant upon Christian life in this island, it may be partly referable to its seclusion from contamination by wicked sailors. It has no harbors, and hence is not, or was not, visited by shipping, without some impelling motive.

(To be concluded.)

The Manna of the Bible.

In a recent number of *La Nature* is an interesting note by Henry Castrey on the manna of the desert, which played such an important part in the history of the Jews. At the present day Arabs who are compelled to traverse the sandy wastes of Arabia not only feed their camels upon this little known food, but also consume it themselves. The "manna" is really a fungus, the thallophyte, either *canonba esculenta* or *lichen esculentus*. The fungus is very abundant and is found upon the sand after every rain, sometimes in great mounds or heaps. It is of gray color and is about the size of a pea, and it breaks with a mealy fracture, and the taste is rather agreeable, and somewhat sweet. When eaten it acts as a laxative, and the analysis shows that the fungus has the following composition: water, 16 per cent; nitrogenous matter, 14; non-nitrogenous matter, 29; carbohydrates, 32; fat, 4; mineral matter, 5.

This analysis demonstrates the fact that the manna, while not a complete food in the strict sense of the term, is still rich in certain kinds of food material and is capable of sustaining life for a time.—*Sci. American*.

"ON EARTH-BORN JOYS WHY DO WE FONDLY CLING."

With affection so ardent, Oh, why do we cling
To joys that are speeding with such rapid wing.
To pleasures that bloom but to hasten away,
As summer's gay flowerets that quickly decay.

For earthly delights the most charming and fair,
And those which the heart holds most sacred and dear,
Though in hues the most splendid they may be arrayed,
Their beauty and lustre must wither and fade.

'E'en Friendship, that boon that is given to cheer,
And lighten our pathway while sojourning here,
Cannot last; but its ties must be sundered and given
And friends have to part when death's summons is given.

Then if earthly delights are transient and frail,
And in life's closing hour their enchantments must fail,
Why linger our spirits on treasures of earth?
So brief and uncertain, so trivial in worth.

From earth and its pleasures Oh, let our hopes rise
And rest on those bright joys that bloom in the skies.
On bliss never-fading, celestial and bright,
In mansions eternal of glory and light.

Where thornless and fair are the roses that bloom,
Where time's blighted friendships their lustre resume,
And scenes of affliction and woe ne'er can rise,
To dim the pure pleasures that bloom in the skies.

HOPE.

Hope's rays o'er life's pathway unceasingly shine,
From youth's happy morning to age's decline.
It cheers the desponding and sorrowful heart,
And from its enchantments we ne'er can depart.

'Tis a balm for the wounded, the sad and distressed
By time's varied ills and afflictions oppressed.
'Tis a light that dispels the dark shadows of grief,
And sends to the mourner consoling relief.

When scenes of the present are cheerless and drear,
Hope tells us the future'll be joyous and fair,
And tho' we oft prove its assertions untrue,
We never, no never, can bid it adieu.

But when time to us shall no longer be given,
And the heart from earth's pleasures is riven;
Hope enables the Christian its joys to resign,
For bliss never fading, eternal, divine.

FOR "THE FRIEND."

A Truly Useful Study.

The Fifth Month number of the *Popular Science Monthly* is authority for the statement that the Bureau of Nature Study of Cornell University is making a praiseworthy effort to interest children in the study of our feathered neighbors, and in "treating them as summer boarders." The Bureau publishes a leaflet entitled "The Birds and I" which will be sent free to teachers who will ask for it and who are willing to give it to their pupils. The leaflet contains pictures of various styles of bird-houses which may serve as patterns for homes for our summer guests. "The kind of birds, the circular of the Bureau says, "that will set up house-keeping in the homes that you provide will harm no one. They are never cross, never throw stones or rob us, but are always happy and have cheerful songs. We are always kind to people having such dispositions, and why should we not be so kind to birds as well? The Bureau invites correspondence from boys and girls interested in the birds and who are disposed to entertain them.

The writer feels sure there are many readers of *THE FRIEND* who will be glad to embrace this opportunity of becoming better acquainted with our bird-neighbors, and teachers and parents, especially in country places, are thus given a chance to interest their children and pupils in this interesting and instructive branch of nature-study.

J. C. M.

BRISTOL, Pa.

FOR "THE FRIEND."

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 333.)

TO HIS DAUGHTER LYDIA.

Seventh Month 16th, 1854

After a long delay, I have taken up my pen to try to write a few lines for thy perusal. I have been very closely engaged at my harp; have had to work hard and it has been very warm, but I have gotten along for most part pretty well, although I often feel very tired. . . . I think of thee often, with fervent desires for thy growth in best things. I wish thee to be trying to do right every day of thy life. Don't neglect to be in the practice reading good and useful books and be careful to mind and hearken to the reproofs of instruction in thy own breast. "Remember now I, Creator in the days of thy youth," close in the visitations of his love and endeavor to live in obedience to his will and then his blessing will follow thee and rest upon thee through life, as thou continues faithful. O, I crave for thee, more than any other consideration, but I cannot confer it upon thee. It is a work that thou must do for thyself. We each have a work to do for ourselves. We must each render an account of our deeds. I know that thou hast often been made sensible of the tender visitations of Divine Love, and I want to give up in obedience thereto and don't let them. This is very dangerous, for these visitations are not at our command, and it is only we are thus assisted that we shall be able to work out our salvation. It is very dangerous to slight and continue to slight the day of visitation. We cannot be brought into a state of acceptance without the gracious assistance of our Divine Master. We are dependent upon Him for everything. We cannot even think good thought without his help. . . . I am a time of much sickness and we are not at all sure of all meeting again in this world, but desire that we may all live in the fear of Heavenly Father, and through adorable me be favored to meet again, where sorrow and parting will be no more. May this be great concern above all else. Oh, it is a great thing to be in favor with that Being who is able to succor and bear us up under every trial. . . .

TO HIS DAUGHTER RUTH.

Twelfth Month 28th, 1854

I may say the reading of thy very acceptable letter seemed increasingly to bring me into a deeper feeling for thee as well as for all the rest of my beloved children.

(In allusion to the troubles that were at that time existing in the Society of Friends,) I say, "it is hard to tell who is right, and really seems enough to try the faith and foundation of all. But my dear child, we are called upon to 'cease from man whose breath is in his nostrils, for wherein is he to be accounted of? And I have felt increasingly desirous for thee that thou may look unto Him who remains a strong tower and a never failing refuge from the storm, and if thou abides there, it will know it to be a place of safety indeed, a foundation that cannot be moved, and against which all the storms may beat in vain.

We must not conclude that there are none remaining who are rightly contending for the faith, for I trust there are many, to whom cause of Truth remains to be precious, and hope there are yet fathers and mothers in Israel.

from whom we may ask counsel and may they be preserved, abiding in the everlasting patience and faith of the saints, and kept willing to suffer all that their Divine Master sees meet to appoint or permit. I believe that suffering is for a time, and the Great Master only knows how long, be the lot of all those who die faithful. And is not the Truth worth suffering for?

Let us remember the deep sufferings of those martyrs in the rise of this Society, and perhaps a consideration of these things might be some means of help to us, to keep us from fainting in our minds, for we may see how they were enabled to triumph over all.

How patiently they endured, and counted even their lives dear unto them, that they might be found in favor with their Lord. Oh, desire and prayer of my heart is that our great and adorable Head may be pleased in his great mercy to turn his hand upon us and bring nearer into himself and to one another, and to the everlasting unity, which is only in Him, to be restored.

Perhaps I might say for thy encouragement to hitherto the Lord hath been my helper, and hath preserved me from falling a prey to the Devil, and many times when it seemed if I was ready to sink under discouragement, that He appeared for my help, unworthy as I am of his regard; and may all the praise be ascribed unto Him, for it is his due. R. M.

FOR "THE FRIEND,"

The Russian Nobleman and his Bible.

In the days of my more active life, the writer of the following account, "Madam Dubois," and I were often together in visiting prisons, hospitals, etc., in New York and vicinity. She would leave her almost palatial home in the city to visit the suffering and fallen, spending sometimes whole nights in Sing Sing prison hospital by the side of a dying convict.

Precious to memory are the deeply interesting experiences she and I had together. Deeply impressive was her prayer. The reader may rely on every part of this narrative as true.

S. A. H.

In the year 1825, a rich young nobleman of Russia, W—, was suspected of having taken part in a conspiracy against the life of the emperor Nicholas. He was arrested and thrown into prison at St. Petersburg. Naturally of a quick and violent temper, the injustice done aroused the deepest passions of his soul, and he spent that first long December night cursing and stamping on the ground, alternately cursing the sovereign of his country who had ordered his arrest, and the Sovereign of heaven who had permitted it. Exhausted at last, he threw himself on his bed of straw, and remained there for hours in mournful silence. His eight wretched days passed away.

On the evening of the ninth a venerable old man came to pray with and for him, and to entreat him to accept the invitation of the emperor, who says, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." (Matt. xi: 28.) The only answer was a scornful laugh. On leaving, however, the man gave him a Bible, begging him to read it.

But as soon as the door was closed, W— took it into a corner, exclaiming, "I want nothing to do with the word of a God who permits injustice;" and there the sacred book was left for days unnoticed. But time hung heavily; hours seemed days and days months. To

relieve his utter weariness, he took up the Bible and opened it. The first verse that caught his eye impressed him deeply: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psa. l: 15.) But he shut the book immediately, as if ashamed to have been affected by reading any thing in a Bible. The next day he opened it again, and was soon surprised at the wisdom it evidently contained. He went through whole chapters, sometimes even learning them by heart, and at last became so much interested that he often waited impatiently for daylight, to read and study his Bible.

It was not long before he began to know something of the state of his own heart, and that to see that, like every human heart, it was "desperately wicked," (Jer. xvii: 9.) He began to feel that in the sight of God he was a sinner, deserving eternal punishment. In his distress, he fell upon his knees, crying out, "O Lord, save me, or I perish. O Lord, wash away my sins. Blot them out with the precious blood of Christ. For Jesus' sake, have mercy upon me, a miserable sinner." His prayer was answered; he felt that his sins were pardoned; and now, instead of complaining of the injustice of others, he was mourning over his own sinfulness, and thinking of the love of Jesus. He asked to see the old minister; and the joy of the good man may be imagined when, on entering the cell, he found the once enraged prisoner sitting with a quiet, happy countenance, rejoicing in the hope that Christ had now become his Saviour and Friend. "At first," said W—, "I considered my imprisonment a great misfortune; but now I see why I was placed here, and I thank God for it. If I had continued in my prosperity, I should perhaps never have read this holy book which, by the grace of God, has led me to Jesus."

From that time W— tranquilly awaited his trial, and soon the sentence of death was pronounced upon him. He listened to the verdict with calmness, asking only permission to write to his aunt and sister. The request was granted, and he sent them the following letter:

"You have learned from the papers that I am sentenced to be hung on the 15th of next February. Do not weep, but rejoice, for by the grace of God I am not afraid to die. 'I know whom I have believed.' The best moment of a Christian's life is his last, for then he is nearest heaven. Death to him is only passing from a world of sin and suffering to heaven, where the redeemed of the Lord will be happy for ever. There I will wait for you, in that blessed land where there will be no more prisons, no more sorrow, no more sin. I wish I could see you once more on this side of the grave; but as I cannot, I cheerfully submit. My tears are falling while I write, yet I am happy and full of peace, thinking of the blessedness promised to all who believe in Christ. This happiness will be mine already when these lines reach you. May the Almighty God, whose presence I now enjoy so fully in my cell, and who has made me free in the midst of my chains, comfort you and be with you both unto the end."

The writer of this account was in Russia at the time these events occurred, visiting this aunt and sister; and W—, aware of the fact, added these few words to her, which may perhaps encourage those who are trying to save souls, but do not always see immediate results: "My dear friend, you remember when you were last at my aunt's house you spoke to me more

than once about the salvation of my soul; but I was young and careless, and did not listen to you. But Jesus has found means to change my hard heart. By his mercy I have been brought to believe in him. My sins, though numberless, have, I trust, been blotted out by his most precious blood, and soon I expect to be in his presence for ever. Comfort those whom I love. Tell them it matters little when or how we die, whether on the gallows or in a prison, in a garret or a palace; the all important thing is, to be sure of heaven by 'looking unto Jesus.'"

On the fatal day, the principal rooms in the splendid mansion of W—'s aunt were draped in mourning, and we were all bowed down with grief; yet while we wept we prayed and praised God, and He comforted us.

When the faithful minister left him upon the evening previous to the appointed day, W— fell upon his knees, and in earnest prayer committed his soul to Christ, and then for a few hours quietly slept. Before the dawn of day he was aroused by voices in the passage and steps evidently approaching his cell. "They come early to take me to the gallows," he thought, and though prepared to die, his heart beat faster. The door of the cell was thrown back, and a tall, noble form entered, which he instantly recognized as that of the emperor. A man had just been arrested, charged with a share in the conspiracy, and upon his person was found a letter which said, "We have done all we could to enroll W—, but in vain; he declares he will remain true to his sovereign until death." The paper was immediately handed to Nicholas, and he had come himself to release him. "A few hours more," said the emperor, "and I should have lost in you one of my best officers. Forgive my unconscious error, and accept from me, in remembrance of this day, the rank of general, and with it the castle of S—, where I hope you may live to enjoy many happy years."

W— journeyed as rapidly as possible to the house of his aunt, where he found us all sitting in a room which was hung with deep folds of crape. When he began to speak, and tell us of the mercy of God to him, tears of joy and thankfulness ran down our cheeks. As he finished his account, he added, "We have prayed to God in our distress, let us now bless Him for his goodness; especially let us thank Him for having given us his only begotten Son to be our Saviour, our Intercessor, our near Friend and Comforter in trouble." And that prayer came from full and grateful hearts.

From that time W— lived the life of a truly Christian man. His chief delight was to visit the poor and distressed, and bring them the consolation he had himself found in the gospel. He built near to his castle a large hospital and home for the sick and friendless, and went from bed to bed and room to room, speaking to all of the love of Christ. His Bible, just as he had used it in his cell, was placed in a rich case and kept in his parlor, that it might remind him how God had rescued him not only from prison, but from eternal death.

LOVE silence, even in the mind; for thoughts are to that, as words to the body, troublesome; much speaking, as much thinking, spends, and in many thoughts, as well as in words, there is sin. True silence is the rest of the mind, and is to the spirit what sleep is to the body—nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.

An Appeal From Some Popular Diversions to the Witness of the Spirit.*

The apparent need of greater spiritual vitality on the part of some of our members, has afresh impressed us with the evidence of the power which the "spirit of the world" exerts, to check or overcome the spiritual life.

Varied are the forms in which the "Prince of the power of the air" (Eph. ii: 2) addresses the selfish and carnal inclinations of men. Some are more subtle, but none of these allurements are more seductive and dangerous than that which exists in some forms of diversion.

Believing that there are among our younger members those who more or less frequently attend theatrical entertainments, we feel drawn, in the love of Christ, as we believe, to invite their serious attention to some of the important considerations which attach to this subject. In doing so, however, and while feeling constrained to use much plainness of speech, we would disclaim any authority but that of a loving Christian interest in their true welfare.

We fully recognize the fact that a reasonable desire for diversion and recreation is a part of our human nature which cannot be wisely ignored. There are, however, many voices along the pathway of life which address themselves peculiarly to youth, and with seductive power, ever tempting to a disregard of the limitations of Truth in the extent and character of the diversions indulged in. It is the old conflict in which "the flesh lusteth against the Spirit," (Gal. v: 17) and we warmly sympathize with the participants in that struggle, which must be entered into, more or less earnestly, by all who see and seek to realize the higher possibilities of man-hood and woman-hood.

Possibilities of benefit of an educational and even moral character are claimed for the theatre by some whose opinions on other subjects are worthy of respect. But against the theoretic and doubtful should be weighed the actual and the realized.

Most pathetic is the sad testimony on this point of many who have yielded to the fascination, irresistible to some, of a career upon the stage, in that unreal world in which actors appear to move. Then comes, generally, the torturing disillusion, with its agonies of remorse, followed, too often, by moral ruin, and, as an incident, desolated homes.

Painfully oppressive to the heart that can be "touched by others' woes" is the thought of the apparently unending succession of those who have left—are, indeed, now leaving—hopeful possibilities of the true happiness even of this earthly life, to add themselves to the moral wreckage which lines life's shores. Can you, dear young friends, participate in the hiring of the sons and daughters of other families to engage in that which you would deplore for your own brothers and sisters? Can you, as amused on-lookers, longer bear your contributing responsibility for this awful tragedy of human lives and immortal souls?

Unconcealable are the results of the inner, that is the true, life of the stage. Less open and more dissuad, but similar in general tendency, is its influence upon habitual attenders. While the environment of many attenders of the theatre, joined with a native strength of character, enables them to resist, in good degree, this as well as other hurtful tendencies, yet sadly large has been the number of those, less favorably

situated, who have ascribed to the theatre and its hopelessly inseparable associations, the beginning of influences which finally brought with them the sad retrospect of a wasted, or perhaps a ruined, life.

And, as to the unconfessed and doubtless often unrecognized influences affecting life and its happiness, we who gladly disown the right and the wish to make any individual applications of the thought, yet we may rightly express our conviction that among those agencies which affect the moral and mental attitude toward "the unseen and eternal," and which really make less attractive the "things" that are "true, pure, lovely and of good report," the theatre is, perhaps, next to intemperance, the most positive in its influence.

We do not, however, rely upon argument, but upon the quiet witness of the Spirit in each heart to influence you as to the truth of what we state, which, we believe, is in accord with the sentiment prevailing among the truly spiritually-minded followers of Christ in every religious denomination.

We must frankly express our belief that, when you allow yourselves to attend such places of diversion, you do so in violation of the intimations of the Holy Spirit and regardless of his restraints.

Your forefathers in the Truth, of whom you are, broadly speaking, the present-day representatives, exhibited according to the unsought testimony, both of the Church and the world, a high type of Christian character, while also they realized in "length of days," and through large participation in the common, which are also the sweetest blessings of life, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We cannot believe that such a godly ancestry has failed to leave its stamp upon your inmost nature, impressing your moral sense with some measure of that quickened discernment exercised by them as to the things which make for true happiness. The voice of the Spirit may be overborne by argument in the pressure for self-gratification. It is seldom completely silenced, if we listen closely and honestly in the "quiet hour" of the closet. When the light of life is thus really sought for guidance in such matters, it is never withheld. In that light we must believe you will see that it is a solemn thing deliberately to persist in forbidden gratifications, by going where you know you could not honestly expect the approving Spirit of Christ to go with you.

In our desire to influence you by any means, we feel compelled thus to refer to the possibly solemn consequences of deliberate continued rejection of the restraining influences of the Holy Spirit. But while, in view of "the terrors of the Lord," we seek, as did the Apostle, to "persuade men, yet we would rather influence you, if possible, through the attractions of the life which loyally "accepts God's choice for it as its choice for itself," and therefore takes the Spirit of Christ as its guide toward that Christ-likeness of character which the world increasingly acknowledges to be the true ideal of manhood. This is the supreme choice, for it is a choice of life in its highest sense. It fills the soul with the inspiration of an eternal hope, for it is vital union and conscious fellowship with Him who is the infinite source of all life and light and love. It shares Christ's peace, the deep peace of eternity. It sweetens the unquestioned joys of life, for it partakes of Christ's

joy, which He prayed should be fulfilled in true followers—the "joy of the Lord" whose countless numbers have found to be (as dea of old) an abiding "strength" and "refuge" for all the changes and desolations of our earth life.

But a choice or selection involves also, necessarily, the rejection of that to which it is posed. "Choose you this day whom ye will serve. If the Lord be God, follow Him; if Baal" (or if the spirit of the world be your master) "then follow him."

Abounding is the testimony to the blessedness and strength of the life that is Christ-centred and acts in Him. Equally strong, however, the testimony to the deceptiveness of the life that the blessed Gospel purpose can be realized in a life which, regardless of its high possibilities in Christ, drifts aimlessly in careless indulgence of worldly pleasures, restrained only by the prohibitions of the moral law. There is "law of the spirit of life in Christ Jesus," it must be obeyed, if we would be "free from the law of sin and death."

This law of life, with its necessary restraint is not an arbitrary moral requirement of Almighty, but it is simply the unavoidable condition arising from the very nature of the eternal kingdom. The life of the soaring butterfly depends for its origin upon the conformity of the grub and the chrysalis to the laws of life. Not more true is this, on the low plane of unintelligent creation than that the exact possibilities of the spiritual life are imposed from the response of the heart to the flowing of the Divine life, for which the surrender of the individual will is the essential requisite. The citadel of the human heart easily defended by the will against even almighty power of its creator, and He "rolls the stars in their courses" oftentimes can only after long waiting and gentle knock "at the door," and with the suppliant's request "My son give me thine heart."

Within the brief limits of this open letter cannot dwell directly upon "the way of salvation." We assume, as we think we are justified in doing, that if you are not consciously "gressing in the "path of life" (Ps. xvi: 11) is not through ignorance of the way, but through lack of earnestness of purpose therein and neglect of the light already received.

Our purpose in addressing you is a definite one, dealing distinctly with an important part of practical religion. It relates to your conduct and your example, with their influence upon others, in that sphere of social activities in which, perhaps, the most important part of the battle for the cause of Christ. For it is not the attitude toward those things which are proved or condemned by the ordinary standard of moral rectitude, but in the attitude toward the debatable, that the motive principle of individual life is most truly revealed. We think we can appeal with confidence to such of our younger members as mingle socially with those beyond the borders of our Society, whether they have not found that nothing so clearly discloses to themselves their real standard of life, or tests so closely the strength of the principles they profess, as the invitation to parties for playing or dancing or for attendance at theatre or opera.

It is in this debatable ground that the triumphs are won or surrenders witnessed which may influence the entire after life. Here is the conflict for the advancement of the baseline of positive and aggressive truth, the

* An address from its Overseers to members of Western District Monthly Meeting, Philadelphia.

which strengthens the moral sinews and loyalty to Christ and his cause.

We urge you, then, with a sympathetic appreciation of the courageous effort it may involve, to give force and practical value to this "prudent choice" of life, to which we believe we have already given the assent of your judgment. We affectionately urge you thus to exert the wisdom of youth—for there is a wisdom of youth, distinct from the wisdom of experience. Youth is its opportunity, for it is true wisdom when a young man acts upon the conviction that, if he would persist in being taught by his own experience, he, also, when too young, would have the same regrets which many others have had. It is wise foresight, therefore, in him to accept the concurrent testimony of ages, that the reaping shall be in accordance with the sowing—either loss and "corruption" or "lossless and a life everlasting."

The wisdom that is from above" is ever monious in its purpose of love, whereby exercising itself through the ancient warnings of the wise king," or, in Gospel days, by the inter pleading of Paul as "an ambassador for Christ." One addresses the young man, rejoicing in his youth and walking by his own light and according to the desires of his heart. He warns him that, through results that are unavoidable, abuse of the fixed and self-executing nature of the laws of his being, "the Lord will bring you to judgment" "for all these things," "man's appeal is through "the fear of the Lord," and this has its place as "the beginning of wisdom."

With the same object in view, the appeal of the apostle, which we adopt as our own to you, "by the mercies of God," for an entire continuation of the whole life to Christ.

He even declares that the presenting of our bodies as a living sacrifice" is "a reason-service." These are strong words, yet count-known and unknown martyrs to the love of Christ have set their seal to the truth of them, and in their literal significance. And in regard their figurative application, which is probably sense in which they were written, no one, believe, ever really proved, in all the range of a blessing, "that good and acceptable and perfect will of God," and then, in the retrospect, tested the discipline of heavenly love necessary to that "renewing of the mind" in which life is "transformed," and the soul, rejoicing in conscious sonship to the Most High, is perfected even now to "sit in heavenly places in Christ."

Items Concerning the Society.

Joseph S. Elkinton on the 7th inst. for the third time set out for Halifax, and to meet the third ship of Dunkhobors,—this time the colony from Cymru have embarked on the steamer *Lake Superior*.

On the course of a religious visit during last winter a minister from Ohio ("sound in the Christian faith, as ever held by Friends and a staunch opponent of Unitarianism") was an acceptable guest in home near this place for a week, visiting in and love several neighboring families during the interval. From here he went to Tampa, where, during his stay of two weeks and a half, he addressed rural religious gatherings. In this far southern region, where a member of the Society of Friends is rarely seen or heard of, I regard his recent visit as well worth much good. May the seed thus sown grow up and bear much fruit to the honor of the Father and Husbandman.

JOSHUA MORRIS.

NOTESASSA, Florida, Fourth Month, 1899.

"It is with profound regret," says the *British Friend* "that we record the resignation of his membership which William Scarrow Lee [the headmaster of Friends' Ackworth School] tendered to Brighouse Monthly Meeting on the 12th ult. We understand he has felt it right to accept the ordinances of baptism and of the eucharist in accordance with the usages of the Anglican Church, a movement coming strangely from one who ten years ago protested in the Yearly Meeting against the acceptance of the Richmond Declaration of Faith, "the tap-root of which" he said, "was struck deep in the soil of Ecclesiasticism." We feel bound, therefore, to affirm our belief that the setting up of outward ordinances, supported by claims of priestly functions as means of grace, tends to obscure the spiritual vision, and to interpose human relations in the place of direct spiritual allegiance to Christ alone. It was from this experience that Fox, Penn, and Barclay, and a host of saints, have witnessed the blessedness of the liberty which the Christian enjoys who can say, "Nothing comes between my soul and God but Christ."

AT ARLINGTON QUARTERLY MEETING held the 4th inst., at Germantown, Philadelphia, several ministering Friends with minutes from Ohio, Indiana and Kansas were acceptably present.

The high office and world-wide mission of the Spirit of truth in communicating the things of Christ was supplemented by his own declaration respecting the "many things" He desired to say unto his followers when they were able to receive them.

This ability to understand what is revealed increases progressively in the individual experience as was clearly evident in the history of the apostolic church. "The natural man" cannot perceive the things of the Spirit because he lacks the essential faculty to lay hold of them.

The promise of being "led into all truth" is one of the most precious contained in scripture—"when He, the Spirit of Truth is come He will guide you into all truth" and "He will take of mine and show it unto you."

Conviction of and reproof for sin is the first office of this Divine messenger by which the soul realizes its great need of reconciliation and restoration when this consciousness deepens into repentance, crying for forgiveness, the witness of the spirit testifying of infinite mercy is known as truly as the demands of righteousness and judgment. That which is known as "the gift"—for the ministration of spiritual life—is "the joint" or point of contact between the individual soul and the divine nature, thus becoming the medium through which our great High Priest, Christ Jesus, ministers the things pertaining to the heavenly sanctuary.

As unto "every (human) creature" thus endowed grace is given according to the measure of this gift, wherever ritual or pre-arranged "services" are adopted, the grace is received not because of such "means" but in spite of them.

The appointment and usurpation by men of this mediatorialship is an indirect contradiction to the gospel privilege of access into "the Holy of Holies" extended to all believers.

Thus apart from the renewal of the heavenly power passing through "the gift" there can be no priestly service as it were "ex-officio." Christ having reserved this unto himself as the only Mediator between God and man.

The ground of labor of this occasion was manifested in subsequent testimonies covering the same ground with new presentations.

One Friend quoting, "Flesh and blood hath not revealed this unto thee, but my Father, who is in heaven."

Reference was also made to the purpose of divine love in bringing our spirits into harmony with "the law of our endless life," by producing a feeling of unity with the through disobedience or neglect the instructions of heavenly wisdom were disregarded.

A word of encouragement and sympathy was offered to some who were in the strength of their days, as also to those whose earthly pilgrimage was nearly ended, trusting their faith would not fail

under the increasing sense of their responsibilities.

The serious problems and perplexities of life sometimes so encompassed the responsibilities to overcome the spirit, if it were not for the conviction that the Shepherd of Israel was as near in the darkness as when "the light of his countenance" enabled us clearly to discern our way.

At the request of Abington Monthly Meeting a committee was appointed to nominate some men and women Friends to assist in maintaining that meeting, a similar committee having been released a year or two since.

Notes from Others.

THE WORD.—It is as Christ said of the Pharisees—it was not that there were not as good men, or better men, among them than Peter and John, but they were so blinded by their dogmas and doctrines that they couldn't do Christ's work, and He took Peter and John. These Pharisees and the Jews in general took the Bible, folded it to their breasts and said: "This is the Word of God." Jesus said: "It is a Word of God. I am the Word of God." They had "the Word of God," and they crucified the one who said: "I am the Word of God."—*Dr. Rainford, of New York.*

Circuit Judge Settle created a sensation here by his charge to the grand jury to-day (Bowling Green, Ky., First Month 2, 1899) and all society is a-tremble. The charge was on the subject of gambling and the Judge charged the jury to return indictments for all kinds of gambling, declaring that it made no difference whether it was progressive euchre played in the parlor of one of the society leaders, or prize wheeling, or it was with chips across the green cloth of a gambling den. It is expected the grand jury will take the bull by the horns and return indictments as directed.—*Special Telegram to the Times.*

Governor Roosevelt, of New York State, has signed the bill to prevent the spread of bacterial diseases, and permitting witnesses to dispense with the kissing of the Bible in the court room. It is very satisfactory to note that proper sanitary regulations have now reached even the police courts, where they were badly needed. For a long time, however, many of the magistrates have not used the Bible in the court room, or have warned witnesses against using it, and great credit is due to Magistrate Pool, who inaugurated the move to do away with the kissing of the Bible in court.—*Scientific American.*

Says the *Washington Post*: "The extravagant theory of the young people as to the necessity for keeping up a certain style, is the reason why so many of them put off marriage year after year, and finally drift into the irremediable stage of celibacy. Girls without fortunes are supported in idleness and luxury by over-indulgent parents, and expect to be thus cared for after marriage. The annual cost of such a girl's maintenance is more than the income of a young man, unless he be exceptionally fortunate. The fault lies with parents. Unless they are prepared to give a fortune with a daughter when she marries they have no moral right to make her unfit for the position of wife in the home of a young man who has his fortune to make. And this is not a trivial matter, for it is a great and increasing source of personal unhappiness, and it inevitably promotes immorality. Instead of thousands of bachelors and spinsters in boarding houses in Baltimore, Washington, and other cities, there should be thousands of modest homes, in which young married couples would be helping each other to realize the dreams of their youth. The old-fashioned virtue of thrift, domestic economy, saving up for a rainy day, needs a revival, not especially in the homes of the poor, but in those who have fair incomes, and whose ambition to make a show prompts them to adopt the habits and ape the ways of the rich."

SUMMARY OF EVENTS.

UNITED STATES.—The findings of the Wade Court of Inquiry made public in brief, the Board finds that the evidence was insufficient to sustain the charge of

chemical treatment of beef, but that the canned roast beef was not a fit ration for the army in the manner and extent to which it was supplied. The enormous purchase of this article by the Commissary Department is described as "a colossal error for which there is no palliation." It is recommended that for the good of the service no further proceedings should be taken.

Admiral Dewey cabled (from Manila) that information had reached him from Gnam, dated Third Mo. 20, that the "inhabitants are quiet and contented under the United States flag."

A memorandum has been prepared at the War Department comparing the losses in the Spanish War with the first year of the Civil War. The aggregate strength of troops employed during the war with Spain was approximately 275,000, covering the period from Fifth Month, 1898, to Fourth Month, 1899, inclusive. During this time the deaths from all causes were 6190, or 21 per cent.

The mean strength for the first year of the Civil War was 276,371, with an aggregate loss by deaths of 19,159, being a percentage of 6.8.

The spring rush of immigrants into this country through the port of New York has been unusually great. Since the opening of the season some weeks ago there has been an average of 2000 persons landed each day.

Italians are arriving in extraordinary numbers. The officials at the large office say that not for years have there been so many of these emigrants entering the country at the present time. During Fourth Mo. 30th, and Fifth Mo. 1st and 2d, 1899, there were landed 4892 Italians. This is almost the entire number of immigrants who entered during that period. On Fourth Month 30th, there passed the Registry Clerks at the large office 3966 immigrants, the largest number in any one day since the Department began work at the large office.

The formation of a steel, a carpet, a yarn and other new trusts added to the large number already created, with capitals running into billions of dollars, is causing much thoughtfulness and concern for the future of the country.

The Agricultural Department of Kansas estimates that the wheat yield of that State will be only one-quarter of a full crop.

There are now about twenty gas wells in the Iola district, Kansas, varying in depth from 812 to 937 feet, giving a daily flow of from 10,000 to 14,000 gallons of oil, and a pressure varying from 100 to 320 pounds. Several experts have pronounced one of the wells at Iola the best in the world. It is perfectly dry.

In Nebraska during 1898 the aggregate of mortgages filed was \$21,300,000, while the aggregate of those released was \$27,500,000.

A complete skeleton of a mastodon has been exhumed near Roxbury, Virginia, and the authorities of William and Mary College have taken steps to secure it.

Deaths in this city last week were reported to number 47, which is 24 less than the previous week and 23 less than the corresponding week of last year. Of the foregoing 239 were males and 238 females; 59 died of consumption; 48 of pneumonia; 40 of heart disease; 26 of typhoid fever; 22 of apoplexy; 22 of inflammation of the brain; 18 of inflammation of the stomach and bowels; 18 of convulsions; 17 of nephritis; 16 of marasmus; 14 of influenza; 12 of cancer; 10 of consumption of the cerebra; 10 of meningitis; 10 of old age; 9 of uræmia, and 8 of Bright's disease.

Markets. 4c. U. S. 2's, 99 1/4; 4's, reg., 112 1/2; 112 1/2; coupon, 114; 1 1/4; new 4's, 128 1/2; 129 1/2; 5's, 114 1/2; 114 1/2; 3's, 107 1/2; 108 1/2.

COTTON was steady on a basis of 6 1/2 c. per pound for middling uplands, but demand from spinners was light. FLOUR.—Winter supply, \$2.15 a \$2.40; Pennsylvania, roller, clear, \$3.00 a \$3.25; Western winter, clear, \$3.10 a \$3.35; spring, clear, \$2.80 a \$3.00; city mills, clear, \$3.10 a \$3.35. RYE FLOUR.—\$3.20 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75 1/2 a 75 c.

No. 2 white corn, 38 a 38 c.

No. 2 mixed corn, clipped, 35c.

BEEF CATTLE.—Extra, 5 1/2 a 5 c.; good, 4 1/2 a 5 c.; medium, 4 1/4 a 4 c.; common, 4 a 4 c.

SHEEP AND LAMBS.—Extra sheep, 5 1/2 a 5 c.; good, 4 1/2 a 5 c.; medium, 4 1/4 a 4 c.; common, 4 a 4 c.; lambs, \$3.00 a \$3.25; spring lambs, \$3.25 a \$3.50.

HOGS.—Best western, 5 1/2 a 5 c.; other grades, 5 1/4 a 5 c.

FOREIGN.—Wyllie's English Bible, known as the Bramhall manuscript, from the Ashburnham manuscripts, was sold at auction recently at Sotheby, Wilkinson & Hodge's for \$75,500.

England exports Canada and Australia to build the

proposed Pacific cable, aided by an annual subsidy of \$100,000 from the Imperial Government.

A despatch from London, dated the 1st inst., says: "There was a heavy snow storm this morning in Perthshire, Scotland. The snow has been so thick that it has killed great numbers of sheep and lambs."

Terrific rains and thunder have been followed by cold and snow throughout Germany. A railway train between Thorn and Instenberg was on the 2nd inst., struck by lightning and two of the passengers killed. The train was on the line for 300 yards, and was 21,580 yards long. It will contain only a single track, and a second tunnel is to be constructed parallel to it, at a distance of 19 yards. The northern entrance to the tunnel is about a mile and a half from the station at Brigg, at an elevation of 2,255 feet. The exit on the south is about a mile and a half from the station. Governor General Brooke on the 8th inst., reported from Havana that Captain Hickey had returned from an extended trip through the eastern part of Cuba and reported a general improvement of conditions at all points.

Aguinaldo has telegraphed to the Junta at London that his "government" has nothing to do with the present peace negotiations, and that under no circumstances will he accept an American protectorate.

The Filipino envoys at Manila on the 3rd inst., abandoned the pretence under which they came to General Otis, that they represented the Junta, and announced that they came as representatives of Aguinaldo himself. Colonel Arguilles said that Aguinaldo knew he would be overpowered in time, but that he would continue the struggle as long as possible unless he were given "peace with dignity."

A Spanish prisoner who has escaped into the American lines at Manila reports that 200 Filipinos were killed in the recent fighting at Quingua.

General MacArthur's division advanced to San Fernando on the 5th inst., and found that the insurgents had evacuated the city, after burning it.

A St. Petersburg letter to the *London Mail* dated 12th, and excited so much interest in the scientific world has been located. According to the Finnish geologist Brofeldt the meteor fell in the sea close to the coast at a spot thirteen miles from Borgo and twenty-six miles from Heisingfors, near a village called Björkel. There it lies in a strong clay stratum, which it has penetrated to a depth of 100 feet. The value of the meteor, owing to its richness in iron and other elements, is estimated by Russian savants at some millions of rubles. A lifting apparatus will be constructed in order to recover this celestial gift from the sea. As all meteors which fall on Russian territory belong to the Crown, the meteor will be of enormous value. The force of hoisting the meteor will be begun in the spring.

The *Czar's Peace Conference* at The Hague will be attended by delegates from at least twenty-four nations.

A letter from Tonga, Friendly Islands, dated Fourth Month 11th inst., says that a ship had entered into between Great Britain and the islands. Last Twelfth Month the German Vice Consul at Samoa made a demand on this Government for £25,000, the claims being for debts contracted by Tongans to German traders. Some of the accounts are thirty years old. After consideration, the Government considered the claim invalid. The Commissioner the Premier that unless the full amount was paid Germany would send a large war vessel to seize Vavau, which contains a splendid harbor. On Third Mo. 10th the British warship *Tauranga* arrived and her captain held an interview with king George Tupu II. It is said that the king was notified that Great Britain considered the German claim invalid but did not propose to let her take Vavau or any other part of this group, so offered to pay the claims and protect these little islands that Germany is so eager to acquire. It is not the intention of the British at this time to annex the islands, comprising the Vavau, Haapai and Fung groups. The British and King George have merely formed a treaty of alliance, offensive and defensive; the German claims will be paid when presented, and the islands have virtually become a dependency of Great Britain.

New Guinea is considered by the German naturalist, Dr. Schimper, the richest of tropical islands.

It is announced that peace has been re-established in Venezuela.

The first thing to be said about lead pencils is that they are not lead pencils at all. Once upon a time sticks of lead were used for making marks on paper and wood, and the name has survived, though nowadays all the pencils are filled with graphite or plumbago.

This mineral is found in only a few places the world—in Cumberland, England, along the Laurentian ranges, in the province of Quebec and at Tlacuaco, Yuc. The largest mines on this continent are at the latter place.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The General Committee will meet at the School on Thursday, 17th inst., at 8 A. M. The Committee on Instruction and the Committee on Missions meet the previous evening at the School, at 7 o'clock.

WILLIAM EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.—For convenience of persons coming to Westtown School, the stage will leave Philadelphia 7.17 and 8.45 A. M. and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, *Sup't*

WESTTOWN BOARDING SCHOOL.—Applications the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*. Matters of account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*. Address, Westtown P. O., Chester Co., Pa.

Receipts in aid of the Dukhoborski Fund
Fifth Month 9th, 1899.

L. T., \$1.00 "A Friend", Haddonfield, \$50.00; W. B., \$250.00; G. M. C., \$100.00; G. A., \$25.00; S. (England), £20; E. S., \$50.00; "F", West Re \$8.00; J. I. G., \$120.00; S. M. (Mass.), \$5.00; Friend", (Phila.), \$50.00; C. C., New York), \$25. M. P. (New York), \$2.00; J. V. (2.00; A. S., \$2.00.

WM. EVANS, *Treasurer*,

252 S. Front Street, Phila.

The "Peace Association of Friends of Philadelphia is engaged in spreading extensively among Teachers the Public Schools of Pennsylvania and Graduates of Normal Schools of the State, brief, but telling Tr upon the subject of war, and its most practical means of preventing its recurrence. This, with other efforts which the Association has in view for impressing general public with the importance of these subjects, require a considerable outlay. An appeal is thus made for contributions, large or small, in aid of our work which may be paid to the Treasurer, Jno. B. Kuo, 239 Market Street, Philadelphia.

On behalf of the Association,

SAM'L MORRIS, *Pres't*

SARAH W. ELKINTON, Sec'y.

Philadelphia, Phila. Mo. 3rd, 1899.

DIED, of paralysis, at Barnesville, Ohio, Third 22nd, 1899, SAMUEL WALTON, in the seventy-seventh year of his age; he was a member of the West Chester Monthly Meeting of Friends of Philadelphia, but for forty years he had belonged to Stillwater Monthly Meeting, Ohio. He was firmly attached to the principles and practices of Friends, and was ever ready to spend and be spent in the service of the church. His cause was dear to him which had for its object the lifting of the burden of sin from the consciences of men, and the redemption of the kingdom of the earth. Though the character of his last illness precluded much expression of his feelings, yet his consistent life, the angelic appearance of his countenance when the spirit took its flight, and the peaceful feeling which spread over those who witnessed his passing, bore witness to his career, giving faith and friends the comforting assurance that end was peace.

At her residence, 1415 North Eleventh St. Philadelphia, LOUCILLA REBECCA HEDLEY QUINN M. D., in the forty-sixth year of her age, a member of the Sixth and Noble Streets Meeting. In her sickness her sufferings were great, but she was helped; for would often exclaim, "The Lord is good to me," she expressed that she was perfectly resigned, and great desire for her family was that they look to Lord and live in the day.

At his home near Moorestown, New Jersey, the twelfth of Twelfth Month, 1898, JONAH LIP COTT in the second-seventh year of his age, a member of Chester Monthly Meeting, New Jersey.

WILLIAM H. PILE'S SONS, PRINTERS,

No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

HE PAY-MASTERING OF THE PULPIT.—“He has power over my subsistence has power my will.”—*Lord Bacon*.

Because I go to the Father,” was given as reason why true disciples of Jesus should do better works than He did in the days of his life. These were works done to outward ends and the bodies of men, and works effective unto the saving of souls must be greater. A gift of spiritual power, sometimes called purchase of his death and sufferings, and being more definitely after He had ascended high and received gifts for men, is that alone which spiritual life, healing, reviving, or person can be ministered.

FROM THE KNOWN TO THE UNKNOWN.—A super who has lately visited the island of A, partly in an evangelical interest, has referred to us with a testimony that it is useless mention the name “Jesus Christ” to the few residents, so thoroughly has their past being taught them that it is only a name to bring money by. As dealt with by the priests have scarcely known any other use for the name. It was by a new process that a little of blessed meaning had to dawn upon some of them. Beginning with that witness for truth against sin in their own hearts,—beginning with that sense of good to which few are strangers, they could gradually be led up to what they knew in themselves to be recognition of a needed Saviour and Redeemer;—to the discovery of the meaning of Christ’s name to them.

In the history of many missions for the consolation of the heathen, it is believed that years may have been lost by a failure to begin on basis of the “universal and saving Light,” “measure and manifestation of the Spirit of God given to every man.” And so being led, they are able to bear it, from the known up to the unknown, they would receive the promise and the Scriptures not as things imposed upon them, but through the living wit-

ness for truth in the evolution of their convictions.

THE SUICIDE OF HOMICIDE.—While the British manufacturer by paying so much lower wages than the American, might be expected to underbid him in offering to contract for any great work, yet the ever-advancing rate of war taxes accumulating now for generations far outweighs his advantage in low wages. And the “starvation wages” for the laborer himself are largely due to the burdens left by war. So England is becoming industrially conquered by her own military victories. Wars undertaken in remote regions to open up new markets for her products, react upon her to heighten the cost of those products by heavy taxes, and are transferring the coveted trade to the hands of a nation whose products, comparatively clear of war tax, can be placed at less cost than hers in her own domains, so expensively fought for.

Thus no small consternation has arisen across the Atlantic over an award of contracts for public works in Burmah. “The most favorable British bid required three years for the work at a cost of more than \$575,000; while the Americans would do the work in one year at a cost of \$250,000.” Also the Great Central Railway Company has placed orders for new locomotives with American firms, and the British Government has awarded to an American firm the building of a railroad bridge in the Soudan. Other causes, notably the American quickness to adopt improved methods, have contributed to our industrial victory; but over and above all, the *Boston Advertiser* points out our past freedom from the military incubus as “the very reason.”

We are sorry for one who beats the bush, when another gets the bird; but the sorrow for it subsides when the bushes are men, and the beating is war. We envy no empire, and shall not congratulate ours that is coming, when its mercenary prosperity is the price of blood. No trade thus continually buttressed with slain lives and bought with souls can long remain free trade. It taxes away its profits, and resigns its prestige to such nation as has been diligently pursuing the arts of peace. The meek, and not the warlike, “shall inherit the earth.”

Spain is a witness that he that taketh the sword so unrelentingly, though the mills of God grind slowly, at length is found perishing with the sword. By the grace of war and of graceless teaching she is what she is.

Rome is a witness, conquered, first morally and consequently physically, by her own victories. The Spaniardization of our own country is creeping on apace in the epidemic of the war

spirit, unless the Christ-spirit outleaven the unholiness infection. Thousand-fold more and worse are our moral wounds, and the spiritual scars for generations ahead, than the physical wounds we have wrought on Spain. The churches and missionary boards are even now complaining of the apathy of popular mercy, the paralysis of zeal for Christ’s cause among mankind, and inquiring, “What is the reason?” A hint towards the reason is found in a sentence from a recent writer—that “want of sympathetic cohesion paralyzes a people.”

To the many historic warnings that the sword is a boomerang to return upon its sender, the halt called by the Tsar, and his protest which nations step aside this week to consider, is added as an echo of the cumulative voice of their brother’s blood which is crying unto the Lord from the ground. As spiritual power knows no distance in outward space, may many of us be gathered unto the place where prayer is wont to be made, as spiritual commissioners to the Hague through living exercise with the Prince of Peace, that the remainder of wrath He will restrain. This it is his working to do, and they that are with Him will be his coadjutors; so that, as it is said, “Czar or no Czar, wars are eventually doomed, and peace must come in its own good time.”

ILLIBERAL LIBERALISM.—The claim that the choice of dress,—whether it should be made distinctive of our principles or not,—must liberally be left to each one’s individual convictions under the Father of lights, and then turning with flings at the individual convictions that accord with the older order of appearance, is a liberalism whose name is intolerance. Thou who sayest, “Leave one’s conscience to the light of Truth,” dost thou leave it there, in belittling some who do not run with thee in thy form of liberalism? Why commend universal obedience to the witness for Truth, only to condemn it in our testimonies?

Contributed.

The Memorial Fund for Westtown.

At the last stated meeting of the Collecting Committee for the Westtown Centennial Memorial Fund, it was shown by the reports submitted that there had been subscribed to that time upwards of \$40,000, by about 350 subscribers. This average of over \$100 per subscription is gratifying and encouraging. The small number of subscribers, however, indicates that a large proportion of our Westtown’s old scholars and friends have not yet responded, and it is the earnest hope of the collectors that

such will no longer delay in forwarding their subscriptions, which should be in the hands of the collectors by Sixth Month 1st, so that at the Centennial Anniversary meeting the Memorial Fund fully subscribed may be presented to the committee in charge of the school. If there are any who have not been reached by the collectors they are requested to forward their names and addresses at once to Samuel L. Allen, Chairman, No. 1107 Market Street, Philadelphia. The founders of Westtown had only the future before them. The undertaking was undoubtedly to them a weighty one. It was an experiment. Their faith and hopes were strong and enduring that those who came after them would reap a lasting gain individually and collectively. Their faithfulness has been justified and their hopes realized in us representing three generations of pupils. We have the knowledge of benefits accrued to ourselves and those dear to us in the past. Should we not, therefore, each one of us, feel it to be a duty, may we not feel it a privilege now to add our portions to the fund which is to be a perpetual memorial of the sacrifices of those worthy founders and which is to make more sure the continued usefulness of Westtown for the years to come? We may not all be able to give a great sum, but we may each contribute some part of the whole, and the value of the "mite" is as certain to-day as it was eighteen centuries ago. The Collecting Committee therefore affectionately urge all of Westtown's old scholars and interested friends, wherever and however they are situated, to see to it now that their names are not omitted from the recorded list of contributors to the Centennial Memorial Fund.

Departure of the Dukhoborts from Cyprus.

The last few days have been full of interest here. About noon on the 14th, the steamer *Lake Superior*, which is to convey the Dukhoborts from Cyprus to Canada, steamed into the harbor. Many of the people were already here, having traveled from Athalassa, a distance of twenty-four miles, during part of the night. Then *arabas*, or native carts, drawn by two oxen, with women, children, beds, and household goods arrived, and were unloaded in the public square between the Post Office and Court House. These made encampments in family groups under the shade of the eucalyptus and graceful pepper trees.

During the day some of the Pergamos Dukhoborts arrived, and by the next evening over 1,000 were camped in various groups. They were allowed to go into the quarantine station, but wisely preferred the open air. The nights were dry and mild, and for three days the authorities allowed them there to stay, make their fires, and do their cooking on the quay. It was truly a picturesque sight, and all so orderly.

On Sunday, Wilson Sturge and I went up to their sunrise service. About 150 in their "go-to-meeting" clothes were assembled in the centre of the square. After their hymn-singing, hand-shaking, kisses of peace, and various bows, all performed in a most reverent way, their leaders came forward and tendered most hearty thanks to Wilson Sturge (their "good grandfather," as they call him) for his kind care and help during their stay in Cyprus. Then all

prostrated themselves on the ground and dispersed; while under the trees those not present were silently dressing the children, rolling up beds, &c. The people seemed much affected at this their last religious service in the island, where they leave so many of their loved ones in the silent grave. Nearly all the women and many of the men were in tears. The boys, who have learnt a little English, gathered round me, and we were able to have Bible-reading in groups three times during the day.

From noon till 7 p. m. the boats were busy conveying the people and their belongings to the ship, the heavy luggage having been embarked previously; and yesterday at 2 p. m. we watched the ship sail with 1,030 of the Dukhoborts for their new home in the far west of Canada. The ship will be followed with many prayers. We are so thankful they are safely off, for the hot weather has just set in. Much regret is expressed that the climate of Cyprus does not suit them, and all speak most highly of their orderly conduct. I trust they will be a great blessing in Canada, and make good colonists.

M. A. MARRIAGE ALLEN.
Larnaka, Cyprus, Fourth Mo. 19th, 1899.

[We have learned of the safe arrival of the *Lake Superior* at Halifax with her momentous freight of 2000 pilgrims. These were met, like the two former shiploads by Joseph S. Eldkinton from Philadelphia, who, having rendered such service as he could, has again returned to his home. The Dukhoborts were taken on by railway towards Manitoba.]

The Trials of a Housekeeper.

None but the uninitiated can doubt that the mistress of a family is constantly exposed to trifling annoyances which are in reality more difficult to bear than serious afflictions. How often even where we see overwhelming reverses borne with fortitude and equanimity, does the temper give way before those petty inconsistencies which are involved in the very existence of the social relations. How often do we see the woman who can stand by the dying bed of a parent, a companion, or a child, with the calmness of Christian submission; who can bear the unwanted privations and humiliations of poverty without a murmur; yet suffer herself and all around her to be made thoroughly uncomfortable by one of these trivial accidents to which she is liable in the management of her domestic affairs! To such an extent is this true, that those great events that form eras in the history of woman, cannot be regarded as a proper criterion by which to judge of the strength of her character, or the equability of her temper. Never until she has been tried as a housekeeper, is the worth of her character or its deficiencies fairly tested.

It is because we have not learned to seek strength from above, for the ordinary purposes of life, that these formidable trials obtain so much power over our happiness and usefulness; we feel that grace alone can enable us to bear severe afflictions, but we do not expect it on those small occasions which are constantly occurring, and which, more than any other, go to make up the sum total of domestic happiness or misery. We have called these small occasions; they are so in their nature, but not in their consequences. Whatever mars the happiness of a family; whatever affects injuriously the temper and moral character of children or domestics, possesses an importance which we cannot adequately estimate.

And what more likely to do this, than frequent ebullitions of anger, frequent paroxysms of fretfulness and impatience in her to whom they look for guidance and instruction! Long after she has forgotten the feeling, and the circumstances that called it forth, the fatal influence is operating on those ductile minds, and preparing them for a repetition of the same scenes.

We talk of the commencement and finishing of the education of our children, as if this education was not commenced with the first dawn of infant intellect, progressing ever after without one moment's intermission. The mother herself the first book read by her child; at what it sees there will certainly be copied in his heart and in his life. Her character and deportment, more than any or all other influence are educating her children; and happy is that society, when the lessons daily learned from her, are such as may safely influence their conduct and conversation. But may it never be forgotten, that example rather than precept, to form the character of those committed to our charge. It is worse than idle to expect in the formal calculation of sweetness and patience will make our children amiable and forbearing when they see us irritated by trifles, and throw off our guard by the unavoidable evils of life. Woman, as the center of the domestic circle should diffuse sunshine and warmth through the whole atmosphere of home.

But if she who should be the guardian genius of that hallowed spot, meets her husband with repinings, and it may be with reproaches, instead of cheerful words, and kind welcome, her face wear habitually a wintry frown! fearful responsibility rests upon the wife under such circumstances.

How many good and noble qualities have been obscured by the indulgence of habitually fretfulness, while the unconscious victim of a miserable propensity, imagined herself the blameless and unfortunate of human being. Beauty, wit, genius, learning, what are they when combined with this unlovely and uncomfortable trait of character!

There is no magic influence to convert a selfish daughter into the patient, devoted mother or the careless, exacting young girl into the interested woman. Nothing but the power the Holy Spirit can enable any to overcome the natural selfishness of the human heart; without this, every effort will be, to a great degree, unavailing.

There must be a new principle implanted within us, ere we can bear with patience the trials of life, or cheerfully yield our own will to that of another.

Everything in the education of women should tend to develop a spirit of self-devotion and self-renunciation. This spirit can never be much cultivated by our sex, because by it "the highest triumphs are to be achieved" and "bears with it, as it is vanquished or victorious," the destinies of the world. It is the mission of woman to exhibit to mankind the moral beauty of that love, which seeketh in her own, but the good of others, and finds in her own highest honor and happiness in so doing.

The great thing is, to have a single eye, to whatever we do, may be done to the glory of God.

The great thing is, to be found in our lot, the state of Truth's cause be whatever it may, the world.

To Young Writers.

John Brishen Walker, editor of the *Cosmopolitan*, in a letter to a contributor, gives some valuable suggestions to young writers, which are here reproduced:

"The first essential for good writing is clear thinking. If you do not know what you want to say, the chances are strongly against your writing it. Consequently before beginning your description, you should have taken a sheet of paper and jotted down in regular order what seemed to you the most important points of interest at your disposal.

"The chief labor in writing is thinking. This should be done before you put the result on paper. If you find after thinking it over, that your information is insufficient, visit a library, make a thorough study of the matter of which you are about to treat, and then, with the fullest information in your possession, set about a careful analysis of all the points connected with it, using key brackets against the main heading, dividing it into such general headings as the subject seems capable of, subdividing these headings into minor ones, and these minor ones into still further ramifications of the subject. You will then have before you a bird's-eye view of your theme. You may now proceed to select what seem to you the chief points of interest, rejecting the rest which are unimportant or trivial.

"When the last sentence of your composition has been written, go back over the work and make a study of the faults of rhetoric, looking carefully to see if you have duplicated yourself. Cut out unsparsingly unnecessary words and phrases. Study how to express yourself with greater force, with more grace and elegance. Above all things seek clearness.

"Successful writing means work. Famous writers have been hard workers, revising their manuscripts endlessly. Great geniuses do have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his audience to be particularly felicitous. 'Extemporaneous?' he replied. 'Why that was the work of my three weeks' fishing trip last summer,' thus illustrating the saying that genius has an infinite capacity for taking pains."

"In every city library during the school year schoolboys and girls can be seen constantly juggling material for compositions out of books. While this may be better than something worse, it will do the writer very little good. Or advice is, choose some subject that you already know something about, and leave others to write about what they are familiar with. Then do a lot of thinking on your own account. After steer entirely clear of books on the subject unless your aim is a mere compilation of other men's ideas. Whatever you write, write that of your own head. In this way you will build up your own ground and on a solid foundation, though the superstructure may be so showy. Inasmuch as writing essays is designed to benefit the writer, rather than to show the world over with any great new truth, it is to first that your writing is really such as will improve your own mind by stimulating healthy thought. The boy who writes in his own words his reasons for liking to play ball has got a far better literary start than one who 'leads up' on the French Revolution and sim-

ply rehearses what he gets out of books.—*Pathfinder*.

FOR "THE FRIEND."

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 341.)

TO HIS DAUGHTER ANNA.

Third Month 27th, 1853.

My Beloved Daughter:—Thou has been much the subject of my thoughts of late, although it has been sometime since I have written to thee. I am sometimes ready to think my love and concern for thy welfare grows stronger, and my petitions are put up for the preservation of my children when a little ability is mercifully afforded. I feel much concern for thee to do well. Be sure to choose the good part, and shun the evil and keep it always in remembrance, that this is the only way to find rest and peace while here and hereafter. Do not expect to find true peace and comfort in the enjoyment of the things of this world alone, for here they are not to be found, but try to remember and love and fear and obey the Giver of every blessing. I can say from some experience that there is no enjoyment worthy to be compared to the sensible enjoyment of the love of our Heavenly Father, and to be favored with a well grounded hope in Him, and I feel very great desires that thou may come to be a rich partaker in this enjoyment. Thou knowest, my dear Anna, that these poor frail bodies must ere long go the way of all the earth. I mean before very long they must die, and I know not how soon, for thou may see the old and the young are going, many younger than thyself, and we do not know when the messenger may be sent to us. I want thee and myself to try to be prepared for such an event. I want thee to attend closely to that Divine teacher that is placed in thy heart, that shows thee what is right and what is wrong, which is the spirit of thy Heavenly Father, striving with thee. I want thee to attend closely to its teachings, for it is an unerring spirit, and if thou minds it closely, it will lead thee in paths of safety and of pleasantness and peace, and if yielded to and obeyed it will purify thy heart and fit thee for an inheritance among those who are sanctified, the blessed inhabitants of that city of which thou may read in Revelations "which hath no need of the light of the sun, or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." We must obey the light and mind the teacher of which I speak, for it proceeds from the "Father of lights, with whom there is no variableness, neither shadow of turning. Thy affectionate father,

ROBERT MILHOUS.

BALD EAGLE, Second Month 2nd, 1862.

My Dear Daughter Lydia:—I have seated myself since meeting to write a few lines to thee. I feel very deeply interested, thou may be sure, in this important matter which thou hast undertaken (teaching school), and I do very much desire that thou may seek for Best Help to exercise right authority and government therein, so that thou may be made useful in thy present allotment. I do believe our gracious Helper will favor us with his help if we are concerned to lie low before Him, under a feeling of our own insufficiency. I trust that in a degree, I am made to feel the responsibility that rests

upon thee, and much desire that thou may thyself first be brought under the redeeming power of Divine Love, so that thou may be enabled to govern in love, which is the best authority. O, I hope the everlasting well being of thy pupils may be sought, by thee, as well as their literary knowledge, and be concerned to guard them carefully against everything which would hinder the progress of their growth and advancement in the way of good, and try to cherish, as ability is afforded, everything in them that will tend to the growth of the precious seed of life, remembering that their minds are tender and susceptible of feeling. And the poet says, "Just as the twig is bent, the tree's inclined." I do believe much may be done for the help of children who may be placed under our care, therefore I want thee to watch carefully over them. I want thee to be encouraged to faithfulness and close watchfulness in thy steps along, for we have need to be always watching over our own spirits, and daily striving to put our trust in "Him who remains to be strength in weakness, riches in poverty, and a present helper in every time of need," and who will help thee if thou rightly trusts in Him. Thou art far separated from me, and it is out of my power, it seems at present, to step into thy school and see how it is progressing, but although so great a distance intervenes, I think my interest in thy welfare is not at all diminished, but it seems to me that I feel an increase of concern for thy present and everlasting welfare, and I trust that according to my capacity, my intercessions are often put up for thy preservation. And Oh, may the gracious and All-wise Being shed plentifully of the Heavenly dew upon thy future life, and make thee wholly his.

Oh, Lydia, it is his right to have the uppermost room in our hearts and that He might reign there, paramount over all. Well, I hope thou art enjoying thyself cheerfully and comfortably in cousin William's interesting family, for whose welfare I feel much interested. I want thee to be careful of thy health and don't make too close an application to study, but take proper exercise. With endeared love to thee and all the family, I remain thy affectionate father,

ROBERT MILHOUS.

(To be continued.)

FOR "THE FRIEND."

The Abuse of Scholarship.

One who was himself a great scholar as well as a very capable critic, wrote thus. His words apply to the state of an unregenerate heart:—

"Scholarship sometimes renders men proud, self-sufficient, jealous. It is apt to destroy plain common sense and clearness of vision. It propagates intellectual subtleties and its own artificial taste. It has poisoned entire literary epochs by its boastful assumption of superiority and its concealed exclusiveness. It creates false standards for men, and, employing the delusive name of culture, it estimates a quantity of some particular kind of information at a higher value than the old mysterious power of the heart."

WILHELM SCHERER.

THE Lord in his dealing with us, his poor, dependent creatures, sometimes brings us very low, baffling all our skill and contrivance, that He may clearly show us, that our success in Spiritual things, and even in temporals also, is by his providence.

A RESULT of very slow and gradual approaches might evince forethought and purpose as clearly as a result attained at a single step.

MY REFUGE.

SELECTED.

Sometimes this path of mine is dark and thorny,
And my worn spirit yearneth for relief;
And then I hear a voice amid the darkness,
That softly whispers: "Child, I know thy grief;

"My rod and staff shall be thy comfort ever;
I'll bid the foe thy spirit to release;
And in the glorious morn that hastens greatly,
I'll bless thy soul with everlasting peace.

"Yea, though thou walkest through the silent valley
Of death's dark shadow, thou shalt feel no fear;
I will be with thee, I will be thy refuge,
Thy trembling soul to comfort and to cheer."

Ah, then Thy blessed peace, like dew of Hermon,
Falls o'er my spirit at the cheering words,
A calm, sweet peace, which tells of sins forgiven,
And soothes my spirit like the song of birds.

Yea, when my heart is sad, Thou sendest comfort;
Thou art my blessed hope in time of need;
For Thou dost guide me by Thy shining presence,
A mighty help, a counsellor indeed.

And when at last, safe in that blessed haven,
That Beulah-land where all is bright and blest;
Where sin's dark shadow nevermore shall enter,
My weary soul shall find eternal rest.

Civilization of the South Sea Islands.

(Concluded from page 340.)

But there was not always this continued success, where the work had been begun. At Raiatea Daniel Wheeler met an assemblage of the people, who expressed gratitude for their deliverance from their former degraded condition. In a neighboring island Bolabola, the party that wished for self-indulgence had got the upper hand. We can readily understand that where such deep-seated customs have been suppressed, there may be a strong disposition to revert to them. The restraint in which they had been held, as vitiated in this instance by strong drink. They were tempted by the wicked traders with rum or whiskey, and when this imported stock was gone, they resorted to any fruit of the island to manufacture more. Even their bread-fruit was distilled into spirits and demoralization and poverty overspread the island. The missionary withdrew and took away his property. Daniel Wheeler landed there. He had a meeting first with the few who remained faithful, and the next day with the apostates. This company included the chief. They behaved in a very indecorous manner, as though now quite regardless of all religious usages. After D. W. had secured silence, he addressed them in forcible language on their abandoned condition, a condition that was hopeless, unless they would "flee from the wrath to come." The chief told Charles Barf that old time thoughts had been brought back to him. But there is reason to fear he did not profit by them. One is forcibly struck with the reckless conduct of those traders, who offer rum and muskets to a people in this condition, to trade for what the wretches themselves need to keep from starving.

There are perhaps hundreds of islands in these seas, in which this work of renovation was begun. It is my purpose here rather to direct attention to published narratives of what so closely concerns the welfare of our race than to bring much of it to view.

But there is one of these groups that has of late years claimed so much of public attention, that it will be interesting to dwell upon points in its history. This is the Navigator or Samoan group. According to J. Williams, it was discovered in 1678 by Bougainville, a Frenchman, who gave it the name Navigators in consequence

of the superior construction of the canoes of the natives and their surprising dexterity in the water, but it is called by the inhabitants Samoa. It consists of eight islands, Manua, Orisenge, Ofu, Tutuila, Upolu, Manono, Aborina, Savaii and two smaller islands. In 1788 the group was visited by La Perouse, whose colleague De Langle and a number of his crew were barbarously murdered by the inhabitants.

It has been already stated that the concern of John Williams to build a ship had a special reference to service in the Samoan or Navigator's Islands. A few years elapsed before this concern was carried out, and in what follows we may see the Divine hand in the delay. He had used the time partly in visiting Tahiti and other islands, confirming the churches where idolatry had been displaced, and planting missions where the people still sat in darkness. At length about 1830, with Charles Barf as companion, he concluded to try to commence a mission on the Samoan islands. He was then at Tongataboo. He had there a band of ten or more native converts who were willing to labor in a new field. But before his arrangements were completed he was called on one day by a man who though not distinguished as a convert had been in sympathy with the civilized movement. He represented that he belonged to one of the ruling families at Samoa, and that he had been away ten years, part of the time at Tahiti, where the new order of things was established. He now wished to return to his people and thought the trip just fitting out might enable him to do so. The company of such a man appeared just the one thing that was needed to secure success. Williams was however just a little doubtful whether the man was all he professed to be. But he engaged to take him. He had a wife of more deeply religious experience than himself and a little son. His name was Fauea. As they approached the group on their voyage, Fauea was in high spirits, from the prospect of soon seeing his home. But there was an expression of great anxiety on his countenance. "We had not been long at sea," says Williams, "when he came and sat himself down by my side and said he had been thinking of the great work before us, and although he had no doubt the chiefs would all gladly receive us, and the common people all readily attend to Christian instruction, yet there was a person there called Tamafinga, and if he should oppose us, he feared our progress would be impeded. I asked him who this Tamafinga was. He informed me that he was the man in whom the spirit of the gods dwelt, and he was the terror of all the inhabitants. This was rather discouraging, but we had no alternative but to proceed, looking to God for guidance, protection and success. It was in August, 1830, that the cloud-capped mountains of Savaii, the largest of the group were descried. As the wind still blew furiously and all our people were ill, we determined if possible to find an anchorage and ran to the leeward side of the island for the purpose, but without success. As soon, however, as we neared the shore a number of the natives came off in their canoes, of whom Fauea asked a number of questions, to which he received satisfactory answers. At length with a tremulous voice, as if afraid to hear the reply, he said, "And where is Tamafinga?" "Oh," shouted the people with evident delight. "He is dead, He is dead." "He was killed ten or twelve days ago." Frantic with joy at this unexpected intelligence, Fauea leaped about the vessel and ran towards me, shouting, "Ua, mate le Devolo. Ua mate le

Devolo." (Our work is done.) Astonished at this singular exclamation, I enquired what meant. He replied, "The obstacle we dreaded is removed. Tamafinga is dead; they have killed him. The people will now all receive the new doctrine." On hearing this we could not but be deeply affected with the seasonal interposition of a gracious Providence and were encouraged to hope that the time to favor the people, yea, the set time had come.

From this interview we were convinced Fauea was really a chief. His countrymen dressed him as such, the common people kiss his hands and the chiefs saluted him by rubbing noses.

"By ten o'clock we reached the settlement where we intended to commence our labors at which Fauea belonged. In all our conversation with that individual, we were impressed with his shrewdness, intelligence and godliness but never more so than on the morning we arrived at the place of our destination, where he led us to a private part of the vessel and begged us to desire the teachers not to commence their labors among his countrymen, condemning their boat-races—their dances—other amusements, to which they were much attached, lest in the very onset they should take a dislike to a religion which imposed such strains. Tell them, he said, to be diligent teaching the people to make them wise, their hearts will be afraid, and they will themselves put away that which is evil. The word prevail and get a firm hold upon them, and then we may with safety adopt measures that at first would prove injurious. We were constrained to admire the goodness of God, in bringing to us an individual of such character and connections so admirably fitted him to advance our purposes."

To shorten this account, I may break in the narrative in the language of William There were at that time two chiefs who were brothers. While one of them, Malieto, was engaged in war in another part of the island, the other, Tamelange, came on board and assisted in landing the teachers, and in every way welcomed their arrival. The warring chief came home and had an interview with William. The latter tried to persuade Malieto at once stop the destruction of life and settle the matter peaceably. He said he must pursue it to proper close. And then he would become Christian and advise all his people to do so. He fulfilled his promise so far as professing would go, and his people generally followed his example. The scene of this introduction of new faith, was on the two larger islands that are near each other. When after about two years, Williams revisited the group he found the good news had spread to some of the smaller islands. Natives who had been at Savaii Upolu brought home the startling news. The people met to hear them, and built meeting-houses in anticipation of teachers being sent. Williams was far from supposing these people, whether on the central or the outlying islands were moved by purely spiritual influence. He says they came under the civilizing discipline from a variety of motives. C of the best of these which we may call second was the belief that the Christian religion would put an end to the wars, which were frequent and which they dreaded. The substantial improvement in their condition merely in temporal, fully justified the revolution in their customs. And it is to be deplored that the hopes of realizing its proper fruitage, the abun-

ment of war could not also have been real. But the commercial and political world, too much interest, in this terrestrial para-, to permit it to be so. I quote further from Liams:

A few years ago it was much wished by the abtants of New South Wales that the Brit- government would form a settlement at one he South Sea Islands, where ships might re- and refit without being exposed to danger. fate of the unfortunate Oldham whaler and numerous tragic events which were con- dly occurring at these islands gave rise to suggestion. Although the dangers had ed where Christianity had been introduced, should such an establishment be determined n, the Navigator group is a most eligible n, for its formation. Its central location, the allence of its harbors, the abundant supply water and provisions, the amazing extent of d and arable land and the quantity and va- y of the timber, are important pre-requisites an establishment of this description.

here are many valleys, containing thous- ds of acres of rich soil, entirely untilled, for he fruits grow abundantly without labor, Samoans, like the Tahitians, display but e ingenuity in agriculture. In this they greatly surpassed by their neighbors, the ataboanos, who subsist almost entirely upon rice raised by themselves. The Samoan is so exceedingly rich that coffee, sugar, on and every other tropical production may raised in these islands to almost any extent, as they are well watered and abound with rgs, lakes and streams. The value of these rch islands is enhanced. The current news eads years shows that the nations have avail- ed these of these natural advantages. The or Apia spoken of by Williams, with its am of pure water from the hills, is largely uted by shipping, and we are only left to ret that news from that quarter is com- gled with wars and rumors of war instead be benign fruits of the gospel of Christ.

FROM AN OLD RECORD BOOK.—Hannah ck, of Greenwich, N. J., daughter of John ck and Ann his wife, deceased the 22nd of Fourth Month, 1766, of a lingering illness, although she had in the fore part thereof ass through deep probations and an exer- of mind on her own account, yet through returns of infinite goodness she afterwards e to enjoy Divine consolation, and in the unding thereof was made to rejoice to the sfort of those who were with her, and often ak forth into admiration at the folly and efulness of people whilst in health in spend- their time and strength in the gratification he mind in things of so short and perishing ature, and neglecting their soul's eternal are. And Friends being upon a religious r, she being asked if she could bear their pany, being almost spent, she said it was opportunity she had long desired and long- or, and she believed the Lord would enable o go through it, which He did to her com- e. And after it was over, she signified how thought her request would in a short time ranted, which was, to depart and be at rest, ch was her departure to her belief; and a little e her departure her mother asked her if should turn her. She made a motion for o be still. So she lay some time as in the yment of the Divine presence, and then l, "Now turn me a little," and when turned, ace to those who were present, she said,

"Now my Saviour is come and I am going in rapture of joy," and so quietly departed this life, aged twenty-four years, eleven months and some days; and we believe is gone to the enjoyment of that rest that is glorious, and is and will be the lot and portion of the righteous in all ages.

FOR "THE FRIEND."

A Second Poem on the Robin which Appeared at the Death of Jonathan Taylor.

[A few weeks ago, after an account had been given on page 263 of THE FRIEND concerning the death of Jonathan Taylor, who was a minister from America, on a religious visit to Ireland, a short poem was given as written by a Friend there, and repeated to a Philadelphia friend by Mary James Lecky, at whose house Jonathan Taylor died. While he was dying "a robin flew in at the open window, and resting upon his feet, sang as the spirit was passing away." This second poem concerning the same scene has been remembered by another contributor, who offers it for our columns.]

Camest thou from sunny skies
And summer breezes and a flush of flowers,
And thine own woodland home in garden bowers,
Hidden from various eyes,
To pour thy tuneful breath
And fold thy wing upon the bed of death?

Hadst thou some whispered word
Of peace and comfort to the stranger dying,
Far from his household friends and country lying,
Gentle in his moment of parting?
In that wild, warbling tone,
Breathing o'er death's dark solitude, alone.

Wast thou on mission sent
To sing a requiem o'er the unconscious lay
When the mending part had passed away
From its frail tenement?
Even so thy race of yore
Spread o'er o'er the orphaned babes, the leafy shrouds they wore.

I may not deem that chance
Guided thy vagrant pinion to that scene,
When the soul, trembling, heaven and earth between,
Might cast one backward glance,
Ere yet its spiritual eye
Opened forever on eternity.

Nor would I think, sweet bird
That an unransomed spirit did depart
With unblest heed or unregenerate heart
When thy small voice was heard;
I would not yield the trust,
That one prepared for heaven was gathered to the dust.

Selected for "THE FRIEND."

... "And I would add what I earnestly desire, viz: That the friends of God would be diligent in stirring up their children and families frequently to read the Holy Scriptures and the writings of our ancient, departed Friends, which are an eminent vindication of the Divine authority of that blessed book, upon the experience of those faithful ministers and servants of Christ. And that all who make profession of the holy and blessed Truth in the inward parts, would make the lives and labors of those worthies of the Lord their lively and constant examples in their known seriousness, retirement, silence, self-denial, temperance, humility, meekness, tenderness, brotherly-kindness and sincerity to God and his people; that so there may be a succession in sobriety, righteousness and godliness, which is the very sum and substance of religion; and that one generation may become heirs in holiness to another, till days be no more and time be swallowed up in eternity.—*Wm. Penn in his Testimony concerning Charles Marshall.*

Fourth Month 26th, 1899.

The Beacon Controversy.

BY GEORGE VAUX.

[In the preparation of this paper the publications of the Beacons have been largely consulted. These publications are violently partisan, adroitly written and clearly misleading. The materials emanating from the opposite side which the writer has had access to have been scanty. Under these circumstances it has not always been easy to present the points involved in the just form that is desirable. It is hoped however that a reasonably fair statement of the case is here given.]

More than sixty years have elapsed since the occurrence of the events in the Society of Friends in England which are known as the Beacon Controversy. The previous decade had witnessed the great conflict in America, arising from the views of Elias Hicks, which had torn the Society asunder and caused serious separations in five out of the eight Yearly Meetings. This controversy had not extended to London Yearly Meeting, though its character was well understood there. That Yearly Meeting had been called upon to pronounce judgment upon the events which grew out of it, and had condemned in the most positive manner the views which Hicks had enunciated, and the course pursued by those who advocated them.

Upwards of thirty years before, sentiments somewhat similar to those of Elias Hicks had affected many prominent members of Dublin Yearly Meeting, which resulted in the disownment of twelve elders, most of those in that station in the meeting, and seven ministers (it is said all but one, the devoted John Conran) who were recorded in that capacity. In connection with this it may be mentioned that Hannah Barnard a minister residing at Hudson, New York State, obtained from her home meetings in 1797 and 1798 certificates for religious service in Great Britain and Ireland. In company with Elizabeth Coggeshall, another American minister (but who was in no wise connected with Hannah's unsound views) she sailed from America in 1798 and arrived at Falmouth, England, in the Sixth Month of that year.

Hannah Barnard had imbibed views which caused her to esteem lightly the Holy Scriptures and to deny many truths always acknowledged by Friends, but they do not seem to have developed before her departure from home. Whilst abroad she paid a general visit to most if not all the meetings in Ireland, and though considerable uneasiness was felt with her she received a returning minute from the Yearly Meeting of Ministers and Elders at the Spring meeting held in Dublin in the year 1800. Proceeding to London, her unsound views had become a matter of public notoriety, and her case was considered by the Morning Meeting which required of her that she should cease appearing as a minister and immediately return home. She declined to take this advice, and the case was sent to Devonshire-house Monthly Meeting within the limits of which she was sojourning. That Monthly Meeting approved the judgment of the Morning Meeting and advised her to return home. From this judgment she appealed to the Quarterly Meeting of London and Middlesex, which confirmed it. Hannah Barnard then appealed from the judgment of the Quarterly Meeting to the Yearly Meeting of London. That meeting convened on the twentieth of Fifth Month, 1801 and the appeal was promptly taken up. The usual reference to a committee was made and on the first of the Sixth Month, 1801 the judgment of the lower meetings was confirmed without a dissenting voice.

Soon after this she returned to America and was disowned by her Monthly Meeting of Hudson in the Sixth Month, 1802. From this judgment she appealed to the Quarterly Meeting which confirmed it. The appeal does not appear to have reached New York Yearly Meeting.

It will thus be seen that English Friends had gone through with the questions which had arisen in connection with the promulgation of views of the character alluded to, and having for several years considered these questions settled and adjusted, the Society in England may be said to have been in a quiescent state.

At this juncture a new and unexpected disturbing element presented.

Isaac Crewdson was a somewhat obscure minister of Manchester Meeting and a member of Hardshaw East Monthly Meeting, which was a component part of Lancashire Quarterly Meeting. His religion was shallow, avowedly more of the head than of the heart, and he seems to have possessed an argumentative and speculative mind. Of independent means, he was undoubtedly ambitious and a desire for place and power was quite apparent in the course of the controversy which brought him so prominently before the Society. He seems to have cherished the idea that he would become a prominent leader and that he could take the place of some of those honored and devoted men who conspicuously adorned London Yearly Meeting at that period.

In the year 1835, Crewdson issued his work entitled "A Beacon to the Society of Friends," which speedily passed through two editions.

The pretended object of the work was to combat the errors of Elias Hicks, but it really was an insidious attempt to prove that the acknowledged and long established views of Friends and those of Elias Hicks were identical, and to undermine the leading principles which the Society from its foundation had maintained. It was skillfully and adroitly done, but whilst it led many astray, it failed to accomplish what its author had hoped for. It is remarkable that whilst Crewdson and Hicks held opposite views, that both labored to establish the same idea—the identity of Quakerism and Hicksism.

Whilst Crewdson claimed that he believed in the doctrine of the Holy Spirit, he limited its possession to those who had acquired it through the study of the Bible. Admitting that the Scriptures testified of Christ, he placed them above the testimony of the Spirit, thus practically lessening Christ's character and opening the way to Bibliolatry.

He denied that men were ever converted without the knowledge of the Gospel being communicated to them by outward means, and that it was an unhappy flattering of ourselves to suppose that we have a knowledge of the will of God independent of the Bible.

He denied that the Scriptures said anything about silence and stillness, or teach what he was pleased to call "Quietism," by which he meant silent worship both in public and in private, as practised by Friends. He claimed that the views of our Society on this point were mystical, and he rejected the view that there was such a thing as a religion of feelings, asserting that the religion of Christ was one of faith only.

With these assertions and the logical consequences which would grow out of them, Crewdson practically repudiated every principle which Friends had held to be essential to their faith and at the same time denied most important principles of the Christian religion which are be-

lieved by Friends in common with other religious sects. In his denial of the "inward light" or Light of Christ, which he claimed to be "the theory of an infidel," he repudiated a principle of the Christian religion equally important with that of the atonement and ran perilously close to the danger line of committing the awful sin of speaking against the Holy Ghost.

The publication of the Beacon created a wide spread sensation both in the Society and out of it. Many Friends were deeply concerned as to its influence, and some in different quarters, but more especially in Manchester where Crewdson lived, were confused and unsettled in their religious opinions. The situation was further complicated by the appearance of a work denominated "The Truth Vindicated" which was an able reply to the Beacon, but unfortunately embraced so much unsound sentiment interwoven with it, that it was more an injury than a help to the cause of Truth. In fact it gave the followers of Crewdson the opportunity to reaffirm their charges.

The author of "The Truth Vindicated" was a certain Henry Martin, a youngish man who was originally brought up as a Friend, but for some reason resigned his membership several years before the Beacon Controversy arose. He died in 1841 aged thirty-six.

"The Truth Vindicated" was circulated to a considerable extent by many Friends before its mischievous character was appreciated.

(To be continued.)

Waiting on the Lord.

Many precious promises are held out to those who wait on the Lord, and if we could read the story of the soul life we should see that these promises are abundantly fulfilled. To the carnal mind, unused to the language of the spiritual life, the exhortation to wait on the Lord means nothing; indeed, it has the appearance of absurdity. But to the soul acquainted with the language of heaven the words are not only intelligible but freighted with spiritual possibilities. What are we to understand by waiting on the Lord? Not a condition of spiritual inactivity and indifference, nor an indefinite and aimless tarrying and longing of the soul before God. But rather such an attitude of humiliation, acquiescence, consecration and expectation as will give the soul a clear and satisfactory knowledge of its acceptance with God, and of its exaltation into the relation of a co-laborer with Him, while admitting it into an enjoyment of the deep things of God, and implanting in it a more fervent determination to serve God and man by seeking and securing the highest type of Christian experience and life.

It is only by waiting on the Lord that one can understand what the soul's relation to God really is. The secret place and the quiet hour must be sought, the turmoil and vexations of the world shut out, and the windows of the soul opened to its Jerusalem; and then, if the soul will wait patiently for the Lord, He will incline his ear and listen to its cry.

What inexpressible satisfaction comes to those who wait on God; what joy of heart—deeper, sweeter and more abiding than any ecstatic emotion of the unregenerated life! Many a burdened heart has been set free from its crushing load, many a sorrow-stricken soul has had its tears wiped away, many a saint in sore perplexity has been set free, and many a doubting one has found the solid ground while waiting on God. If the secret places of prayer could

but speak, what thrilling stories would they of the rich spiritual experiences enjoyed God's children in the midst of their sorrows and anxieties, and in spite of the burdens and cares which weigh heavily upon their hearts.

But not only for spiritual ecstasy will Christian be found daily waiting on God. He will seek the accustomed place of private holy communion with God in order that he may receive wisdom and instruction according to the daily need. David, who had professed confidence in prayer, said: "Lead me in truth and teach me; for Thou art the God of my salvation: on thee do I wait all the day. The need of wisdom greater than our own direct us in our various ways, causes the soul to reach out instinctively after the omniscient God and the promise that, if in all our ways we know Him, He will direct our paths, gives us an assurance that is grateful to the soul while our experience forms a firm foundation for confidence in his power to do according to his promise.

Then to wait on God imparts encouragement and strength in a wonderful degree. It is true those who hold sweet communion daily with God can testify, that "He giveth power to the faint, and to them that have no might He increaseth strength." How often has the Christian, harassed with difficulties, pursued by the adversary, and weakened with the conflict, gone to his secret chamber, and there, waiting on God received strength for his weakness, hope for despondency, and a quickened faith for his fading vision. Out of that holy place he has come as a giant refreshed, having been made "strong in the Lord, and in the power of his might." Is well, in these busy, distracting days, when it is easy to ignore the higher duties of the life, and in so doing to degenerate into a condition of spiritual feebleness, for us to hold mind the inspiring words of the holy prophet: "They that wait upon the Lord shall rear their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

"Wait only upon God; my soul, he will, And let thy God unfold his perfect will. Be silent unto God, and thou shalt know The quiet, holy calm He doth bestow On those who wait on Him; so shalt thou bear His presence, and his life and light e'en where The night is darkest, and thine earthly days Shall show his love and sound his glorious praise And He will work with hands undeterred, free, His high and holy purposes through thee to show."
—Christian Advocate.

THE worst, and one of the commonest, habits is that of dawdling. Few things contribute more to foster it than home study, where the average boy or girl, without method or finiteness, with no acquired power of concentration, only half understood and totally indigent, yawns the evening away in an attempt learn lessons which under intelligent supervision, might be acquired, and acquired pleasantly, within an hour. Half the task of schools should be to teach youth how to learn for the popular ignorance and indifference regarding social and political questions vitally the republic are due, in great measure, to the fact that the people at school, have never learned how to bring their minds to bear upon problems. Any necessity for thought or inductive reasons fills them with dismay.

J. P. MUNRO.

CULTIVATE a sunny disposition if you would grow a crop of pleasant thoughts.

ON PRAYER.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains can reach,
The Majesty on high.

Prayer is the sinner's contrite voice
Returning from his ways,
While angels in their songs rejoice
And say "Behold, he prays."

Prayer is the Christian's vital breath;
The Christian's native air;
His watchword at the gates of death—
He enters Heaven with prayer.

In prayer on earth the saints are one,
In word, in deed, in mind.
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth alone,
The Holy Spirit pleads,
And Jesus on the eternal throne,
For sinners intercedes.

Oh! Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hath trod.
Lord, teach us how to pray.

be humble; it becomes a creature; a dependent and borrowed being, that lives not of self, but breathes in another's air with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord heaven and earth.

FROM D. A. HILKOFF RESPECTING DUKHOBORS.

WINNIPEG, Fifth Month 6th, 1899.

DEAR FRIEND,—

As I wired to you from Yorkton, I received check for two thousand dollars. Dukhobors have begun to plough and dig six blacksmith shops and a lot of wagons have been made from lumber bought for that purpose. I told the Dukhobors of the receipt of two thousand dollars, and we had several meetings to consider it and what to be used for. The Dukhobors asked me to tender their heartfelt gratitude be help extended. It was decided to expend a hundred dollars in buying oats and barley seed, and the remaining thirteen hundred dollars for oxen. The oats and barley are already cut now at Yorkton, and in its neighborhood. Immigration agent, James S. Cregar, to whose I sent the money, not being able to go myself, is helping them with his advice and knowledge of the country where to buy best. I got a letter from him that five yoke of oxen were already cut; that will help the people with their ploughs; as they are so badly handicapped for the want of oxen and have to draw the ploughs themselves, using twenty-two people, women and men, to plough. The women find it easier to break the soil with a plough than to dig it with a spade, as they are not men and where they are ploughing, use the land they are breaking is burnt off their land.

I am happy to inform you that C. Cox and H. Egan of the Local Council of women of Montreal sent four hundred and fifty-six dollars and twenty cents to be used buying milch cows for the children. The money is now at Yorkton, and the cows are being bought. Milk for the children is necessary, considering they do not eat meat having no poultry have no eggs.

I forgot to tell you that it was decided to spend fifty dollars on poultry, if such can be had at Yorkton or in the neighborhood. The idea is to buy hens and eggs and hatch chickens.

Please accept my sincere appreciation of your and the Society of Friends' efforts in the help and sympathy extended my suffering countrymen, the value of which is more than I can express, and shows the practice of the true spirit of the principles of your exalted organization. I am happy in remembrance that the help and sympathy shown to my suffering-for-conscience-sake countrymen one hundred years ago by the Society of Friends is still being promulgated now, and thus, although men and events pass away, the true spirit abideth, and works always the same.

Sincerely your friend,

D. A. HILKOFF.

WINNIPEG, Fifth Month, '99.

JOSEPH S. ELKINTON.

DEAR FRIEND,—I had just posted a letter to you when I received yours of the second with an enclosed check for another two thousand dollars. I really cannot find words to express my gratitude. Please tender my heartfelt thanks to all the kind Friends who have contributed of their means.

I deeply feel and appreciate the love and sympathy shown in your letter for the welfare of my Friends, and I feel this feeling of sympathy very precious. On Tuesday, May 9th, I am going to the Colony. I will read your letter to the Dukhobors, and will give you full particulars as to the disposal of this money.

Sincerely your friend,

D. HILKOFF.

Items Concerning the Society.

Hannah H. Stratton and her companions, having attended since the close of the Yearly Meeting, the Quarterly Meetings of Abington (at Germantown) and Concord (at Media), and having been very acceptably present at the Institute for Colored Youth, and at an appointed meeting for the coloring people near 19th and Diamond Streets, departed for their homes in Ohio on the 10th, holding an appointed meeting at Sewickley in Western Pennsylvania on the next day.

In an address on "The Essential Basis of Quakerism and its Non-Ritual Outcome," Joseph Edmondson observed that the essential basis of Quakerism was the realization of the indwelling of Jesus Christ in the soul, and the interpretation, from the standpoint so realized, of all the relations between the soul and the Saviour. It was only from this standpoint that Quaker doctrine and practice could be adequately understood or appreciated. The difference between Friends and other sections of the Christian Church was not primarily or principally a question of ritual, but of the nature and extent of the vital relations existing between Jesus Christ and the individual believer in Him. The absence of ritual in Quaker practice was the outcome of the full acceptance of the all-sufficiency of this intimate union for the supply of every need of the human soul.

Cyrus W. Harvey has attended all the Quarterly Meetings in their course thus far except that held at Media on the 9th instant, when he felt drawn to attend the Quarterly Meeting held at 15th and Race Streets. He was also at the Yearly Meeting of Ministers and Elders by permission of that body, held on the 18th instant, and had relieving service. On this occasion, Aaron M. Powell of Plainfield, N. J., whose labors for humanity for fifty years have been indefatigable in Europe and America, while speaking on the nature of the ministry, leaned over on the railing and expired. This brought over the witnessing congregation the great solemnity which must be felt in sight of so impressive an event. C. W. Harvey was also engaged in a valuable testimony at the public meeting next day.

Harvey and Thomas Ellsmore of Western Yearly Meeting have been at all the Quarterly Meetings held since the late Yearly Meeting.

THE NEW ILLUSTRATED HISTORY OF WEST-TOWN SCHOOL.—Under the auspices of the Alumni Association and some members of the Westtown Committee, a new, and we think valuable, History of the School is nearing completion. It has been compiled by Watson W. and Sarah B. Dewees, assisted by a special committee of the Alumni, and is an interesting narrative of the life of the School from 1799 to the present.

No space has been sacrificed to a catalogue of students, but the author's aim has been to produce a book both accurate and readable, eliminating as far as possible uninteresting statistics. The book will contain about two hundred pages of text, and fifty or more full-page illustrations. It will be printed on a particularly high grade of paper and appropriately bound in cloth. The opening chapters contain a lively picture of the state of education among Friends in America during the closing years of last century, followed by an interesting recital of the growth of the idea which finally took shape in a Yearly Meeting Boarding School.

The authors have had access to the minutes of Philadelphia Yearly Meeting, as well as to those of the School Committee, and have incorporated in the History very much that has the element of freshness to those of the present generation. Succeeding chapters tell of the building of the original School House and the opening of the School; an interesting feature of this part being the introduction of letters written home by Westtown boys and girls in the early years of the century. The administrations of the various Superintendents then follow, and the concluding chapters are devoted to special features of Westtown life, such as Literary Societies, Sports, etc. The illustrations, for the most part, are from newly made half-tone plates never before published, and include several portraits of Superintendents, Teachers and others who have been closely identified with the School. Among the many valuable ones in the collection may be mentioned a sketch by William L. Price, drawn particularly for this History, representing the original School House as we believe it appeared early in the century. Other illustrations worthy of special mention are the Boy's and Girl's Hall, the Old Gallery, the Original Farm House in 1799 sketched by James M. Price, the Old South Porch, and among the portraits, Philip and Rachel Walton, Sarah Emlen, Enoch Lewis, and Joseph Walton.

It is expected that the book will be on sale by or before Centennial Day, Sixth Month 10th, 1899. The price will be \$1.00 per copy if delivered at Friends' Book Store, No. 304 Arch Street, or at Friends' Institute, Twelfth Street below Market, to be called for by the purchaser. If sent by mail the price will be \$1.10.

The Committee feel that they are offering exceptional value for the money, and believe that the book is one that every person interested in Westtown should own. As the edition is limited, we would suggest that it may be best for those wishing to secure copies to order at once.

CHARLES RHODES,
HANNAH P. MORRIS,
DAVIS H. FORSYTHE,
HENRY TATNALL BROWN.

Committee.

CONCORD QUARTERLY MEETING held at Media on the 8th instant was an occasion when the hearts of many were able to thank God and take a little fresh courage wherewith to meet the duties and difficulties of our day.

Hannah H. Stratton and companions of Ohio were present, as also Elder Harvey and Thomas Ellsmore of Western Yearly Meeting. The language "He giveth his beloved sleep" was refreshingly revived in our hearing. The "early and late" effort of the natural mind is ineffectual to procure that sweet rest and peace which is the portion of the true children of God; as saith the psalmist, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman shall awake in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow, for so He giveth his beloved sleep." The spirit of supplication was prevalent, gathering

the assembly into a nearness of feeling and ability to approach the throne of grace.

The practical character of true religion and Christ's spiritual government were set forth most helpfully, and a suggestion that we might sometimes entertain a prejudice against our own souls so as to prevent the entrance therein of heavenly light and love. We cannot rightly judge of our fitness or unfitness for service, that may well be left to Him who knoweth every heart and what can best accomplish his own blessed purposes.

Surely he would not have said "come unto me and I will give you rest" if there was any insuperable difficulty in our way.

S. Calvin Barker was liberated by men and women Friends, to visit the Friends of Eastern Tennessee formerly belonging to North Carolina Yearly Meeting and now a part of Wilmington Yearly Meeting, Ohio. This concern brought the meeting into a solemn sense of the importance of true guidance, and some weighty remarks were made as to the various experiences through which a minister may pass in the right exercise of his gift.

"The vision" may tarry for many days or be very unexpectedly opened to the view with a commission to communicate it promptly; in either case, the same rule applies—to mind the measure of heavenly power accompanying the utterance. Sometimes much living faith in the eternal Source of the Gospel is required to enable the trembling soul to venture upon such ministrations without knowing what line of presentation is required.

There is an harmonious labor in which one kindred spirit may feelingly accompany another while vocally engaged and become increasingly sensible that it may be necessary to supplement what has been said, but it is always important to every service of this kind to be prompted by the same Spirit which originates every anointed offering.

SUMMARY OF EVENTS.

UNITED STATES—The United States and Great Britain will stand together in the advocacy of the adoption of a scheme for the settlement of international disputes by arbitration which will be presented to the disarmament conference at its meeting in The Hague on the 16th inst. The American delegation, headed by Ambassador White, are equipped with a fairly well digested plan for the execution of this long cherished project, while the British delegates are prepared with a plan which is almost identical with the American project.

The transfer of \$68,000,000 in silver from vaults in the Mint and Postoffice to the vault in the new Mint began last week. The United States Express Company is doing the hauling. The silver is packed in money sacks, which are enclosed in boxes, each containing 1,000 silver dollars. Sixty of these boxes, or \$60,000, make a load, and it is expected that an average of ten loads a day will be moved. Three months will be required to complete the job.

The number of silver dollars in the country on Fourth Month 1, 1890, was 427,789,916. The number on Fourth Month 1, 1891, was 475,103,158, an increase of nearly 50,000,000. The official statistics show that the total amount of money of all kinds in circulation has increased at the rate of \$500,000 for every business day since Seventh Month 1, 1890, the amount per capita being \$25.45, against \$21.65 three years ago.

Constantine Lepeschoff, of St. Petersburg, Russia, a member of the engineering staff of the Trans-Siberian Railroad, arrived at Phoenixville, Pa., to confer with the engineers of the Pennsylvania Railroad, in regard to the building of twelve steel railroad bridges for the Russian Government. The bridges are to be made for the Eastern Chinese Railroad, a branch of the great Trans-Siberian Railroad extending from China to Vladivostok. The Phoenix Company has just contracted to build a large steel bridge for the Imperial Railroad of Japan. The contract, like that with Russia, was secured in competition with European bridge builders, both as to cost and time.

In 1850 our production of cheese was 105,500,000 pounds. In 1880 it was 256,750,000. In 1890 it is estimated to be about 280,000,000 pounds.

There will be no summer drought in the iron and steel mills this year. Manufacturers are already far ahead in their orders, and a close-down would mean the loss of trade. Therefore, contrary to the usual

route of wage settlements in the iron, steel and tin plate industries, conferences on the new rates will be held in December, immediately following the adjournment of the National Convention of the Amalgamated Association, Fifth Month 30th.

A despatch of the 10th inst., from San Francisco, says: The steam schooner *Albion* has been selected by the Government as a transport for reindeer. In a few days it will follow the revenue cutter *Beor* to Seattle, and from there will accompany her to Petropavlovsk, where Sheldon Jackson will pick out 500 reindeer for the service of the United States. The deer will be debarked and placed on board the *Albion*, and will from there be taken to Fort Clarence, from which point they will be distributed throughout the districts in which they are needed.

Michigan expects shortly to have the largest park in the country. The tract involved covers 735,500 acres, and is located in six counties.

On Seventh Day last Aaron M. Powell, of Plainfield, New Jersey, a prominent member of the Race Street Friends, died of heart disease while addressing a gathering of his Friends at the Race Street Meeting-house.

Roswell P. Flower, Ex-Governor of New York, died of heart disease in New York City, on the 12th inst. He was born in 1835.

A despatch from Omaha, Neb., dated Fifth Month 14th inst., says: The past twenty-four hours have been characterized by unseasonable cold weather, heavy rains and severe hail storms throughout Nebraska. Light frost is reported in some localities. The worst storm of the spring struck Omaha to-night, when a tremendous downpour of rain, accompanied by hail, occurred, breaking many windows and doing other damage. Many of the hail stones were an inch and a half in diameter. Street railway traffic was interrupted and telegraphic and telephone communication interfered with for a time.

A year-end collision of passenger trains occurred on Monday night last at Reading Railway at Exeter Station, six miles below Reading, on the night of the 11th inst. Several cars of an express train were wrecked and 29 persons were killed and more than that number injured.

Deaths in this city last week were reported to number 427, which is 50 less than the previous week and less than the corresponding week of 1890. Of the foregoing 212 were males and 215 females: 54 died of consumption; 50 of heart disease; 48 of pneumonia; 22 of typhoid fever; 21 of nephritis; 13 of apoplexy; 13 of Bright's disease; 12 of convulsions; 12 of old age; 11 of inflammation of the stomach and bowels; 10 of inflammation of the brain, and 8 of cancer.

Markets.—U. S. 2's, 99½; 4's, reg., 112½; 113½; coupon, 113½; 114; new 5's, 129½; 130½; 5's, 112½; 112½; 3's, reg., 108½; 108½; coupon, 108½; 109.

COTTON was steady on a basis of 6½c. per pound for middling uplands.

FLOUR—Winter super., \$2.10 a \$2.30; Pennsylvania roller, straight, \$3.25 a \$3.40; Western winter straight, \$3.30 a \$3.45; city mills, straight, \$3.30 a \$3.50. RYE FLOUR—\$3.15 per barrel for choice Pennsylvania.

GRAIN—No. 2 red wheat, 73½; No. 2 hard, 73½; No. 2 white oats, 43½.

BEEF CATTLE—Extra, 5½ a 5½c; good, 5 a 5½c; beef, 4½ a 4½c; common, 4 a 4½c.

SHEEP AND LAMBS—Extra clipped, 5½ a 5½c; good clipped, 4½ a 5c; medium clipped, 4 a 4½c; common clipped, 3 a 4c; lambs, 5 a 6½c; spring lambs, \$3.00 a \$3.00.

HOGS—Best western, 5½ a 5½c; other grades, 5½ a 5½c.

FOREIGN—There are now about 350 public libraries in Great Britain. They contain over 5,000,000 volumes and issue about 27,000,000 books each year. The annual attendance of readers is about 60,000,000. The British Admiralty has expended \$75,000 for an electric gun invented by the son of a Portland grocer. The gun throws an explosive shot a distance of five and a half miles. It is noiseless and smokeless. It is announced from London that the prospects are bright for the signing of a reciprocity treaty between Canada and the United States. The Joint High Commission shall assemble next fall.

It takes about a billion and a half eggs every year to supply the demand in Great Britain and Ireland, besides all the native eggs.

A despatch from Berlin, dated Fifth Month 11th, says: The recent rains have prevailed since Fourth Month 30th, producing disastrous effects especially in the Eastern Oder district. At Oderon, in Austria, an immense district has been inundated. At

Dresden the river Elbe is higher than it has been any previous period for twenty years. The tributaries of the Elbe and Oder have overflowed, inundating the Roesa district. At Bitterfeld eleven persons were drowned in attempting to cross the river Mulde. Trains still continue.

Since vaccination was made compulsory in Germany in 1874, only a few cases of smallpox have been observed. In Odessa, however, the foreign immigrants coming from countries without compulsory vaccination.

The Danish Government has donated the sum 40,000 crowns to the eminent meteorologist Ad. Paulsen, who has made a special study of the north light. He intends to leave on Seventh Month 3rd for the north coast of Iceland, where he will serve as a servitor for the study of auroral displays. He intends to remain till Sixth Month, 1900.

It is proposed to build a canal from the Baltic to the city of Christianstad, in the southern part of Sweden. At the instance of the Carina, two Commission have been sent to the famine-stricken district of Russia to inquire into the distress there, and to take prompt means for its alleviation. The Carina has given 5,000 roubles for the relief of the suffering people.

To the United States State Department, under date of Third Month 24th, 1891, Consul Smith, of Moscow writes that the total output of the gold mines in Russia for the year 1890 amounted to 1,300,000 ounces, 81,250 pounds.

The Russian Government has demanded of China the right to build a railway connecting the Manchurian system with Peking.

Twenty years ago there was scarcely a mile of wagon road in Egypt. During the last six years more than 1000 miles of fine roads have been constructed. A great struggle is in progress in Jamaica for control of the banana export to the United States, the principal source of revenue to the colony.

Immense coal fields have been discovered in Zukowsky, the total output of the coal mines in Prussia and of good quality for locomotives and other purposes.

Coffee is raised in nearly every one of the provinces of Brazil. The country produces the bulk of the world crop. It raised 10,000,000 bags last year, and it is increasing.

The Hawaiian census of 1890 indicated 4,886 M. mons in the population of 109,020. To-day the number of Japanese (35,000) nearly equals that of the natives—39,500.

Forty-two million pounds of India rubber were imported in North America last year. At the beginning of this century no fewer than fifty-two volcanic islands have risen out of the sea. Nineteen have disappeared and ten are now inhabitable.

NOTICES.

WESTTOWN BOARDING SCHOOL—For convenience of persons coming to Westtown School, the stage trains leaving Philadelphia 7.17 and 8.46 A. M. and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school, telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Super.

WESTTOWN BOARDING SCHOOL—Applications for the admission of pupils to the school, and letters regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, *Principal*, Westtown, Pa. For matters of board and tuition, communications in regard to business should be forwarded to EDWARD G. SMEDLEY, *Superintendent*, Westtown, P. O., Chester Co., Pa.

Friends' Library, 142 N. Sixteenth Street—Open 11.30 A. M. to 2 P. M. and 3 P. M. to 6 P. M. We note the following among the new books:

CARPENTER, E. J.—America in Hawaii.

FISKE, A. K. West Indies.

HALL, Newman—Autobiography.

JORDAN, C. R., ed.—Mother Song and Child Song.

OSBORN, F. T. H.—How to Live in Peru.

PRIDGEN, T. M.—Story of the Bacteria.

STUEGER, Matilda—Memorials and Letters of a Hunt.

TREVELYAN, Sir G. O. bart—American Revolution, Part I, 1766-1767.

TRUMBULL, R. P.—Federation of the World.

WATSON, Henry—Ships and Havens. Circulation free to all.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

OL. LXXII.

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YEARNINGS.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no bill has trod—
Some of us call it longing,
And others call it God.

—The Sailors' Magazine.

Our life is hid with Christ in God, his life
with Christ in us.

Inspiration is largely a matter of attitude;—
willingness to receive and readiness to obey it.

That is the essential attitude in worship?
Receptive and a responsive condition under
Divine Spirit.

Back numbers" in the latest modern bind-
ers are back numbers still. The real "fossils"
of our religious Society are such as live back
the principles from which the early Friends
are out.

be "up-to-date" numbers are living epis-
who bear the impress of the Divine Spirit
in them for to-day. "My sheep hear my
e," and "to day, if ye will hear it, harden
your hearts" by disobeying it.

our Church Government a Democracy?
the past week we heard some one noting
an inconsistency in William Penn that he
nged to have the State govern itself by
criticisms, yet would have affairs of the Church
through the "sense of the meeting,"
pective of numbers. The implication was
the will of the majority, if a true crite-
for an institution laid out to be under
nan government, was equally valid for a
istian organization intended to be under
Divine government.

he distinction is too often forgotten, that
le a "government of the people, by the
ple, and for the people" must, in the pres-

ent state of human society, express itself by
the quantity rather than by the quality of their
voices; a spiritual society under Christ profes-
ses to be formed under the rule that "Christ
is head over all things to his Church." Ac-
cordingly a living church is not primarily a
democracy, but a Christocracy. Whether a
clear sense of the will and judgment of Christ
is impressed on one member, or on a minority,
or on the majority of those who are waiting
on Him, it is his will all the same, and is the
one Authority from which no appeal is due to
man or numbers. This spirit of judgment to
those whosit in judgment, when devoutly abode
under, has been found in our two and a half
centuries of church government, to be more
dignified, harmonious and settling than the po-
litical methods of other bodies. The Divine
"sense of the meeting" usually commends it-
self even to the majority. It would perhaps
always do so, were that majority always spiritu-
ally minded.

But because our church government is pat-
terned to proceed from our Holy Head through
his people, it looks on the surface as if it were
a government by the people,—and so gets called
a democracy. In its principle, however, it is,
and through their individual baptism of the
Holy Spirit may it practically become one in-
stance on earth of a true theocracy.

ANOTHER SHOT AT THE CIGARETTE.—A
prominent railroad man is the latest to throw
down the gage of battle to the cigarette. He is
a general freight agent on a large railroad, and
employs many young men as clerks. He has
announced that, in the future, he will not em-
ploy any young men who are addicted to the
cigarette habit, and, further than this, he ex-
presses his intention of getting rid of all cigar-
ette fiends now working in his department. He
gives the following as his reasons for this deci-
sion: "Among the two hundred in my service,
thirty-two are cigarette fiends. Eighty-five per
cent. of the mistakes occurring in the office are
traceable to the thirty-two smokers. They fall
behind with their work, and when transferred
to other desks, which men who do not smoke
handle easily, they immediately get along just
as badly, showing that it is not the amount of
work, but the inability or indolence of the per-
former. The smokers average 'two days off'
from work per month, while the non-smokers
average only one-half of a day in the same time.
The natural conclusion is that the thirty-two
men are holding positions deserved by better
men."—Michigan School Moderator.

No man can hinder our private addresses to
God; every man can build a chapel in his breast,
himself the priest, his heart the sacrifice, and
the earth he treads on the altar.—Jeremy Taylor.

FOR "THE FRIEND."

Of Such is the Kingdom of Heaven.

[A young Friend who feels a summer's work
among neglected city children laid upon her,
has been concerned to offer to our readers the
following appeal.]

Never have the fields been whiter for harvest
than now. "Say not ye, there are yet four
months and then cometh the harvest? Behold, I
say unto you, Lift up your eyes and look on the
fields for they are white already to harvest"
(Luke iv: 35).

Never has an awakening of our responsibility
been deeper than the present; when we realize
that sure reform in degraded society can be
made only by beginning with the children; the
poor neglected little ones of the courts and
alleys.

Illustrate the Gospel to them through their
hearts, and elevate them by bringing them into
personal contact with better things, not only
for a few hours once a week or even once a day
for a few hours, but all day long. Give them
proper food, and teach them, as soon as they
are able to understand, of Christ's love and care
in everything. Take them from their stifling
tenements and dirty streets, and show them
some of the beauties of nature, the trees, the
wild flowers, the birds, the fields and the running
brook.

Perhaps other little ones will follow the ex-
ample of one poor child who fell on his face and
kissed the green grass in his joy and wonder of
it all. Let them hear the birds sing, and see
them fly, and hear the story of bees and ants
and squirrels. Teach them how to use their
little fingers and make pretty things. Put a
little pleasure into their sad lives, as well as in-
formation of the proper kind into their little
brains and perhaps the vile influences, with
which they are surrounded outside may be
counterbalanced and in time entirely effaced by
the pure Light within.

Was it only the well cared for little ones that
Jesus took into his arms and blessed? It was
of all, that He said, "Suffer them to come unto
me." Is our duty at an end when we subscribe
our money to Orphans' Asylums, Children's
Aid Societies, Country Week, Seashore and
Mountain Sanitariums, and other such institu-
tions or in teaching the Scriptures once a week
for an hour in a stuffy room? By a more con-
stant influence over the children the mothers
are also reached and helped to help themselves
and raised a little higher by knowing that they
are helping us to do good to their children.

So often in our charities we let our zeal to
assist the material, submerge the first and real
object to awaken and strengthen the spiritual
nature. In our desire to do for the needy older
ones we have neglected the children, who are
really most susceptible to the teachings of Di-
vine love and especially so through the environ-
ment of daily life and nature. We cannot give
them better homes now, but we can make an
effort to take them from their own poor homes

for as many hours as possible each day, especially in the summer when the dangers and discomforts may be ameliorated, and the child-life protected and made happier, and perhaps saved from both death and destruction; in fact, there are a few dedicated workers who have (for nearly forty years) made hundreds of little ones and their parents in this city better and happier and have sown the seed for the harvest now at hand. Shall it be said, "The harvest is past the summer is ended, and we are not saved?" (Jer. ix: 20.) M. H. G.

Fifth Month 10th, 1899.

A Purchased Life.

During the Reign of Terror in France—between Sixth Month, 1793 and Sixth Month, 1794—a young man, by the name of Loizerolles, was brought before the Revolutionary Tribunal and condemned to death. His father, a venerable, white-haired old man, would not allow himself to be separated from his son, but accompanied him to prison.

On the day appointed for his execution, the young man, exhausted by the strain upon his nerves, fell asleep in his dungeon, and the father kept watch beside him. Shortly afterwards the jailer, in company with some soldiers, presented himself at the door, holding in his hand a paper containing a list of the unhappy persons who were that day to suffer death.

Coming up to the unfortunate condemned ones, he called out the names from his list, ticking them off with a pencil as they answered. But when he came to the name of "Loizerolles," no one rose to reply to it. A sudden thought took possession of the breast of the aged father, and he replied to the call when it was made the second time.

He joined the ranks of the condemned, who were setting out on the sad journey to the scaffold. He did not dare to embrace his son, for fear of awakening him, and arousing the suspicions of the guards, but in a low voice, addressing his companions in captivity, who were looking at him with tearful eyes, he said, "When he awakes, I conjure you to calm him, and prevent any imprudent despair on his part from rendering my sacrifice useless. I have the right to be obeyed. Tell him I forbid him to endanger the life which I have a second time given him." He then went out with the crowd of doomed men, and laying his head upon the scaffold, murmured these words: "Lord, watch over and protect my son."

Had he not a claim that the son whose life he had purchased by the sacrifice of his own should make good use of it? That is Christ's claim on every Christian. It is "the reasonable service," incumbent on every one who lives because of the death of Him who gave "his life a ransom for many" (Matt. xx: 28).—Selected.

RIGHTEOUSNESS is life, and the only righteousness worth having is that which comes through trial. The power of Christ unto salvation is the power of a perfect human righteousness. It is not the rose water morality of the innocent and untried that the world needs to-day, but it is the righteousness of the strong man who has trodden the wine press alone.—Churchman.

BRETHREN, if you want power, seek the power from on high! Don't send for a man; go straight to God! The only true life is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled.—Dr. Cuyler.

The Beacon Controversy.

BY GEORGE VAUX.

(Continued from page 350.)

A criticism of some parts of the Beacon was published by Dr. Thomas Hancock in a little work of about one hundred pages which passed through two editions. It was denominated "A Defence of the doctrines of Immediate Revelation and Universal and Saving Light." It was written in excellent temper and forceful in its arguments; sound yet somewhat obscure in parts, it did not give full satisfaction to Friends and it was not perhaps in all particulars a publication adapted to the peculiar circumstances of the time.

Comparatively little disunity was created in the Society at large, or in England in consequence of the publication of the Beacon, outside of Manchester meeting, where Cresswell was ably aided in his efforts to produce discord, by William Boulton an elder of the same meeting. Isolated Friends here and there were unsettled in their views, some of whom had been prominent in Society affairs, but this was quite exceptional.

As has been stated Manchester meeting was the centre of the disaffection. The disunity there was so great that the Quarterly Meeting of Lancashire appointed a committee of twenty-one Friends to assist Hardshaw East Monthly Meeting and endeavor to restore unity. The Yearly Meeting of 1835 however met soon after, and the subject came up there in the answers to the queries. It was extensively discussed and that meeting appointed a committee of thirteen Friends to be incorporated with the Quarterly and Monthly Meetings and thus regulate their action. One of this committee only, Edward Ash of Norwich, was in sympathy with the disaffected party. This appointment superseded for the time being the committee appointed by the Quarterly Meeting, being the creation of a superior body.

Whilst the General Epistle of 1835 contained no apparent reference to the serious contest which was going on, several salutary and appropriate paragraphs were introduced in which some of our important principles were referred to.

The Yearly Meeting's committee attended Lancashire Quarterly Meeting in the Sixth Month 1835 and found the Beaconite party active and determined and resolved to contest every point with vigor. Not much active labor could be accomplished in the Quarterly Meeting itself, but outside of it, during a period of several months following, the committee used every effort to prevail upon Cresswell to modify his position. The active operations of the Yearly Meeting's committee so far as their labors were in the meetings themselves, appear to have been in Hardshaw East Monthly Meeting, to which in the Twelfth Month a written report was made.

This report was remarkably just in dealing with Cresswell, giving his own words to explain his views, although it was manifest that he was unfair and evasive. They seem to have skillfully endeavored to reclaim him and his deluded followers and to avoid the calamities which would grow out of their persistence in the course they were pursuing. It was all in vain. Cresswell continued to circulate the Beacon and his persistence even went so far, that he published a voluminous document defending his course and position. And yet this document like the others was evasive, seeking to cover up the real

character of his views and to mislead the community, as well as misrepresent them as to their own opinions.

The difficulties in Hardshaw East Monthly Meeting again engaged the attention of the Yearly Meeting in 1836. In view of the delaying influence of the proceedings of the Beacon party the meeting availed itself of the opportunity to introduce into the annual epistle, brief doctrinal statement or confession of faith in which the views of the Society on the subject of the Bible and the influences of the Holy Spirit were clearly set forth, but so stated in harmony with each other as to leave no door as to what our principles are on these important subjects. The effect of this declaration was wholesome, relieving the minds of some who had been misled and confused, and counteracting the slanders which the Beaconites had industriously circulated. It may be said passing that portions of this declaration, so as it relates to the Scriptures, have been severely criticised by some who thought they in them an intention to give the Bible a fill which Friends had not previously done. They are however many places in the writings of early Friends where the same views are enunciated and not a few instances where similar utterances have been officially declared. Among the latter may be mentioned the declaration Philadelphia Yearly Meeting issued in 1811, which says that "The Society of Friends have always fully believed in the authenticity and divine authority of the Holy Scriptures, acknowledge them to be the only fit outcome of doctrines, having been dictated by Holy Spirit of God which cannot err."

In the Ninth Month of 1836 the Yearly Meeting's committee attended the Monthly Meeting of Hardshaw East and made a written report in which they stated that Isaac Cresswell had not complied with their advice to discontinue his appearances in the ministry.

This immediately plunged the Monthly Meeting into a violent agitation. The following Cresswell had the clerk of the Monthly Meeting and a majority of overseers in their favor and pushed the Yearly Meeting's committee hard for the reason for their advice that they retired for consultation. Upon their return they stated "that the practical tendency of the Beacon was such as was calculated to unsettle the faith of the young and inexperienced in those general intimations of the Holy Spirit in the secret of the soul, which guide in the path of Christian education and holiness. That the general bearing of the book was to disparage the views of Friends as to silent worship." In consequence of these views the committee had advised Cresswell to suppress its circulation, but he had declined to do it. After much noisy opposition on the part of Cresswell's followers the clerk thought a pathfinder with them minuted the conclusion of the meeting to be that the advice of the committee that he should discontinue his ministry was confirmed.

Future sittings of the Monthly Meeting were violently agitated, but the result was that the clerk resigned, the overseers who sympathized with Cresswell were removed and a bright prospect presented.

The Yearly Meeting's committee now appeared to have thought that its work was mainly accomplished and the committee of Lancashire Quarterly Meeting which for the time had superseded by the former committee, was introduced to the Monthly Meeting. The power of Beaconism was broken and it now became

ant to Crewdson and his followers that their cause was lost.

At the Eleventh and Twelfth Months resignations from the Society of Friends were presented by Isaac Crewdson, William Boulton and others, in all about fifty persons. These resignations were referred to a committee which reported to an adjourned Monthly Meeting that some of them should be accepted, but several were held under advisement. A few sympathizers with Crewdson did not resign.

In the report of the committee which was in making, they took occasion to reaffirm our well known principles as to the spirituality of the Gospel Dispensation, and to repudiate the charges made by Crewdson and his followers had so persistently made against our religious Society.

Crewdson and Boulton now proceeded to organize a new sect which they styled "Evangelical Friends." A chapel was provided in Manchester and there Crewdson officiated as minister.

These meetings bore no resemblance to those of Friends. There was no silence. The Scriptures were read and expounded, and speaking in vocal praying engaged in. The whole party attending there was less than two hundred, some of whom had not been Friends; some of the number attending placed it at seventy-five. Their absence from our meetings did not make any appreciable difference in attendance of the Manchester Friends' Meeting, which seemed about as large as before.

In the early summer of 1837 sympathizers gathered about in places, met in London and issued an address which was signed by James and Wright "by direction of a meeting of Evangelical Friends." This address enunciated the views which were held by the new sect substantially those heretofore given. So far as the writer has been able to ascertain no regular meetings were held except that in Manchester.

Crewdson died in 1844, aged sixty-four years. The new sect did not have a prolonged life, as of its members went to the Episcopalians, and to the Plymouth Brethren. Possibly a returned to the Society. Their chapel in Chester erected at a cost of four thousand pounds was closed and sold for half the money by Baptists. It is now used by the Young Men's Christian Association.

Early feeling did not have a very pronounced effect in this controversy, but it was shown in places where some Friends were charged with giving sympathizers who in reality were most opposed in their views adverse to the Beacon who took an active part in the effort to attract its desolating influences and really tributed to that end more than those who resisted them.

(To be continued.)

THE SECRET OF POWER.—Our strength is in whom we trust. It is sometimes said that strength is power, and that it is not so much the act of one's faith as faith that makes one great. But a lame man's strength is in his crutches. By faith he appropriates the strength of his crutches, but he does not lean on his faith, but on his crutches. Yet it is not an unprofitable thing to meet a believer who once leaned on God, but who now leans upon his ability. Just. He that would be strong must lean on a strong God, not upon the fact that he is strong in faith in God.—S. S. Times.

THE KINGDOM is always within, but the king is to reign must come from above.—Ez.

FOR "THE FRIEND."
CHRIST SPEAKETH STILL.
Ah! still the voice of Jesus Christ,
Speaks to his children here;
If we but list, with soul intent,
His messages to hear.
He speaketh through the inner voice,
Where conscience holds the key,
And if we obey his will,
Disciples we may be.

He ne'er forsakes us in our trials;
If we on Him depend.
He'll reach to us a helping hand,
And consolation lend.
Then, why should man grope in the dark
With unbelieving thought,
When by a little faith and trust,
Christ's messages are taught.

M. S. L.

The Unseen Force in Character Making.

EXTRACTS FROM AN ADDRESS BY GEORGE H. MARTIN OF BOSTON.

The process begins with the family life, with father and mother, brother and sister. The child naturally learns to admire the character of those whom he loves, primarily what they are. The force and courage of father and brother; the patience, the sympathy, the kindness of mother and sister are appealing traits. But he comes also to admire what they admire. There is no deeper and more lasting influence than that of ideals of character held steadily before the mind by parents in whom the child has confidence.

Character in history, character in literature, illuminated in the portrayal by the enthusiastic admiration of the teacher, glows before the student and kindles within him a responsive emotion. As the long life of men and women who have lived and wrought and suffered moves before him, he feels nobler impulses stirring within him, and he sees himself living such a life, and with the thoughts and the impulses the work of transformation begins.

Here is the most hopeful field for our child-study. To ascertain by syllabus and questionnaire how many children like rag dolls better than painted ones, and how many are afraid in the dark, is worthy of the highest efforts of a university and of doctors of philosophy, but to learn at what shrine of human character the boys and girls are worshipping in the Lararium of their own souls, what "Great Stone Face" is silently but resistlessly transforming them into his own likeness. This is work worthy of a teacher, and I had almost said nothing else is.

The teacher does this work by what he teaches, but infinitely more by what he is. "How can I hear what you say," wrote Emerson, "when what you are is continually thundering in my ears?"

There have been some splendid examples of teachers thus building themselves into the character of their pupils.

Last year, in the *London Graphic*, were printed these words: "It will be told in after days how there was once a heaven-born headmaster, by name Thomas Arnold, who, ruling at Rugby, taught the boys to be good Christians, true gentlemen, and be merry, mischievous boys still."

Men have wondered at the marvellous influence of Arnold over his boys, an influence reaching on into their after life, so that the Rugby boys were distinguished at college and beyond. But when we study his life with his boys at Laleham, as well as at Rugby, there is no marvel. When we see him sharing their sports, when we see him in the evening at work

in the midst of his boys, announcing his Thucydides, writing his Roman history, composing his pamphlets on church and state affairs, we see that the boys learned from him two profound lessons which they carried with them into all their public life, that there could be learning without pedantry, and religion without cant.

Similar to this was the work of Mary Lyon. Steadily, without interruption or intermission, she held before the girls at Mt. Holyoke the ideal of a consecrated Christian womanhood. To this end all the studies, all the exercises, all the influences, were made to contribute.

So completely did the ideal of her own life become the ideal of their lives, that most of the girls went out as avowed Christian women. Wherever they went they carried this spirit. Wherever they taught they set up a new Mt. Holyoke, a Christian seminary. Wherever they married they set up a Christian home. And so powerfully did the ideal work through the sixty years of the history of the school that more than two hundred girls have become foreign missionaries.

And what Thomas Arnold and Mary Lyon did thousands of teachers in all spheres of influence from the kindergarten to the college, are doing to-day.

The physical problems give us no solatium. Mathematics and mechanics will take care of them all. We can build docks, and ships and canals.

But for these other problems which concern human life and human happiness, those problems whose perplexing factors are human interests and passions, we need something else. Only when the mighty forces that make for education, the home, society, the school, and the church, unite in placing on the noblest and most conspicuous pedestal in the gallery of human virtues the Divine ideal of service, to the end that every man may be a good Samaritan, and every woman a sister of mercy, will these problems be in a way to be solved. This only can purify politics at home, and guide to wide and beneficent issues our expanding politics abroad; this only can allay the warring passions of employer and employed, and make the opulent and the vagrant co-operative; this can only sweeten city life now cursed with the tenement house, the sweat-shop and the slum.

BUFFALOES STILL REARED.—We learn from *The Independent* that nineteen years ago the wife of Charles Goodnight, then living on her husband's great ranch of forty thousand acres in northwestern Texas, set out to preserve a herd of buffaloes. These animals had almost wholly disappeared from the plains, where vast numbers of them had ranged a few years earlier and Charles Goodnight, with much difficulty, captured eight or ten. From this beginning there has grown up a herd of forty-five pure-bred buffaloes in the tract of six hundred acres which was originally set apart for them at his wife's request. There is also on the ranch a herd of sixty cross-breeds, in which the qualities of both the buffalo and of Polled Angus or Gallo-way cattle are seen. Goodnight's wife was the first white woman to become a resident of the region in which the ranch is situated, and the meeting and schoolhouse on her husband's land are her especial care.

CONSIDERATION of consequences has made cowards of thousands of our fellow-men. That man is truly happy who boldly chooses the right and resolutely sticks to it.—Dr. Parker.

Child-Study—N. 5.

BY S. W. E.

SCHOOL LIFE.

We may suppose a child's school life to cover the years between six and twenty. During that time every one passes through the most critical and formative period in his life. The whole physical being changes rapidly and pronouncedly. The brain becomes more complex, the heart suddenly enlarges, all the organs grow and mature, so that we are accustomed to consider our sons and daughters to be men and women at twenty-one.

Dr. G. Stanley Hall has quite clearly explained the dangers and difficulties, as well as the usual peculiarities of adolescence, and how parents may be wisely helpful to their children. During that period new problems will surely present themselves, it is the time too, when inherited traits and diseases frequently begin to develop. To be forewarned is to be forearmed; and parents who intelligently minimize those influences which would be especially hurtful to their children may feel some cheerful confidence that the evils which they would otherwise dread, are likely to be avoided.

I think I must especially mention regular meals and nutritious food for children with consumptive or scrofulous tendencies, and an avoidance of cold lunches in the middle of the day with a heavy dinner at night.

In the *Child Study* monthly for the Sixth Month, 1898, there is a most helpful paper on the subject of adolescence.

When we send our little children to school, even if they are seven or eight years old we must remember that we are putting them into an artificial environment. Froebel in his garden, or Plato under the trees, surrounded by an eager group of voluntary learners were each of them adapting themselves to the natural conditions of the young. When we send groups of little ones into closed rooms with hard seats and stiff backs, to recite lessons to a teacher who is possibly dull, we are outraging the feelings of these same little people; some of them will undoubtedly not take kindly to mental work, other activities of life are more attractive to them. Nevertheless we oblige them all to go to school—possibly, too, into a graded school where their individuality is largely ignored so that still more irksome pressure is brought to bear on unwilling spirits.

School life seems to be a necessity; grading, too, seems to be a necessity; interest in the individual scholar should be a necessity, and when a problem presents itself in the shape of a dull or rebellious child, I would plead for deep thought as to the cause and not a condemnation of the child without finding out why he does not fit into his school work.

Educators are feeling the necessity of making the years of school life as natural and rational as possible. The health and happiness of the children are subjects of the gravest thought to superintendents and school principals.

The experience of one family is too limited to be worth much, but it is often interesting and may be helpful in a small way to the undecided. Our two boys have been very active, restless children, who seemed greatly in need of fresh avenues along which to expend their energies; so they were sent to school when about five years old for three hours daily during the fall and spring terms till they were seven years old. The work they did was largely on the kindergarten plan with some primer work which

taught them to read. They have not seemed tired or overtaxed in the least, and both are well grown children and good sleepers.

There are three important factors in aiding or hindering the ultimate success of these years at school—parents, teachers and committees. All three of these powers should feel the responsibility which comes with having only one chance to do a thing. There may be other chances for other children when matured thought, better methods, or larger experiences will count for much, but it is almost an alarming thought to appreciate that during these few years a life may be made or marred. That the sweet, beautiful child will become a blessing or a problem to humanity. There is a comfort in the fact that the responsibility rests not on one individual alone.

Parents, I think, should have a definite line of development in their minds for each child, and if possible should talk the matter over with the teacher, getting help and giving help. I feel sure we mothers are too blind to the real characters of our children.

There may be a blessing in ignorance where parents are not able to help their children to improve, but we ought to try to imagine that our children need improvement in many ways, and when a teacher points out faults (which many are afraid to do), go to work to try to correct them.

Some parents insist on dull children being pushed ahead because the class goes on; some others encourage the thought that there is plenty of time, and make no protest when a child is simply lazy. Another notion which parents tolerate is a class craze.

No matter how unsuitable it may be if a child decides to take no rest but to graduate with a certain class the parents will allow it. More than one child has wrecked a future by such self-will for which the parents were responsible. Children who are absolutely unable to finish with their class, decide to stop short rather than to go on alone. Perhaps it does not matter much, but the reason for a shortened education should never be a sentimental one. Mothers who long for the companionship or even help of their daughters should ponder long before they rob them of added power through all the years which will follow their quitting school.

In educational matters the trained teacher ought to be the best judge; after choosing a teacher both parents and committees will do well to accept his judgment and not hamper him by opposition or indifference. There are traits of character known best by the teacher, there are side lights on home training which he or she can teach us,—with helpful suggestions, to which we would do well to listen. If we have confidence in the pure motives of the teacher, cannot we set aside our mother-pride and learn how we may work together for the ultimate success of our child? But the teacher must be wise and have tact. Suspicious we can listen to as suspicious but not as facts. Each child should claim a teacher's careful thought. Ability to teach is largely ability to understand human nature and capacity to discover how to reach a desired result.

Very large powers are in the hands of the Committees of Friends' Schools, and it is quite possible for an intelligent parent and a wise teacher to be thwarted by a School Committee. For instance, they might object to frequent periods of recess, which educators have found to be most advisable, because the actual hours

for work would be diminished. Or they might declare there were plenty of books in the school-house even when newer books were sadly needed. What can a teacher do? seems to me that committee Friends, who are to take an active part in the management of school, should read, at least, one good educational journal,* be in touch with educational methods and know something about the details of management of other similar schools. The possibility of injury to the children is too great to admit of any indifference on this subject.

I shall suppose that every parent is asking as I am very often, what results do we want future to bring in the development of the children. It seems to me the mere fact of having definite anticipations may help us to realize them. But whether we do or not, whether I may show that these anticipations are only very partial, even if we know they are a measure ideal, it seems right to desire them as the result of growth, wise care and instruction, vigorous health—well nourished, trained bodies with no trace of physical or mental overstrain; minds trained to judge quickly correctly and practically; wills trained to promptly, vigorously and persistently; with habit of desiring to look at the past, present and future of the race with breadth and discernment; that they may at least catch glimpses of the relative parts which science, history, literature and art have had in great plan of human development; that they may appreciate in a degree the beauty and completeness of the divine laws which are signed to govern not only the material universe but moral and spiritual realms; that they believe race or individual progress, and consequently success and happiness come only understanding and living harmoniously with these divine laws; that they may feel that each individual has a responsibility for his own efforts even when results seem very unpromising; that, crowning all these profound living truths, they may know the guidance the strength and the peace of Him who is "fullness of the Godhead bodily."

START AT THE BOTTOM.—Two boys left behind just enough money to take them to college, after which they must depend entirely upon their own efforts. They attacked the legate problems successfully, passed to graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience, presented his letters.

"What can you do?" said the man of lions.

"I would like some sort of a clerkship."

"Well, sir, I will take your name and dress; and should we have anything of the kind open will correspond with you."

As he passed out, he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and his paper. "What can you do?" was asked.

"I can do anything that a green hand do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

* E. g.—*Educational Review*, Henry Holt & Co., 1

"We want a man to sort scrap-iron," replied superintendent.

and the college student went to sorting scrap-iron. The week passed, and the president, meeting superintendent, asked, "How is the new getting on?"

"Oh," said the boss, "he did his work so well, never watched the clock, that I put him in the gang."

One year the man had reached the head of department, and an advisory position with management, at a salary represented by figures, while his whilom companion was obtaining his dignity as "clerk" in a livery, washing harness and carriages.—*Philistia Methodist.*

Witnessing the Third Arrival of Dukhobors.

BY JOSEPH S. ELKINTON.

Having been informed by a telegraphic message from the general manager of the Beaver Steamships, that the steamship *Lake Superior* was expected to arrive at Quebec on the eighth or eighth of this month, after fulfilling a religious engagement that I had, previously receiving this word, made for the morning of the seventh, I proceeded to Quebec, arriving at navigation office of the line about two o'clock the afternoon of the eighth, and learned that the steamship had been reported she could be reasonably expected for some thirty hours. I afforded me the opportunity for interviews with officials of different departments, who manifested much interest in the new comers. Having been given the address of the matron of the station rooms at the landing, and she advised telephone of my going there, I felt like accepting the encouragement offered by the immigration agent to take up my quarters there, which gave the opportunity for being introduced and conversing with divers of the citizens who resorted there to await the arrival of the steamship.

The buildings at the Landing, like those at Halifax, are well adapted for the purpose intended. I was disposed to think it more comfortable in the appointments, with halls for sitting and standing room, as the case might be in relation to numbers, a well arranged dining-room, where meals could be had at all hours, wash-rooms, bath-rooms, conveniences for writing and dining, telegraph office, ticket office and an office for money changing with foreigners, and a show of store goods on the side of one of the halls. This, with the money changing, carried on under the oversight of a government official, whose duty was to know that no position should be practised by overcharge goods purchased or money exchanged.

The second story was made up with suites of rooms for the accommodation of the matron and her assistants, as for lodging rooms for the sick who might be necessarily detained in building.

The matron had been in charge for a term of years, and was quite advanced in life for such position, but still active and courteous; both and one she introduced me to, who had had a large number of emigrant trains for either thirty-two or thirty-two years, but was now released because of his age and located at that place. They each told me some very interesting incidents to relate on their experiences, which were marked Providences. There was at that time a family of mother, mother and four children in the building

in which might be called a stranded condition, having been disappointed in meeting some one or more who was expected to meet them with money for them to proceed onward into the interior. They were an interesting group. The father seemed quite disposed to make himself useful working about the dock.

Among the interesting things told by the matron was that she learned through her correspondence with the matron at the Halifax landing with whom she had been intimate, that all those Dukhobors that had been brought there from the quarantine who were not able to proceed from that place on the former voyage of the *Lake Superior* from that place to St. John, had recovered so as to proceed by rail to Manitoba. This was pleasing information to me, for two that I saw in the hospital at the quarantine were in my view in a very prostrated condition at the time. The citizens of Halifax made up the sum of one hundred dollars and gave it to the company that had been sick, when they were started off.

The father of the two sisters that were so very ill had been denied the liberty to come with his mother, wife and children, but was detained in prison, and his mother had been detained in prison for sixty days for going to see him. These are of the hardships and cruelties that are told us, and how much there must be of that which being untold will never reach us.

The evening of the eighth instant being a fine one was favorable for the promenading on the long wharf or landing. At length a rocket that went up from the steamship was seen and responded to by the firing of a gun from an elevated point, which is their usual way of announcing an arrival. This was about ten P. M.

As the vessel approached, before we could distinguish it we could hear a low subdued chant, which of course increased in the volume of the tone as the vessel drew nearer, but in no wise equalled in strength that of the voices on the two previous arrivals; the malarial influences of the climate of Cyprus had, as I apprehended, weakened their voices, as also given a very different cast to the countenances, as I saw them in the course of the following day. It was evidently a very cautious and nice piece of seamanship to bring the ship in the comparative darkness to her position beside the wharf, and it was rather thrilling when an answer went back from the wharf to query, "I suppose from the pilot," "how far are we from the wharf?" "Forty feet." And the word went forth and was repeated "Let go the anchor!" One or two barges seemed to have had some difficulty to get out of the way.

The first voice however, that I could recognize from the bridge was that of Capt. Taylor calling out my name. His eyesight was better than mine, for I could not see him, but the salutation was cordial to his feelings, and a feeling of gratitude did arise in my heart that his life had been preserved to bring another company across the mighty deep. On his being informed through one of the managers of the line who stood by me, that I wished to speak a few words to the passengers, he replied: "Let him come on the bridge," whither I went as soon as the gang plank was laid. The captain had an interpreter for me, when I spoke to the important, that as a representative of a Society whose forefathers had like them suffered for the testimony of a conscience void of offence toward God, we were in sympathy with them. In the name of Jesus Christ our Lord and their Lord I could ask that such a measure of that grace

in which the testimony for Jesus Christ was confirmed might abound, that should prosperously attend them, even as in adversity they had been supported, so also might they be kept in that spirit of meekness that it would please the Lord yet further to enrich them with spiritual gifts to their enlargement in that in which gives discernment between that which serveth God and that which serveth Him not.

So keeping to that received from an high, they should be living witnesses of his power, and be a people blessed of the Lord. As Christians we render thanks for the measure of tenderness on the part of the Czar inducing him to liberate them, and to assign a sum of money for the relief of suffering humanity. And to the queen and her ministers in the dominion they were now coming to for their liberality in granting release from military service and allowing a reasonable hope for religious toleration which is allowed to a considerable extent to those who reside in other parts of this continent. And we could pray for that measure of enlightenment for the hearts of all in authority that whilst ruling in the spirit of justice it would lead to universal religious toleration on the granting of which they with all others who kept in the Divine fear, would be blessed.

The breavements lately experienced in Cyprus, coupled with preceding afflictions, had no doubt been felt as very grievous, but doubtless the purposes of the Almighty, would be wrought out through their sufferings and not only the descendants of those who had suffered unto death have the consolation that many had died in the Truth which would support all who kept to it, but the impression on the public mind would be such as would be calculated to discountenance persecution and hasten the day when all nations should see of the glory of the Lord in what He did for his cause and people.

The response which came back through the interpreter was to the import that what had been delivered was acceptable to them and they felt thankful therefore and had a warm feeling of appreciation of the sympathy and kindness manifested to them by the Society of Friends.

After this in a season of retirement with the captain in the cabin, he corroborated the testimonies that had been previously given of the good order and correctness of life and conversation of those that were with him on the present voyage. He had become very much attached to them and spoke with feeling of the great sufferings they had endured both previous to their embarking with him, and also on the passage they had had some rough weather and Souleritzky had been sick with them, there was a time when all were sick, but one had died who was carried on the ship at Larnaka in blankets. The seas however altered and they improved in health and had all been permitted to pass the quarantine, and none so poorly that they could not leave the ship.

In this interview I acknowledged how my mind had travelled on the great water with the bodies of men in charge of the captains of that particular line, and the sympathy I had felt in an especial manner for Captain Carey, of the steamship *Ontario*, in the interview with him the day before he left Halifax charged with the conveyance of two thousand Spaniards from Cuba to Spain. He himself spoke of the need captains had at times for Wisdom higher than their own. Capt. Taylor said it was a great responsibility with which Captain Carey was charged, and for a time there was much difficulty, owing to the seeming feeling of bitterness be-

cause in the view of the Spaniards Great Britain had kept on too friendly terms with the United States. But before the voyage was over a reconciled and peaceable feeling prevailed, and the landing of the party in Spain was effected. One other vessel had been forced to stop by the way, there were so many deaths.

Wishing to keep company with William Bellows, that I might hear particularly from his worthy father, who had so deeply interested himself for the Dukhoborts, as also to hear what William could tell me of their history whilst on the island of Cyprus, which island, however, William was on not quite a week, as he went with the *Lake Superior* from England there, I took with him the first train that started out from Quebec to Ottawa and Winnipeg; Frank Pedley, the superintendent of the Emigrant Department being also on that train, his residence being in Ottawa. His wife claimed descent from the Society of Friends, and gave me several names of her connections that I recognized as having been prominent in the Society. She had lately had a spell of sickness and her conversation was chastened and interesting. She manifested quite a desire to have some of our literature.

In the course of the morning of the 10th I went through the train with William Bellows and the nurse, who was educated at Petersburg. She could converse with William in French, but not much more in English than he could in Russian. She however appeared to be of good intellectual power and of a pleasant spirit; as I have noted, the company as a whole did not seem to me as vigorous as those who had arrived before them, a number appearing quite prostrated, and she spoke of the Cyprus fever.

There had been a poor opportunity to get a renewed supply of medicine at Quebec between the arrival of the vessel and departure of first train, and she gave a list of what she wanted, which I could but partially furnish even with the use of a carriage between the time of the arrival of the first train at Ottawa and its departure. But having obtained what was lacking, so that I could give it to the only Cyprus woman that I knew of that could speak English on the second train, I requested her to give it to the nurse of the first train on arrival at Winnipeg; she, however, thought it was as much needed on the train she was on, as on the first. She would be very willing to hand over what the train she was on did not use, and as the medicine was not purchased with money belonging to the first party, I felt reconciled. I had time to walk pretty much through the second train whilst they were taking on supplies. Of the women, who seemed vigorous, I admired the dexterity with which numbers of them plied the knitting needles, and in other ways showed their aptness in the improvement of their time.

There was some religious exercise on the trains, but not to the same extent as on the First-day, when I travelled in a train from Halifax to Ottawa near three months ago.

After the departure of the big trains I went to the office of the Deputy Minister of the Interior, in doing which I lost my opportunity with the third train. After the interview with him, obtaining what information I could in relation to the state of things with the new settlers and the prospect of reduction or remission of duties, for which latter I was encouraged to seek further interviews with the officials at Montreal, to that place I took passage on the train in the after part of the day; and next day was courteously received by the general man-

ager of the passenger department, who conferred with the freight department, and dictated a letter in my presence to the deputy minister. In all this there was a very friendly spirit manifest to have goods that might be gratuitously given for the Dukhoborts sent forward if not free of freight and duty, at as low a rate as the officials could consistently make without actual loss to the company, or parties they represented, so that all who have merchandise to bestow may be encouraged to forward it promptly. From the East by way of Prescott, care of immigration agent at that point, and directed to Limern Lazareff, Yorkton Assiniboia. Joseph S. & Thomas Elkinton, 817 Mifflin St., Phila., will see to the forwarding of goods sent to their address, without the charge of freight to the donors.

A visit was paid to the store of the Auxiliary Bible Association, and to some members of a committee having in charge the furnishing of a portion of the Scriptures in Russian, as there seemed to be readers found for them, although at last report but one in three hundred could read.

I. M. Milligan, a Congregationalist minister, manifested a marked interest on this subject and the welfare of the Dukhoborts in general, being in hearty sympathy with the efforts to promote it.

Sir William Dawson, late president of the university and held in great esteem as one of marked religious experience, and now seemingly nearing the Heavenly Port, expressed himself in emphatic terms in the line of desiring the Divine blessing upon the newcomers and their helpers. He had interested himself in looking out their history, and felt that they were representatives of the same principles as had been previously advocated by the Paulicians; and his remarks, together with those held by his wife were to the import that the principles of Truth were from everlasting to everlasting and it would have its representation from generation to generation.

In an interview with Caroline Cox, a prominent member of the Montreal Women's Council, that had contributed about four hundred dollars for the relief of the Dukhoborts, she read me a letter from a correspondent, from which the following is extracted:

"Your very kind favor reached me just a week ago to-day. I awaited your parcel. It came yesterday, and we opened it to-day, and I wish you could have been there to see the joy and pleasure of the children, as I lifted article after article out of the bag, and the look of expectancy on their faces. . . . I assure you it is most pathetic to see the pleasure of the children at receiving such gifts, and the sight of it would make your heart glad and thankful for its generous promptings these children show in this way. The slates and books were very much needed. One firm here furnished twenty-five slates. The readers are quite necessary, for the children are learning rapidly, and the older ones have learned to read and write. . . . The Dukhobors themselves do not make their wants known. They are a gentle, kind people, grateful for any little kindness shown them, and deeply appreciate what has been done for them here.

"Some of their history is so sad. There is hardly a family but contains a father or brother who has been in prison and suffered frightful tortures. I have in mind several families whose fathers and brothers are exiled in Siberia, and a brave little fellow named Ivan Bojuiko, one

of the brightest pupils, who wishes me to thank you for his top and book, told me to-day his mother died heart-broken just before he left Russia, because his father and brother could not come with me to Canada, for they are confinement in mercury mines in Siberia.

"These people have been tried in the fire and not found wanting. These simple, unlettered peasants can teach us lessons of heroic sacrifice for the sake of the Truth. Unlettered as they are, for only about one in three hundred read, they possess true spiritual wisdom that puts many of us to shame. They have been much criticised here owing to their peculiar religion. The fact is they have hold of the very basis of Christianity—the true Christ religion without creed, forms or dogma, and they exemplify it in their lives. . . . May this example enter the hearts of our Canadian people, and their light shine for all the world.

"Let me express my heartfelt gratitude as an appreciation for your help, which in spite of your affliction you are able to accomplish, in doing which you have already received reward in the knowledge of having made others happy.

"All please accept Prince Hilkoft's greetings and appreciation of the sympathy shown.

"The same is also extended from both of us to your local council of women who so nobly contributed their time and means. The memory of it ever be held warm in the hearts of them whom they so nobly succored in time of need."

THINKING NO EVIL.—The root of our temptation to believe evil of others doubtless is a consciousness of the evil within ourselves. It affords an unworthy, yet very inviting, relief to think that everybody else probably is about as bad as we are, if the truth were known. Moreover, the frailty of human nature becomes evident so often, so many trusted men prove have been undeserving of confidence, that so degree of caution, and even of suspicion, comes natural. If we trust everybody we soon suffer painful consequences.

Now God does not bid us shut our eyes to facts of life. We must take things as they are and make the best of them. Nevertheless, who cultivates the habit of thinking no evil of others not only does best his duty in the discharge, but also is much the wiser and happier regarded merely from a worldly point of view. It is grave misfortune to become habitually distrustful. It narrows and embitters one. It causes others to distrust one in return. It is like looking upon a landscape through colored glasses. Nothing appears quite as it is.

The habit of suspicion usually dominates before long, unless we resist it successfully. It is far better to be imposed upon now and then and to suffer some real material loss, than become soured and overcritical, to have one's whole life rendered miserable by the conviction that confidence cannot be given, that promises will not be kept, that honor is a delusion, who thinks no evil of others will find his trust abundantly justified in most instances. Men are not wholly given over to evil. Deceit and trickery do not rule the world, and never will.

Let it not be forgotten that to think no evil of others is the surest way to stimulate an evil-minded person to do what is honorable and right. A college student, notorious among fellows for recklessness—and soon, and properly dismissed from the institution—once made

er that he would obtain an indulgence from of the college officials, justifying his request lie. He went to prefer his request, but broke down and said something wholly contrary from what he had intended to say. He declared afterward, "I couldn't lie to that."

His look showed that he trusted me so only that I couldn't, and wouldn't, deceive him. This incident illustrates a great truth, *the Congregationalist*.

FOR "THE FRIEND."

PEACE MUSINGS.

Christ's cradle song,
Is still borne along,
Surviving the lapse of ages.
Upward it comes
From numberless tongues
Of princes, bards and sages.

Hearken and hear,
In notes sweetly clear,
Issuing from the throne of the Czar.
The Christ, pleading all,
Summoning nations all,
To abandon the arts of war.

May it loudly resound,
The whole world around,
This call of the mighty Czar,
And hasten the end,
Between foe and friend,
Of the cruel arbiter of war.

Lovers of the Light within,
Being released from burdening sin
Have no need of carnal sword;
The heart is filled with heavenly love.
To man beneath, to God above,
Their trust is in the sovereign Lord.

The pulse of hope is bounding free,
Faith is yet on bended knee,
For the coming of that hour,
When for the arbiter of might,
Enlightened reason's glorious light,
Will be all nations trusted power.

Ambition and envy in their unrest,
Would yield to reason's high behest,
Might to Right would give her hand,
All crowned heads could calmly rest,
The Dove of Peace upon their breast,
And righteousness cover the sea and land.

THOMAS EDGEMONT MOYT.

HITTER, IOWA.

OUGH the body be sister to the worm and
veiled, the soul may aspire to the fellowship
of angels.

Items Concerning the Society.

It is not often that an official document of the
city of Friends becomes the subject of criticism
magazine like the *Nineteenth Century*. In the
number, however, a Roman Catholic priest
has taken length upon a criticism of the "Appeal
of the Nation" on the subject of Peace, issued by
(London) Meeting for Sufferings in Twelfth
th, 1897. The *London Friend* of the 12th
th answers the priest's article.

he centennial anniversary of the founding of
town Boarding School will be celebrated at
on Sunday, Sixth Mo. 10th, 1899. We
time of the third annual re-union (second
town re-union), of the Westtown Old Scholars'
society.

cordial invitation is herewith extended to all
scholars, their husbands, wives and children,
others who have been identified with the
col, to participate in this occasion and to be-
come members of this association, whether now
connected with our religious Society or not. Those
specially interested in the subject of education
of Friends are also invited. All who have
contributed to the Westtown Centennial Memorial
are particularly invited to be present.

ample preparations are being made to care for
entertain a very large gathering (about three
saint people.) Everything needful for the day,

including tent, conveyances, and a substantial
luncheon, will be provided by the Westtown Old
Scholars' Association without charge. A prom-
inent feature will be the presentation of the West-
town Centennial Memorial Fund. There will be
addresses by entertaining speakers. The school
buildings and grounds and specimens of the hand-
work of the scholars will be on exhibition.

Please extend this invitation to any who should
attend, but who may not have received it.

On behalf of the Board of Managers of the West-
town Old Scholars' Association.

SAMUEL L. ALLEN.

Notes from Others.

The bishops of the Church of England in convoca-
tion have welcomed the Revised Version of the
Scriptures and sanctioned its use in the churches.

There is a story of a clergyman who on going
into the pulpit said, "I am very sorry, but I lost
my notes on the way and must trust to Providence;
this evening I hope to come better prepared."

Even New York has to come to it at last. The
theatre as "a great educational force," "a teacher
of morals," "a mirror of life," has reached that
point long ago foretold as its goal. It has become
necessary either to disinfest the theatre or bury it,
in New York. In the same State a society of
women has been organized to protest against that
standing insult to American women, the common
bill board with its indecent poses and obscene sug-
gestions. Next to the saloon, the theatre is the
chief instrument in the degradation of American
morals, as even its quondam supporters are now
forced to admit.—*The Interior*.

A Word from Abraham Lincoln.—"No man is
good enough to govern another man without that
other's consent. When the white man governs
himself, that is self-government; but when he gov-
erns himself and also governs another man, that is
more than self-government—that is despotism. Our
reluctance is in the love of liberty which God
has planted in us; our defense is in the spirit
which prizes liberty as the heritage of all men in
all lands, everywhere. Those who deny freedom
to others deserve it not for themselves, and under
a just God cannot long retain it."

Why a Man Left a Church.—A prominent busi-
ness man in a Western city, says an exchange, has
created a commotion by leaving a church with
which he had been connected for twenty years, giv-
ing these reasons for doing so: "The great beauty
of the church; a minister who was attractive, both
in the pulpit and at dinner parties; the amount of
money spent on a quartette choir, and the appar-
ent antagonism between the services of the church
and the life of its members, and the teachings of
Christ in the sermon on the mount."

Do not many churches depend upon world-
crafting for success, rather than upon the spiri-
tuality produced by the indwelling Word and the
guidance of the Holy Spirit?

They Staid with Us, not Being of Us.—Joseph N.
Crooker, preaching in the Unitarian church of
Troy, N. Y., said, "When a minister ceases to be
in the creed on which his church is based, he is
in honor bound to leave the church."

Samuel M. Hopkins, writing in the *Princeton
Review* in 1878, assumed it as a point beyond dis-
pute that "any minister who had subscribed the
articles of a church, and then finds himself mat-
erially at variance with them, is bound in honor
to withdraw from it."

But B. Fay Mills, having turned Unitarian, said
in a letter in which he gave his reasons for with-
drawing from the ministry of the Presbyterian
Church: "I have been assured, by leaders in the
Presbyterian and Congregational Churches, that
they hold practically the same opinions [as mine]
and that they regard it their duty to stay where
they are until the whole church is leavened, or
until the authorities come and fetch them out."

On this principle the Jesuitical Romanizers of
the Church of England within its membership are

acting, of whom Sir William Harcourt says: "Of
all lawlessness the worst is that of those who, ap-
pointed to give effect to the law, employ their au-
thority to defeat it."

The continued acceptance of membership, power
or place under the distinctive doctrines of a church
or society, while the member is hostile to those
doctrines, may be a most advantageous and traitor-
ous position for sustaining them; but no claim of
sanctification in such can make a false position
moral or honest.

Do Not Want "Sunday Papers."—London is not
yet ready for Sunday newspapers. This morning
the *Daily Mail* announces in big black type head-
lines the "Death of the *Sunday Daily Mail*—a frank
concession to the religious feeling of the public."
When the *Sunday Daily Mail* was started it was
announced that its existence was due to the *Daily
Telegraph's* starting a Sunday edition, and that as
soon as the latter published a Sunday edition the
former would do likewise. But the *Daily Mail* is
the first to give in.

The announcement came as a great surprise. In
his explanation of the change he said the *Daily
Mail* says: "The *Sunday Daily Mail* is dead. The
final issue of that journal was made on Sunday
last, and we bury it to-day, without regret. Resolu-
tions of protest and appeals from religious and
other bodies throughout the country asking that
we should discontinue the seven day paper have
assumed gigantic proportions. These have not
only not been ignored at the *Daily Mail* office, but
have been carefully considered by the proprietors.
With a desire, therefore, to meet the views of those
who object to Sunday journalism, the proprietors
have decided to discontinue the publication of the
Sunday Daily Mail. We may mention that our
decision in this matter was considerably influenced
by an appeal from our own employees. The *Mail's*
experiment lasted six weeks, and the result shows
that the British public does not take kindly to a
seven day paper."—*Special cable to the Public
Ledger*.

The following propositions were considered in
the General Conference of the Brethren in Christ,
held in Lancaster on the 19th inst:

"Is it consistent for church members to support
life insurance?" The decision was adverse to such
a policy. "Is it consistent for church members to
take matters to law?" and it, too, was decided in
the negative. The Conference also decided that
there would be inconsistent to tolerate instrumental
music in churches. This question was submitted:
"Are the teaching of Christ and the Apostles that
those who have been converted according to (John,
iii, 3), thus becoming branches in the vine (John,
xv, 5), must seek a second definite work of grace to
be sanctified?" The answer was that "The General
Conference of 1887 has adopted a confession of
faith, which this Conference again reaffirms to be
the standard of which this question shall be an-
swered, viz: Repentance, regeneration, forgiveness
of sins and the indwelling of the Holy Spirit as a
standard by which a child of God may be recog-
nized."

Against the observance of Christmas and Easter
the following overtures from the Presbytery of
Athens, (Georgia) was laid before the General
Assembly of the Southern Presbyterian Church,
meeting in Richmond, Va., on the 19th inst.:

"Whereas, There is a growing tendency in many
quarters of our communion to recognize Christmas
and Easter as religious days because of the fact
with which they are associated in the public mind,
the Presbytery of Athens, believing that such rec-
ognition is contrary to the principles of the re-
formed faith, and in the name of will worship,
do hereby overture to the General Assembly to make
a pronounced and explicit deliverance on the sub-
ject."

SUMMARY OF EVENTS.

UNITED STATES.—The United States Philippine
Commission at Manila on the 22d inst., submitted to
the Peace Commissioners from Aguinaldo a draft of the
form of government which President McKinley is pre-

THE FRIEND.

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Open Door for Progressive Revelations.

Dale makes this curious observation: "The tributes addressed to the Church at Corinth to invite liberally to the relief of the distressed tians in Judea fill as many columns in the d epistle to the Corinthians as the discussion e doctrine of the resurrection in the First le. The moral scandals and disorders in the tian Church occupy as many pages in the two s to that church, as the doctrine of justifica n the epistle to the Romans."

we do not, and cannot suppose Dr. Dale measure spiritual values by inches of paper. the silences of written revelation should ate zero, the New Testament be reckoned ch inferior to the Old as it is shorter, and ext, "For me to live is Christ," as covering ospel ground than genealogies or narratives. e reason seems evident why words addressed or for the shaping of their lives and con- should be accorded more space than the ion of truths permanently shaped in the e counsels. Added words could not change e, but they may change human attitude onduct.

gain, the relative enormity of the crime of ler as compared with other offences cannot dged by the space given to its prohibition e written words of our Lord. Neither can of polygamy be so measured, nor of gam- g, nor of cruelty to animals, nor of many e little-named or unnamed sins. "Why of yourselves judge ye not what is right?" e. In the New Covenant his laws were e written "on the heart, and in the mind." e letter killeth in some places if we make or only rule of faith and practice. As re- s faith, Scripture space seems not appor- d "according to the proportion of faith;" n matters of practice, according to the rela- magnitude of crimes and virtues. Yet eation is not defective, however incomplete e written portion of it may be judged to be. or the carrying forward of his revelations, e pointed to his return in the Spirit of

Truth to "reprove the world of sin, of righteousness, and of judgment," and to guide us "into all the truth." All that He did and taught "until the day in which He was taken up," is declared by Luke to be what "Jesus began to do and teach." Those days of his flesh being thus days of the beginning, now these subsequent days of his Spirit carry on the *continuance* of his doing and teaching among men. Having yet many things to say, "but ye cannot hear them now," said He, he then added, "Howbeit when he, the Spirit of Truth is come, he will guide you into all the truth."

The continued fresh openings and revelation of Christ and his Truth are, however invisible outwardly, the firm Rock on which He would build his Church; they are his Scripture of life continued: they are that progressive word of his grace which is able to build us up as characters and as a church; they are, though so darkly heeded, a measure of the preaching of "the gospel to every creature which is under heaven," they are the refuge of the future church from the "crumbling" letter, if so be that the so called higher criticism could crumble it,—which it will not finally be able to do.

Yet some, weak in the faith, may make shipwreck of faith by being received into the doubtful disputations of "higher critics." Higher than what? Higher possibly than blind dogmatism, or superstition of the letter. But we doubt whether the criticism of a product of Divine inspiration can be accounted higher than these, except as it is the highest criticism, even inspiration itself. For "the things of God no man judgeth, but the Spirit of God."

We have thus been carried towards this subject without intention, and without right of sufficient acquaintance; having bestowed little attention on what is called the Higher Criticism, because satisfied with nothing short of the Highest Criticism,—even the judgment of that Living Word who, still speaking to our condition, is the one competent authority to set in order his written word before our understanding. He that abides in Him abides in the secret place of the Most High, where all his authorized Scriptures and other revelations come from. It is sometimes said, "Christianity is not the product of the Bible, but the Bible is the product of Christianity." So "no prophecy of the Scriptures is of private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." (2 Peter i: 20, 21.)

And to this place the experimenters, upheav-

ers and reconstructors of the letter of the Scriptures may unwittingly be driving the church. For Christianity has been shown to be of living Truth as much by this evidence of its vitality as by several others, namely: that after all that its innocent or its designing subverters could do, they could do nothing against the truth but what turned out to be for the truth. So while we deplore the probable shipwrecking of much of the faith which is pinned to the letter, we see amidst a reconsideration by the professing church of much of its idolatry of the letter, a lifting up of its eyes to the Spirit which gave the Scriptures forth, and which in spite of human tampering, they ever seem to breathe. We see portions of the church getting dislodged from the letter to have recourse to the Spirit, and saying, "Lord to whom shall we go? For thou hast the words of eternal life." We see the meaning of the expression, "The Word of God," which we as a people have always insisted on, more and more forced to the front.

But the artificial process is too costly. We regard not with indifference, but with grave apprehension the havoc under the course of such criticism as seems now ruthlessly going on. Overruled for final good though it, like wars, may be, there will be thousands of bright conceits unearthed for every diamond of truth disclosed, and these will unsettle and "deceive, if it were possible, the very elect."

Yet the eternal truths of the Holy Scriptures will continue to stir up the pure mind, and to commend themselves to every man's unseared conscience in the sight of God. Account for and arrange their writing as investigators may, the witness for truth in the heart will continue to bear testimony to his own in the Scriptures; and this, waiving all historical evidences as of little worth in comparison, will continue to testify: "Never man spake like this man," "Never did human talent write like this Spirit!" "He that speaks to my condition speaks in the Scriptures of truth."

Accordingly let not Friends lose the Scriptural vantage-ground on which they were first planted, and to which the havoc of literary critics may be driving others. Having begun in the Spirit, they are not to be made perfect by intellect, or the flesh. Their stepping upon any lower plane for spiritual inquiry would be a retreat. "The things of God no man knoweth but the Spirit of God." He that is spiritual judgeth all things, yet he himself is judged by no man." Things which God hath prepared are "revealed unto us by his Spirit. For the Spirit searcheth all things, yea, the

deep things of God." So much of the Scripture as is for any of us will be opened to our seeking and open understanding, as we reach the condition which corresponds to it. Portions which are not for our present understanding may wisely be held in reserve until they are. We have no business to formulate our doubtful things, or unseen as yet, into a creed of "don't believes." Many of these mists will be resolved by advancing day.

We believe no soul has been lost through the Scriptures as they stand,—at least it is not their own fault if men have wrested them to their own destruction. And if any are to be fascinated with the wresting and revamping process which is now going on, let us leave that to them, and let the religious Society of Friends which began in the Spirit abide in its "more excellent way."

A Service of Friends to the Penitentiaries at Aix-la-Chapelle.

The value which Friends have placed upon Robert Barclay's Apology and the zeal which actuated a former generation of Friends in spreading a knowledge of our principles, are shown in the following interesting incident narrated in Gough's History.

"The war which had begun between England and Spain in 1739, still continued; and in the intermediate time, the flame had spread over several parts of the continent of Europe, but by this time, the several warring powers were heartily tired of contests which had consumed profusion of blood and treasure, and had been productive of abundance of mischief, and in the events of which, all, in their turns had found themselves disappointed, as generally happens in warlike contentions. A negotiation was therefore resolved upon, and the contending powers agreed to hold a congress at Aix-la-Chapelle, for the purpose of concluding a peace, to which all the powers at war sent their Plenipotentiaries.

"The people called Quakers in London (as had been done before at the treaty of Nimwegen) at the instance of Simeon Warner resolved to send some of Robert Barclay's Apologies to Aix-la-Chapelle, to be presented to the Plenipotentiaries of the several States assembled there for this purpose; and Jan Vander Werf, of Amsterdam, being reputed to be the properest person to deliver the same, being writ to for that purpose, he consented.

"In the meantime it was thought expedient to prepare an epistle by way of introduction, as reasons for presenting the apology, which being drawn up and approved, was printed in English and Latin, and is as follows:

"To the Ambassadors of the Christian Provinces and States, met to conclude a general Peace at Aix-la-Chapelle, the people called Quakers wish Health and Happiness.

"Near a century ago it pleased the Almighty to raise up a people in this kingdom, to publish among other gospel truths, the glad tidings proclaimed at the birth of our blessed Saviour, Glory to God in the highest, and on earth peace, good will to men; and also declare to the world, the inconsistency of wars and fighting, with the example and precepts of Christ, and the doctrine of his followers.

"The Almighty hath been graciously pleased to continue us a people to hear witness to the

same Divine truths, and to engage us in love to the whole race of mankind; to promote the knowledge and practice of the blessed doctrines, as they tend so manifestly to extirpate violence, injustice, and all the dreadful calamities of war; to establish peace and harmony in the world, and to exalt the happiness of mankind both here and hereafter."

"To contribute as much as in us lies to these important purposes, we are induced to request your acceptance and candid perusal of the apology herewith presented to you, written by our friend Robert Barclay, for the spreading of the Truth, and the information of mankind, which at the same time that it exhibits the meek and humble pattern of holy Jesus, the doctrine of his apostles, the sentiments of the early Christians, and our belief in relation to wars; contains a compendious view of the Christian religion, divested of all those inventions with which it has been corrupted by the spirit of error, the pride, the wickedness, or the ignorance of men.

"This apology was addressed and delivered by the author to Charles II., king of Great Britain, and accepted by him and his Royal Successors, to whom it has been since presented, with marks of regard; we fervently wish it may contribute to your solid advantage, and by your means, to the promotion of peace, righteousness and true piety amongst those, over whom your influence in your respective stations may extend.

"May the God of peace and love make you the happy instruments of settling the tranquility of Europe on the lasting foundation, and perpetuate the blessings of peace to the States you represent, and through them to the whole world."

"Signed in London on behalf of the aforesaid people, the 12th of Sixth Month called August, 1748.

JOSEPH CLIVE, DAVID BARCLAY,
JACOB HAGAN, SIMON WARNER,
JOHN HAYWARD, THOMAS HYAM."

"A suitable number of the apologies, in different languages, being sent over to Jan Vander Werf, and duly received by him, he took a journey to Aix-la-Chapelle to execute his commission, and by the account received from him, he was pretty well satisfied with the success he had, having waited upon the several ambassadors and presented them with apologies as directed, from most of whom he met with a friendly and courteous reception, and the letter and apologies were gratefully accepted, except by the French ambassadors, who being informed that they were upon religious affairs, signified that they had no occasion for them, and refused accepting them."

THERE is a noble resolve found in the journal of an old Puritan divine: "Resolved that, when I address a large meeting, I shall remember that God is there, and that will make it small; resolved that, when I address a small meeting, I shall remember that God is there, and that will make it great." The recollection of God's presence in the first instance prevents the minister from being lifted up with pride and conceit; and, in the second, from being discouraged and cast down. A present God is the needed vitalizer and quickener in all religious assemblies.—*Ec.*

I AM sick of opinions. Give me good and substantial religion—an humble, gentle love of God and man.—*John Wesley.*

The Beacon Controversy.

BY GEORGE VAUX.

(Concluded from page 355.)

Thus closed the Beacon controversy, conceived as the writer believes in personal ambition, and presenting insidious and misleading phases of thought, it carried from their bearings a few who had known better things, unsettled others to their permanent injury. But the Friends whose place it was to deal with defection from the truth, appear to have been rightly guided and it is manifest that their judgment was in the main sound. They did not, escape criticism, however, as was to have been expected. I give the following extracts from letter dated thirteenth of Eleventh Month, 18 just at the close of the controversy, addressed a leading Friend in Philadelphia, by Jonathan Backhouse, as it places the situation in a very clear light and explains matters which may perhaps have confused some minds:

"Respecting more promptitude in disciplinary proceedings against the dissentients, I am aware that this view is entertained by some Friends both with you and with us, but I continued decidedly of the judgment, that anything less precipitous would have hurt the cause which we desire to uphold. . . . And when we consider the tenderness and forbearance which is due even to erring brethren, we cannot but well satisfied with the sound discretion of the Yearly Meeting's Committee."

"If a hasty spirit and untimely zeal had prevailed, the cry of persecution would have been raised, and many precious minds probed, hurt, and the divisions amongst us very necessarily increased; but now the patience and forbearance that has been evinced towards the have tended very much to satisfy Friends as to the propriety of measures which have since been adopted."

Speaking of the letters of resignation offered by Cresswell and his followers, the writer adds: "Most of the letters were lengthy and just as might be expected, full of charges against the Society, some of them, what if I say luggage, in the late proceedings of the Yearly Meeting committee and their own Monthly Meeting were some reflections upon Barclay and Fox."

"Thus to witness those of whom we know better things, yet some who in the past have been advocates of those spirit-Gospel views which they now appear lightly esteem, or combine with outward ceremonial a manner derogatory as I think, to their religious experience, and involving more difficulty than they are yet aware of; for if the whole legal institution, with its rites, divers washings and carnal ordinances were not annulled and another dispensation and priesthood set up, when 'Christ our Passover' declared upon the cross 'It is finished,' we should indeed much to go back to, and 'the liberty of the Truth as it is in Jesus,' has been misunderstood by those who still thankfully live they are permitted to enjoy it, and He has set them free from the yoke and bond of the Law."

In speaking of some of those who had been partly led away, Jonathan Backhouse writes to the same Friend in Philadelphia as follows: "Thou art aware of I. B.'s serious illness, much so that he was not expected to survive many days. He has however so far recovered as to hope he may yet be spared to his fan and friends some time longer. No doubt conflicts of mind had much to do with it, see

at those who had adopted the new views amongst us were receding further and further. Friends scattered and scattering truly, but gathering to that which is good, or finding a place of true rest. Some of his children too, and those of others, being greatly unsettled by him, and discontented with us and our principles, which deeply affected him, and I think has no small degree contributed to draw them [I and his wife] nearer to the Society, I do hope they are being increasingly united to us again. Not that I think they held ungodly views of Christian truth, but they did not perceive the tendency of some put forth by us, or the spirit these were of. We must confess they were measurably beguiled by them, and I do hope they see and feel their error, and that their friends may rejoice they are not lost in the gale."

In the connection of Elisha Bates with the Beacon controversy was one of the most remarkable circumstances accompanying it. No statement as to that controversy would be complete which did not embrace an account of the part which he took in it. He was born in Virginia in 1780 of parents who were Friends, and for many years was an active member of Virginia Yearly Meeting. He removed to Mount Pleasant, Ohio, about 1817, where he resided at the time of his defection. He was a man of strong intellect, and had closely studied the history and doctrines of the Society of Friends, in which he was well versed. He was a writer of marked ability, and an able and forcible speaker. His book, "Doctrines of Friends," is one of the best of accounts of Friends' views in existence. It is said under religious concern to have collected a large amount of material for writing a history of Friends.

His gift in the ministry was large, and as a teacher he had few equals. His influence was widespread, and so long as he kept his place it was for good and for the advancement of righteousness and the principles of Friends. It is to be feared that ambition was the cause of his downfall also.

He was an earnest and able opponent of Wm. H. Hicks, wielding his pen with singular efficiency against his views, and acted as clerk of the conference of American Yearly Meetings which issued a declaration after the separation of 1827 in relation to that controversy, explanation of the position which those Yearly Meetings had taken.

In the Ninth Month, 1832, he was liberated from the meetings in Ohio, to which he belonged religious service abroad. Soon after this he obtained a certificate from his Monthly Meeting to attend Indiana Yearly Meeting, and on his return to his home at Mount Pleasant, he met much uneasiness by preaching some phases of doctrine which were not in harmony with the views of Friends. Notwithstanding this uneasiness he seems to have been encouraged by Friends generally to proceed with his concern, and he left home on the twenty-sixth of the Sixth Month, 1833.

He landed in England in the latter part of the Eighth Month following, and he remained there upwards of a year, sailing for his home in the autumn of 1834. During this period he ministered with the disaffected parties and became imbued with their views, in consequence of which English Friends at first refused to give him a returning minute, which was however afterwards granted with great reluctance.

He was earnestly and affectionately labored by Friends in England and also on his re-

turn by members of his own meeting and others in consequence of his evident falling away, but without effect. He maintained with great positiveness the new views which he had adopted.

In the meantime copies of the Beacon had reached America and increasing uneasiness resulted, especially in Ohio Yearly Meeting where Elisha Bates resided. His Meeting for Sufferings in the Ninth Month, 1835, issued a valuable document condemning it, and of course the views held by Elisha Bates which were in harmony with it. Indiana, Baltimore and Philadelphia Yearly Meetings also pronounced against it.

Notwithstanding the attitude Elisha Bates had assumed, he obtained from his own Monthly Meeting, (upon which he then continued to have a hold), a minute to attend Indiana Yearly Meeting. This prospect he accomplished, but he was received coldly and failed to obtain a returning minute.

During the early part of 1836 Bates occupied himself with writing a "vindication" of his religious views, which was published in the Second Month of that year. He decided to go again to England upon the pretext that he had business there. Of course owing to his attitude on doctrinal questions he was unable to obtain a certificate. He landed at Liverpool on the twenty-third of Fourth Month, 1836. He followed the "Vindication" with his "Vindication Reviewed" which was published at Kendal, England, in the Fifth Month of the same year.

Elisha Bates' presence in England occasioned much concern to Friends there. His open affiliation with the Beacon party and preaching their views tended to increase the difficulties of that controversy, and whilst he was without a certificate, the fact that he was a correspondent of Ohio Yearly Meeting gave him a standing which he could not otherwise have occupied, and rendered dealing with him all the more difficult.

But matters reached an unexpected crisis and an event occurred which opened the eyes of every one and finally settled Elisha Bates' standing so that no one could question it. On the fifteenth of Ninth Month, 1836, he submitted to the rite of Water Baptism at the hands of a certain John Pye Smith, an independent hired minister, at Homerton near London.

So soon as this circumstance became known the Morning Meeting of Ministers and Elders in London took action in the case and in the Tenth Month issued a tenderly remonstrative minute, copies of which were sent to Elisha Bates and to his meeting in Ohio. Almost immediately afterwards he sailed for his home in America. Reaching home he did not resume his attendance of meetings, but held private gatherings at his house to which neighbors were invited. These were followed by public meetings which were quite popular among those who were opposed to Friends.

He sent to his Monthly Meeting a resignation of membership dated the twentieth of Second Month, 1837, which could not of course be accepted. This was followed by long and vexatious dealing, for being a man well versed in the Discipline he had the advantage over other Friends who, sander than he was in doctrine, had not perhaps the worldly wisdom that he possessed. Finally a testimony of disownment was issued against him by Short Creek Monthly Meeting on the twenty-third of Fifth Month, 1837.

After his disownment he occupied his time in the preparation of a work of over three hundred pages entitled "An examination of certain proceedings and principles of the Society of Friends," which was published at the close of 1837. It is a general attack both upon individuals and principles, abounding in personalities, misrepresentations and spiteful allusions. Its spirit is so manifest that no one can fail to see in it unmistakable evidences of spiritual declension.

The work itself is however incomplete. He had designed to add to it an Appendix to contain letters which had been written to him by various Friends touching his defection. His means were, however, slender, and he tells us that on this account he was compelled to omit it. He also designed to write a review of his own "Doctrines of Friends," but he ultimately concluded to decline it, no doubt being sensible that such a proceeding would be attended with difficulties which it would be hard to surmount.

As he approached the close of his life he is said to have felt more kindly toward Friends, and he sometimes attended meeting, taking an obscure seat in the meeting-house in which he had formerly occupied so prominent a position. There does not appear, however, to be any evidence of a disposition on his part to renounce his errors or return to the path he had previously adorned and from which he had so sadly strayed.

He died at Mount Pleasant, Ohio, in the Eighth Month, 1861, aged eighty-one.

DEVELOPED PHOTOGRAPHS.—We have come back from a day's outing in the beautiful weather, taking our camera for a companion. It is a quiet looking black box that one would not especially notice anywhere, but it contains what is very precious to us, bits of scenery that we have caught in the days' tramp—a bridge of wonderful masonry, a bend in the river, with luxuriant overhanging foliage, a boat rocking among the lily pads. Now we will go upstairs to our developing room and see what success we have had with our "snaps."

In the glow of our red light we open the box, unroll the film spooled there, and cut off a square, one picture. We plunge it into the tray of developing fluid, turning it and keeping it in motion. It is just a blank gray. There, see that dark spot coming out. That is the high light, the sky; next comes the water. Little by little the lights take their places as shadows, and then we are ready to put our film into the tray of "hypo," from which we take it every little while to inspect its beauties, and lastly plunge it into a pail of water to thoroughly rinse it.

What have we done in our half hour's work to-night? We have transformed a blank white square of film into a bit of black and white and gray that shows us a sketch of river, the gleam of the sun on its ripples, the shore bordered with gnarled trunks of trees with their wide arms stretching down to the water in leafy beauty. What was a blank half an hour ago is instinct with beauty now. And yet the picture lay concealed in the white square, every trace of leaf and cloud, just as the sun had printed it there, only it was waiting for the strong chemicals to bring it out to view.

Does not that make you think of our characters? Each day that we live we are printing good or bad thoughts and impulses and desires on our hearts. Perhaps no one notices it, and we may not think about it ourselves, but to-day's surely making its impression on us for better

or worse. It may be hidden for a long time, but sooner or later some crisis time in our lives will act as a "developer," to bring out into full view what lay beneath. What are we photographing on our inner lives to-day? Let it be pure thoughts, high aims, loving impulses, earnest, Christ-like deeds, if the developed pictures by and by are to be beautiful.—*Selected.*

Jefferson and Franklin on War.

Extract of letter written by Thomas Jefferson to Sir John Sinclair, president of the Board of Agriculture of London in 1798.

I am fixed in awe at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational unipire of differences than force? Are there no means of coercing injustice, more gratifying to our nature than the waste of the blood of thousands and the labor of millions of our fellow-men?

We see many societies of men, the aboriginals of the country, living together without the acknowledgment of either laws or magistracy. Yet they live in peace among themselves, and acts of violence are as rare in their societies as in nations which keep the sword of law in perpetual activity.

Nations, like these individuals, stand toward each other only in relation of natural rights. Might they not like them be peaceably punished for violence and wrongs? Wonderful has been the progress of human improvement in other lines; let us hope then, that the law of nature which makes a virtuous conduct produce benefit, and vice loss to the agent in the long run; which has sanctioned the common principle that "honesty is the best policy," will in time influence the proceedings of nations as well of individuals, and that we shall at length be sensible that war is an instrument entirely inefficient toward redressing wrongs, that it multiplies instead of indemnifying losses.

Had the money which has been spent in the past war been employed in making roads and conducting canals of navigation and irrigation through the country, not a hovel in the highlands of Scotland or the mountains of Auvergne would have been without a boat at its door or a rill of water in every field and a road to its market town. Had the money we have lost by lawless depredations of all the belligerent powers been employed in the same way, what communications would have been opened of roads and water. Yet were we to go to war for redress, instead of redress we should plunge deeper into losses and disable ourselves for half a century more from attaining the same end. A war would cost us more than would cut through the Isthmus of Darien; and that of Suez might have been opened with what a single year has thrown away on the rock of Gibraltar.

LETTER OF DR. FRANKLIN.

PHILADELPHIA, September 20, 1783.

Dear Sister: The Convention finished on the 17th instant. I attended the business of it five hours in every day from the beginning, which is something more than four months. You may judge from thence that my health continues. Some tell me I look better, and they suppose the daily exercise of going and returning from the State House has done me good.

You will see the Constitution we have proposed, in the papers. The forming of it so as to accommodate all the different views, was a

difficult task; and perhaps after all, it may not be received in the different States with the same unanimity that the Convention has given the example of, in delivering it out for their consideration. We have, however, done our best, and it must take its chance.

I agree with you perfectly in your disapprobation of war. Abstracted from the inhumanity of it, I think it wrong in point of human providence, for whatever advantage one nation would obtain from another, whether it be a part of their territory, the liberty of commerce with them, free passage on their rivers, etc., etc., it would be much cheaper to purchase such advantages with ready money, than to pay the expenses of acquiring it by war. An army is a devouring monster, and when you have raised it, you have, in order to subsist it, not only the fair charges of pay, clothing, provisions, arms and ammunition, with numberless other contingent and just charges to answer and satisfy, but you have all the additional knavish charges of the numerous tribe of contractors to defray, with those of every other dealer who furnishes the articles wanting for your army, and takes advantage of that want to demand exorbitant prices. It seems to me, that if statesmen had a little more arithmetic, or were accustomed to calculation, wars would be much less frequent.

I am confident Canada might have been purchased from France for a tenth part of the money England spent in the conquest of it. And if, instead of fighting with us, for the power of taxing us, she had kept us in a good humor by allowing us to dispose of our own money, and now and then giving us a little of hers by way of donation to colleges, or hospitals, or for cutting canals, or fortifying ports, she might easily have drawn much more from us by our occasional voluntary grants and contributions, than ever she could by taxes.

Sensible people will give a bucket or two of water to a dry dump, that they may afterwards get from it all they have occasion for. Her ministry were deficient in that little point of common sense, and so they spent one hundred millions of her money, and after all, lost what they had contended for.

Adieu, my dear sister, and believe ever,

Your affectionate brother,
BENJAMIN FRANKLIN.

Selected for "THE FRIEND."

The Religious Training of Children.

At first sight it may not seem fair to use the following newspaper item as a foundation on which to base some remarks on what may be termed the religious overtraining of children in these days; but a little afterthought will show the connection:

"It was the children's bed-time, and one of the young aunts came laughing to the visitor. 'Do come and hear O—' say his prayers,' she said. 'It is a perfect circus.' The visitor was startled and a little shocked. She was not religious herself, but she was accustomed to taking the religion of others somewhat seriously, and this was a very churchly household. She found various members of the family assembled outside the nursery door, their fingers on their lips and their eyes brimming over with laughter. Inside, the voice of O— rose in earnest discourse. He was explaining to the Lord his desires and petitions, and throwing in various items of interest concerning his playmates, the state of his drum, and the painfulness of a cut finger. He finally stopped from sheer lack of

further material, remarked that he would have more to say to-morrow and bade the Lord polite good night."

Is this an overdrawn picture? Have we not all, time and again listened with more or less patience to the narrations by otherwise excellent Christian parents of similar incident? The pity of it is, they are apparently unconscious of the awfulness of the thing they tell with so much apparent pride. The Creator of the Universe, the Judge of all the earth, is referred to as familiarly as though He were altogether such as themselves. How often are children told in wishy-washy, semi-religious Sunday School books, or by equally shallow religious speakers to speak and act in play or elsewhere "as Jesus would were he in your place."

The spirit of reverence is the most precious gift that the child-nature can possess, but it like the bloom on fruit; destroy it and power can restore it again. The child who permitted or trained to speak or think in that way in childhood, may train himself later refrain, but his inner nature has received a hurt from which it will never entirely recover. He is parents and friends alone in this cultivation of thoughtless irreverence.

We say nothing here of the glaring instances found in books which profess to be nothing more than entertaining to the modern denigrators of literary taste, and profitable to the writers.

These are like beasts which destroy and devour at will, with their own selfish end in sight. It is of those writers who have come in the flood tide of a sensational religious moment, which has settled like a miasma or nearly all the churches. Some of the sermons running their wearisome length in religious papers are as destructive of reverence as the novels which drag in sacred characters as scenes regardless of the effect it may produce the readers. The life and work of our Lord and Master is treated in a way that is shock to all properly revered minds. Such wit that study carefully for their own use the book of the Old Testament and learn how He hedged himself about for the sake of the choicest people, lest if they approach too near He should die. . . . The kingdom of God come without observation in the heart of a reverent child; one whose spiritual nature has been allowed to drink in silently, almost unconsciously the gracious words to which with its elder listened, as they worshipped together in Lord's house on the Lord's day.

The "Sunday School" of the present day more or less responsible for the tremendous drifting away of the young men and women from the churches. They have been surfeited with pious phrases and inconsiderate invited to higher things from teachers whose daily life preach more loudly in the opposite direction. Not only so, but the majority of the children are by custom led to believe that the "Sunday School" is a substitute for the church service for them.

The old-fashioned Sunday School was so that the teaching was the least part of work. The main part of the hour was given to the teachers hearing the Bible verses; catechism learned by the children during the week. "Thy word have I hid in my heart, I should not sin against thy law," is one of the shortest and at the same time one of the most suggestive verses for a Sunday School teacher to ponder as he and she consider how best to develop the spiritual natures of the child they have taken charge of. The quiet study,

mitting to memory, never to be forgotten of
ions of the Bible is the best preparation for
Christian life. . . . There was less of
oration and homilic teaching then and the
la's spiritual nature was neither wounded, or
e still, trained in the wrong direction.—
in the *Presbyterian Banner*.

LOST, A BOY.

He went forth from the old home hearthstone
Only two years ago,
A laughing, rollicking fellow
It would do you good to know;
Since then we have not seen him,
And we say, with a nameless pain,
The boy that we knew and loved so
We shall never see again.

One bearing the name we gave him
Comes home to us to-day,
But this is not the dear fellow
We kissed and sent away
Tall as the man he calls father,
With a man's look in his face,
Is he who takes by the hearthstone
The lost boy's olden place.

We miss the laugh that made music
Wherever the lost boy went;
This man has a smile most winsome,
His eyes have a grave intent;
We know he is thinking and planning
His way in the world of men,
And we cannot help but love him,
But we long for our boy again.

We are proud of this manly fellow
Who comes to take his place,
With hints of the vanishing boyhood
In his earnest, thoughtful face;
And yet comes back the longing
For the boy we must henceforth miss,
Whom we sent away from the hearthstone
Forever with a kiss.

—Dr. N. J. Burton.

FOR "THE FRIEND."

otions from the Letters and Memoranda of Robert Milhous.

(Continued from page 347.)

ly beloved daughter Lydia:—I hope thou
excuse thy poor unworthy and very busy
er when thou comes properly to reflect upon
many engagements I may have been in,
a spiritually and temporally, and from what
rote to thee some time ago, thou may sup-
my exercises have been great. Yes, very
hours have passed when my eyes were not
ed in slumber, without being the subject in
thoughts, with fervent desires to be preserv-
on entering upon any service which the
r Master did not call me to. These, my
r child, were the reasons for my not writing
e to thee of late and not any lack of
ctionate regard. Nay, I am ready to think
my love and concern for my beloved child-
grow stronger at times, when favored, if I
assume to myself such a word, with a little
h outpouring of the Father's love. O, when
ched with this and brought under its holy
e, then a love is felt to flow toward the
le human family, and desires are begotten
the salvation of all. And sometimes a feel-
of willingness is wrought in his children, to
od and be spent, if they might be made im-
mortal in any degree in turning the people
in darkness into light and the ways of salva-
n, although under an humbling sense, that of
selves they can do nothing. And I think
poor father may certainly say that I have
hing of my own that is good, and I really
as if I was not at all fit to go on the Lord's
ands. But it is not for us, poor shortsighted

and entirely dependent creatures, to choose in
this matter, but it is our duty to submit our
selves unto the will of Him who can touch our
lips as "with a live coal from off his holy altar,"
and take away our iniquity, purge our sins and
then equip with the right armor and clothing.
I am willing now for thee to tell my cousin
William P. Bedell, that our Monthly Meeting
saw fit to set me at liberty to visit the Monthly
Meeting of Hickory Grove, Iowa, and the meet-
ings composing it, with a prospect of some
further service as Truth may open the way,
and also some service in the limits of Coal
Creek Preparative Meeting. . . . If life and
health are spared and the concern should still
rest lively with me, it is my prospect to make
the attempt to attend to it, even if such feelings
of insufficiency should continue, for I know in
whom I have believed, and may I not say, al-
though unworthy of the Lord's mercies, that
hitherto He hath helped me, and many times
delivered my soul out of trouble. And his arm
of power remains the same, and I trust, if it
is consistent with the Divine will, He will pre-
serve my life and enable me to go through with
this dispensation to the honor of his ever worthy
name. I desire therefore to resign my life and
all that I call my own into his Almighty hand.
I am but a poor, unprofitable servant, and I
believe, if ever I should be cast amongst you,
it will be "in the weakness and in the fear and
in much trembling." And surely thou knows
very well that I have no very "enticing words
of man's wisdom" in anything I might be called
upon to deliver. . . . I often feel a lively
concern for Friends in the western country (as
well as everywhere), that they might be gather-
ed into Christ's true fold, and come to know a
being fed by Him, the true Shepherd.

I want to hear from thee often and I am
glad to hear, from time to time, of thy getting
along well with thy school. I hope the Master
will help thee to do thy duty toward those lit-
tle ones that are committed to thy trust.

I remain thy affectionate father,

ROBERT MILHOUS.

TO MY WIFE.

Springfield, Iowa, Seventh Mo. 28, 1864.

My Dear Rachel: I am now at William P.
Bedell's in good health and comfortable in
mind and felt like writing to let thee know a
little how I am getting along. (Here follows
an account of meetings and family visits, etc.):

I may say to thee that I have no cause to be-
lieve that I am out of my proper place, and
have abundant cause to be thankful for pres-
ervation hitherto. O, what shall I render
to the Lord for his mercies and favors to me,
a poor, unworthy one? I have been going from
place to place, having nothing of my own, but
as I have endeavored to wait patiently, He has
arisen for my help often beyond what I looked
for and I have been favored to relieve my
mind. . . . How I may get through I know
not, but I believe if I keep close to the Master
all will be well, for I surely may set up my
Ebenezer and say "hitherto the Lord hath
helped me."

This morning I awoke with my mind clothed
with a feeling of great calmness and comfort,
and I may say to the praise of his ever worthy
name, that I felt as though the offering was ac-
cepted, and although I believe that in some in-
stances at least, the work might have been bet-
ter done, had I been more closely engaged to
get down deeper, yet it seemed almost like a
morning without clouds, for I felt like all my

mistakes were overlooked by my most merciful
Father. O, how can I praise Him enough?
I hope and believe that the unslumbering Shep-
herd will take care of you, as you look to Him
and I doubt not but thy mind is often turned
to Him. I want you to be collected daily to
wait upon the Lord and feel after his life giv-
ing presence, and I trust thy petitions will be
put up for me. . . . Although I have tried
to give all up, yet my mind at times will be
turned to you with a desire to know how you
are getting along. . . . I often feel deeply
humbled under a sense of my own unworthiness
and the great task before me.

With much love to all, I remain thine,
ROBERT MILHOUS.

The Man Who Can Carry a Message to Garcia.

Elbert Hubbard, editor of a bristling little
magazine called *the Literary Digest* "an
essay which had the effect of not only selling the
entire edition within three days after its appear-
ance, but of inspiring George Daniels, General
Passenger Agent of the New York Central, to order
a new edition of half a million copies for
free distribution." Hubbard took as his text
"a fellow by the name of Rowan," who at the
outbreak of the late war, undertook to deliver
a message from President McKinley to General
Garcia, who was somewhere in the mountain
fastnesses of Cuba—no one knew where. And
Elbert Hubbard thus philosophizes:

"The point I wish to make is this: McKinley
gave Rowan a letter to be delivered to Garcia;
Rowan took the letter and did not ask, 'Where
is he at?' There is a man whose form should
be cast in deathless bronze and the statue placed
in every college of the land! It is not book
learning young men need, nor instruction about
this and that, but a stiffening of the vertebrae,
which will cause them to be loyal to a trust, to
act promptly, concentrate their energies; do the
thing—'Carry a message to Garcia!'

"General Garcia is dead now, but there are
other Garcias.

"No man, who has endeavored to carry out
an enterprise where many hands were needed,
but has been well girded up at times by the
inefficiency of the average man—the inability or
unwillingness to concentrate on a thing and do
it.

"Slip shod assistance, foolish inattention,
dowdy indifference and half hearted work seen
the rule; and no man succeeds, unless by hook
or crook, or threats, he forces or bribes other
men to assist him, or, mayhap, God in his good-
ness performs a miracle, and sends him an an-
gel of light for his assistant. You, reader, put
this matter to a test. You are sitting now in
your office—six clerks are within call. Sum-
mon any one and make this request. 'Please
look in the encyclopedia and make a brief
memorandum for me concerning the life of Cor-
reggio.'

"Will the clerk quietly say, 'Yes, sir,' and
go do the task?"

"Of course he will not. He will look at you
out of a fishy eye and ask one or more of the
following questions:

- "Who was he?"
- "Which encyclopedia?"
- "Where is the encyclopedia?"
- "Was I hired for that?"
- "Don't you mean Bismarck?"
- "What's the matter with Charlie doing it?"
- "Is he dead?"

"Is there any hurry?"
 "Shan't I bring you the book and let you look it up yourself?"

"What do you want to know for?"

"And I will vouch that after you have answered the questions and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him find Garcia—and then come back and tell you there is no such man. Of course, I may lose my calculation, but, according to the law of average, I will not."

"Now, if you are wise you will not bother to explain to your 'assistant' that Correggio is indexed under the C's, not in the K's, but you will smile sweetly and say, 'Never mind,' and go look it up yourself."

"And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all?"

"My heart goes out to the man who does his work when the 'boss' is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets 'laid off,' nor has to go on a strike for higher wages. Civilization is one long anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city town and village, in every office, shop, store and factory. The world cries out for such: he is needed, and needed badly—the man who can carry a message to Garcia."

The Real Character of War.

Letters written home by soldiers in the volunteer regiments in the Philippines have been finding their way into print and telling serious "tales out of school." They boast of or lament over bloodthirsty deeds by our men that would almost rival Spanish cruelty, and tell of looting and even of most brutal orders by officers. Over and over again they assert or imply that it has, at least at times, been the rule to give no quarter to wounded or fleeing Filipinos; and the charge is even made that prisoners have been ordered shot to "get rid of them." It is certainly to be hoped, and there is a large probability that many of these stories have been grossly exaggerated. The temptation to write home things that will startle the neighborhood is one that soldiers serving in distant lands have often yielded to in the past; but after every possible allowance has been made there still remains ground to fear that, under the peculiar combination of trying circumstances that have surrounded our soldiers, and fired possibly by the bountiful supply of American liquors that has "followed the flag," our troops in the Philippines have not succeeded in defeating the Filipinos, and have not wholly refrained from conduct towards an exasperating enemy such as, when indulged in a few years ago by the Japanese, made us talk about "lapses into a recent barbarism." Of course we don't like to believe it, and many will continue to hope that such is not the case; but, after all, it is only what British soldiers have done in India and in Africa, and, what is more remarkable, our own men, in both the Northern and Southern armies, did at times

during the civil war. The pith of the matter is that "war is hell," and calls forth passions and conduct suited to its character.—*The New Voice.*

OLD HOME FRIENDS.

BY A. F. MYERS.

Don't forget the old folks,
 Love them more and more,
 As they turn their longing eyes
 Toward the golden shore;
 Let your words be tender,
 Loving, soft and low,
 Let their last days be the best
 They have known below.

Don't forget poor father
 With his failing sight,
 With his locks once thick and brown,
 Scantly now and white;
 Tho' he may be childish,
 Still do you be kind,
 Think of him as years ago
 With his master mind.

Don't forget dear mother,
 With her furrowed brow,
 All the light of other years,
 Time has faded now;
 Memory is waning,
 Soon its light will fall,
 Guide her gently till she stands,
 Safe within the vale.

SPARE THE TRAILING ARBUTUS.—A novelty in the way of the protection of the flora in Connecticut concerns the mayflower, which has just been made the subject of preservation legislation.

This flower grows on a short stem and in the forest where the soil is loose, and comes out of the ground so readily and is gathered so persistently that there is danger of the plant becoming extinct. This is particularly to be apprehended in the neighborhood of manufacturing towns where there are great numbers of children whose holidays are chiefly spent in the woods. To prevent this destruction is the intent of the Connecticut law, and a similar one might be found valuable in this State, where such vast quantities of mayflowers are sold in the streets of the cities and which are hawked about with their roots still hanging to the stems.

Few American wild flowers are more fragrant and beautiful, and it is the more highly esteemed because it follows so closely upon the disappearance of snow and has its place in vernal poetry as one of the "harbingers." Some protection is granted it out of sentiment, and the fact which is known to a comparatively few lovers of the woodlands that it is rapidly decreasing. But it cannot be adequately preserved by such means. For this reason the law enacted in Connecticut, which to many may at first appear trifling, is to be highly commended and worthy of being copied in this and every Northern State.—*Exchange.*

THE most beautiful and most noble thing in the world is a manly, Christian boy, one who is not ashamed to show his colors, or to oppose with all the strength of his manliness the sins of his companions. Special favor and blessing are promised, to the young man of unimpeachable character.—*Ex.*

A TRUE Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God.—*H. Bushnell.*

FOR "THE FRIEND"

The Bible in Italy.

The Third Month number of *The Contemporary Review*, contains an interesting account of the work of Luigi Capellini, founder and minister of "The Military Evangelical Church," an abstract of which will doubtless be of interest to many readers of THE FRIEND, showing, it does, that the wrath of man frequently is made use of to further the cause of Truth and righteousness in the earth.

Luigi Capellini was born at Spezzia in 1810 of parents devotedly attached to the Roman Catholic Church, and he was educated and trained in its doctrines and practices. He intended for the priesthood, but when he was nineteen years old he enlisted in the army of Victor Emmanuel, and fought for Italian liberty.

About the year 1866 he went to Peru, where Leo XIII., the present Pope, was the Archbishop. One day while walking through the barracks he picked up some fragment of the New Testament, containing the 14th Chapter of John, which, the article states, was the means of his conversion, his spirit being instantly touched to the right purpose. Obtaining some Protestant literature he devoted his time to circulating it among his comrades. He soon left the army and became a missionary among the soldiers, and although, as is comparable, some seed fell by the wayside, and some among stones, and other in thorny places, much fell upon good ground, and yielded fruit that sprang up and increased.

Starting his missionary work at Naples, which is said to be the most priest-ridden city in Italy, Capellini went thence to Padua, and so to Rome, overcoming by tact and patience the almost insuperable obstacles put in his way by the authorities of the Romish Church. He had not been long in Rome before he was denounced as a corrupter of the youth, the favorite accusation against those who call men from their long-cherished delusions into places where more true light is thrown upon their pathway. As he could not preach in the streets he purchased a portion of his house for a meeting-place, but he was compelled frequently to change his abode, landlords giving him the alternative of stopping his meetings, or leaving their premises. This was done at the instigation of the priests.

In 1873 Capellini established what he termed "The Evangelical Military Church," a workshop of labor was to be among the soldiers. This was done because in Italy all the population are obliged to spend several years of their adult life in the army, and were thus more accessible to the direct influence of Capellini and his co-workers, and he lived to witness its twenty-fifth anniversary.

Soon after its founding a Catholic paper denounced Capellini's enterprise, speaking of his "terrible shock for fathers and mothers to know that the moral life of their children is thus undermined and polluted" by the numerous "Protestant shops" which had been opened in Rome. The same paper also called upon the military authorities to take action to prevent this proselytizing in the barracks. This advice was so far taken as to cause the officers to deprive their men of all Protestant literature and severely forbidden to attend any more meetings or read any of the forbidden books.

The article narrates a number of instances of persecution on the part of officers, a few of which are as follows:

In 1875 a colonel issued an order that all "the bad books" should be taken from his soldiers.

ers. A major under him called his battalion together and after haranguing the men upon edom of conscience concluded his address by saying—"Those among you who are Evangelists, please step forward." About fifty—many more than the major expected—stepped forward. Next day all these brave men had their bibles snatched from them, and were strictly techised in regard to their creed. This seizure of "bad books" was, however, overruled by good. An officer who had taken an active part in the work himself kept one of the Bibles and read it. Some time after, meeting Capellini, this officer said to him, "You are henceforth at liberty to distribute as many books as you like to my soldiers; they will be free to add them, and I am sure that reading would them good." About six years later another fier seized all the Bibles belonging to his en, threatening them with severe punishment they did not quit attending the "Evangelical urch." Three months after this seizure the ce captain was seen at Capellini's place of worship, and the pastor, knowing his severity, posed him to be spying upon the soldiers, at the officer, after service, told Capellini that was sorry for what he had done, and said—"I seized the Bible when I did not know what was. I have read it since, and it has con- nced me that I was wrong, and I am here to ologize to you and to your Church." In 1882 other officer, unknown to Capellini, attended services, and said—"I see all my soldiers here, and I am very pleased, because I have deed their moral improvement since they deed your Church. I have read some of the oks you gave them, and I should like now to ve a Bible for myself, and one for my father, o was a general in the army."

Private Giovannetti, being kept a prisoner in barracks by a cruel captain, used to pass uch time reading his Bible, which he kept nealed. One day, as the man was reading, o from the 18th verse of Jeremiah xvii, a captain entering stealthily, heard the words "Let them be confounded that persecute me," d endeavored to snatch the book from the idler, who respectfully remonstrated, saying—"This book is mine, none shall touch it." Fin- ly, the captain asked for a copy; read it, and came a changed man—kind, gentle, even af- fionate toward the soldiers, especially the rangicals.

Another officer, particularly ferocious against e Evangelicals, finding a soldier reading a stament, snatched it from the man, and took to his room to burn it. The book was hand- ily bound, and for the sake of saving the ver officer did not destroy it, but, open- g it, read the part which speaks of justifica- y faith, with the result that he afterward ame one of Capellini's most devoted as- tants.

Capellini's place of worship was open to all diers, and occasionally emissaries of the iests would attend, one of whom used to steal e books he could lay his hands on in order destroy them. Once this man threw some staments into the Tiber while crossing a idge, when some soldiers, walking on the nk, caught one of the books that failed to get the water. Seeing the name of the "church" e Testament the men concluded to go e, and finally became sincere Christians, ling Capellini that "We are Christians, ough a Testament saved from the water." uly even the monks are not exempt from lity service, and one of these often fre-

quented Capellini's place of worship, going there at first as an informer, but afterward he wrote to his father—"Sell my ecclesiastical robes. I have found here the true religion of Christ, to serve whom I shall no longer need those vestments."

While open opposition to the Bible has almost ceased upon the part of the army officers, and while the book is to be found wherever there are soldiers, the priests and nuns, who are in charge of the hospitals, continue to torture the sick and dying soldiers, using the confes- sional to set fathers against sons, sisters against brothers, and young women against their intended husbands.

Capellini's work has, little by little, borne its fruit. While he was knighted by the king, and while many officers of high rank went to him to express their appreciation of his work, his greatest reward was the approval of the parents of his converts. The father of a soldier, noticing from his letters a great change for the better, inquired about it, and the son wrote that he had come to the knowledge of Christ through the teachings of Signor Capellini. The father went to Rome to thank Capellini for what he had done, and received such a strong impres- sion of the Truth that he took back a Bible for family reading. In many other cases the son was the means of converting the father.

One of the most ridiculous forms of persecu- tion is as follows:—One of Capellini's deacons was in the way of sending his father Evangelical papers. The father, who was a shoemaker, once sent a pair of boots to a canon wrapped in one of these papers. The canon, opening the parcel, discovered the sort of paper it was wrapped in, and refused to keep the shoes, say- ing that although they were sprinkled with holy water, he was sure the shoes would hurt him, as they were wrapped in the devil's paper.

The writer says in conclusion, that it is en- couraging to state that the spirit of persecution seems to be dying out, and that the Bible is now read in the most remote parts of Italy. Colporteurs moving about through that country frequently meet people who want to talk about Christianity and the Bible, and in ninety-nine cases out of a hundred these people have been soldiers, and have been members of Capellini's society. J. C. M.

Items Concerning the Society.

Calvin Barker, of Marple, has a minute of his Monthly and Quarterly Meeting for religious service in Tennessee.

Joseph S. Elkinton was liberated by the Monthly Meeting at Fourth and Arch Streets on Fifth-day for a further mission to the Dukhobors. He will meet the next arriving ship load at St. John, and will then go to the colony in Manitoba, where he expects to have religious service.

"The dangers of long or unsuitable vocal offerings, of speaking merely from habit and without fresh animating of power, as well as that of undue with- holding from fear of present or future consequences, are all as real with unacknowledged ministers as with acknowledged.—W. H. F. ALEXANDER in *London Friend*.

Joel and Hannah Bean, of College Park, California, are about embarking for a two months' stay in the Hawaiian Islands, where their daughter re- sides. They will be accompanied by their daughter Lydia Cox and her children. It is about thirty years since Joel and Hannah Bean visited those islands,—then going in religious service with a certificate from New England Yearly Meeting.

Cyrus W. Harvey continued his labors in Philadel- phia and its vicinity, visiting our principal schools, holding public meetings at Lansdowne and West Grove, and attending several stated meet- ings till last Seventh-day, the 27th, when he de- parted for further service in New York; intending to go from there to the Yearly Meeting held at Westery, R. I., and to the neighborhood of New Bedford; and thence to proceed to Canada Yearly Meeting.

Zebedee Haines and Thomas H. Whitton have minutes from the Monthly Meeting at West Grove for religious service; the former in Bucks and Bur- lington and in Caln Quarterly Meeting, and in Muncy Monthly Meeting, also to visit some Friends in New England, and to attend the Yearly Meet- ing in Canada, at Fickering; the latter in Concord Quarterly Meeting, some meetings in New Jersey, and in the compass of Western District Monthly Meeting in Philadelphia, including certain reformatory institutions.

Theophilus Waldmeir's concerns in Syria.—Not a few of our readers evinced much interest in the visit of Theophilus Waldmeir and his wife to this city and neighborhood over a year ago, when they presented the piteous claims of the unfortunate in- sane in Syria, who are subjected to extreme cruelties, on pretense of driving out the evil spirits from them. He has written a grateful letter to Friends in Philadelphia, who have assisted him in the building of the Lebanon hospital for the Insane, in Beyrout, Syria,—that its work may serve as an example of the cure of the insane under Christian methods. "The administration building is quite finished now," he says, "and we are engaged in the erection of two pavilions, one for twenty men and the other for twenty women patients. Our desire is that our American Friends should have a share in this pioneer work so urgently needed in this country. People in Switzerland are endeavoring to raise £10,000, which is required for one pavilion. American Friends having heretofore contributed about £700, there remains £9,300 more to be raised before America can be represented by a similar pavilion. Besides this we should like you to do your best to secure annual subscriptions in order to help us defray current expenses. The annual expenses will amount to about £1600. The doctor, a specialist in mental diseases and a distinguished M. D., is an earnest Christian young man from Switzerland, and will render his service gratis in our hospital out of love for his Master, who him- self has chosen him to work among the poorest of the poor, or 'the dead who cannot be buried.'"

"Since our return to this country we have seen and heard heart-rending stories about the deplorable state and cruel treatment of these poor, mentally afflicted people, and have been laboring ever since to erect this 'Bethesda,' a refuge for the poor forsaken who cannot plead their cause. Many, many applications we have already received. For this Christ-like work you have already become fellow-workers, and have a share in its noble purpose." Asa S. Wing, 409 Chestnut St., receives the contributions.

SUMMARY OF EVENTS.

UNITED STATES.—The first census in the United States was taken in 1790, and showed a population of 3,929,214. In 1890 the census showed an aggregate population of 62,929,250, a total increase in 100 years of 58,998,036, the most extraordinary growth in the history of nations.

In the last three years the United States has sold abroad \$1,300,000,000 more than it has bought.

In 1896 the United States shipped \$1,000,000 worth of cotton to Kobe, Japan and during the first six months of last year the shipments amounted to over \$3,210,000.

During 1898 21,040,000 pounds of zinc ore was exported.

There are, approximately, 250,000 Indians in the United States, and the larger number of them main- tain such tribal organizations as exempt them from the operation of the ordinary laws of the country.

It requires \$100,000,000 capital to make candy for our nearly 80,000,000 inhabitants.

A despatch from London dated Fifth Month, 23, says: The Baldwin Locomotive Works, of Philadelphia, have secured the contract for the first locomotive for use in the development of that section of the Palestine Railway for the Zionists' movement. Herr Herzog and Dr. Jordan have secured \$1,250,000 out of the \$5,000,000 required for Zionist schemes.

The ties on the Santa Fe Railroad are "pickled" in a solution of chloride of zinc. There are three or four big "pickling" establishments in the valleys along the route between Albuquerque and Los Angeles. The process makes a pine tie almost indestructible.

Michigan still retains its supremacy as the home of the greatest beds of fine rock salt. The whole State seems to be under-had with it, some of the best deposits being on the coast of Detroit, at Wyandotte and at Manistee. The beds extend clear over into Canada, a fine article being produced at Windsor. There are also salt factories in New Iberia parish, Louisiana. Near Hutchinson, Kan., rock salt is mined, as is done at Warsaw, N. Y. In the Sierra Nevada, in Nevada and California, are great mountains of rock salt.

We are the greatest coffee drinkers of the world. In 1897 we used 636,000 pounds of coffee, which was 10,000,000 pounds more than was consumed in all Europe. We have increased our consumption during the past year at the rate of more than a pound per person, and we now use about fifty pounds annually for this coffee is enormous. During the past ten years we have paid out \$875,000,000 or \$87,000,000 per annum for coffee alone. The bulk of this money has gone to Brazil.

Up in Nebraska, it is said, the Russian thistle is proving a boon to the farmer, instead of an affliction and a menace to his prosperity, and the Agricultural Department of that State has issued a bulletin demonstrating its value as food for stock and as fuel for heating and cooking purposes. But the plant is not so regarded in the States.

The largest stamp mill in the world has been opened by D. O. Mills at the Treadwell Mine, on Douglas Island, Alaska. The Treadwell and its associated mines now have 880 stamps in operation. They crush 3520 tons of ore every twenty-four hours, averaging about 14 per ton of more than a pound per ton.

Compressed air has within a short time been introduced into workshops as a means of doing many things laboriously performed of old by hand. Weights are lifted and carried from floor to bench, or lathe, chisel work is done, also riveting, and there are ingenious devices for employing this power of compressed air in many ways.

General Otis on the 28th ultimo, cabled a report relative to the American occupation of Jolo and the Spanish evacuation of Zamboanga. As a result of the fighting which preceded withdrawal at the latter place the insurgents suffered severely. The Spanish loss was nine killed and twenty-seven wounded. The insurgents used rifles, artillery and ammunition captured from gunboats, expending major part of ammunition. Conference followed between General Rios, who went from Manila to withdraw troops and insurgents. Later stated to him would not oppose landing Americans, but would accept of them.

Manila advices indicate that the near approach of the wet season finds the insurrection taking a new lease of life, the insurgents showing more aggressive activity. They construe the peace negotiations to mean that the Americans have had enough of fighting.

Manila despatches say that the recent events there demonstrate the need of a much larger army. Most of the fighting has been in territory which the Americans had won, but have been compelled to abandon because troops could not be spared to hold it.

The Presbyterian General Assembly, South, has declared that there is no warrant in the scriptures for the observance of Christmas and Easter as holy days, but, on the contrary, such observance is contrary to the principles of the Reformed faith.

John D. Flower confirms the statement that his brother, ex-Governor Flower, gave away a million dollars the last year of his life. He left an estate of about \$6,000,000.

After a blockade lasting for four months, the South Park line has been opened, and a train reached there from Denver Fifth Month 27th. The South Park officials announce that from now on trains will be running daily. The route is the longest in the world, from Month 21st, and has been by far the longest in the history of railroading in Colorado. The towns along the line have suffered severely. At several times starvation

was seriously threatened, and was only averted through the energy of the people in breaking roads through the snow.

A despatch dated Fifth Month 28th, from Chamberlain, S. D., says: "Word has reached here of a disastrous and fatal tornado which passed over the country in the vicinity of Bijou Hills, twenty-five miles south of this city, yesterday afternoon, resulting in the death of seven persons and the serious injury to many others. The storm was only about twenty rods wide and about three miles in length, but everything within that section was completely annihilated.

On the morning of Fifth Month 28th, a Rock Island train ran into a washout near Waterloo, Iowa; the accident was the result of recent storms. Nine men were killed and twenty-three more injured.

Deaths in this city last week were reported to number 384, which is 6 more than the previous week and 25 less than the corresponding week of last year. Of the foregoing 207 were males and 177 females: 55 died of consumption; 36 of heart disease; 23 of pneumonia; 17 of cancer; 17 of convulsions; 15 of old age; 14 of typhoid fever; 14 of apoplexy; 14 of nephritis; 13 of inflammation of the brain; 12 of diphtheria; 11 of Bright's disease; 9 of uremia; 9 of marasmus; 9 from casualties; 8 of inflammation of the stomach and bowels, and 8 of bronchitis.

Deaths, S. D., S. 2900 a 101; 4, reg. 1123; 1131; 1132; 1133; 1143; new 4's, 130; 131; 5, 112; 113; 3, 109; 109.

COTTON was quiet but ruled steady on a basis of 61c. per pound for middling uplands.

FLOUR.—Winter super, \$2.15 a \$2.35; Pennsylvania roller, clear, \$3.15 a \$3.30; Western winter, straight, \$3.35 a \$3.60; spring, straight, \$3.65 a \$3.85; city mills, straight, \$4.00 a \$3.70. FRY FLOUR.—\$3.15 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76 a 76½c.
No. 2 mixed corn, 37½ a 37c.
No. 2 white oats, clipped, 32½ a 32c.

FOREIGN.—Throughout England and all the British colonies, and also in all the capitals of Continental Europe, the anniversary birthday celebration of Queen Victoria was celebrated with great spirit on the 24th ult. The event received appropriate recognition in the United States, and President McKinley cabled the assurance of friendship and regard to the three other monarchs of the American people. An operation on the Queen's eyes for cataract is expected to be performed this week.

The highest number of emigrants from Ireland in any one year since 1851 was 190,322 in 1852, and the lowest, 37,000, in 1858.

The first attempt to float the steamer *Puris*, grounded on the coast of Cornwall, was made on the 28th ult., and proved a failure. Her bow is impaled by the rocks.

The report of the Suez Canal Company, dated Fifth Month 6th, shows total receipts for the fiscal year to date, amounting to \$17,500,000, an increase of \$145,000 over the previous year. The number of vessels that passed through is 3503. A marked increase is to be noted in the passages of American vessels bound for Asiatic ports, their number reaching 3 per cent. of the total for the year.

The report of the Peace Conference at the Hague held Fifth Month 26th, unanimous acceptance was given to the general principle of arbitration and mediation.

Emilio Castelar, the distinguished Republican orator and statesman, who had been suffering from an attack of pulmonary catarrh, contracted last winter, is dead, at Madrid, Spain, the capital of the ancient kingdom and modern province of that name on Fifth Month 25th, age 67 years. The immediate cause of death was albuminuria.

The expedition under Professor A. G. Nathorst, which is to search along the northeast coast of Greenland for Professor Andr , the missing arctic explorer, left Fifth Month 25th, from Helsingborg, Sweden. Prof. Nathorst's relief party sailed on the steamer *Wadse*, of which he is part owner. A wealthy Norwegian merchant named Hammer will defray almost the entire cost of the expedition. After carefully examining the coast from 73° to 78° north latitude, Prof. Nathorst will proceed toward Cape Bismarck, on the east coast of Greenland, in the hope of meeting Captain Otto Sverdrup's expedition, which left Christiansia last Sixth Month on the *Fram*.

The educational system of Denmark is so perfect and popular that throughout the entire country there is not an illiterate family.

The trade in mammoth ivory still flourishes in North Siberia, and, like that in amber, is among the most

curious in the world. Here are two substances, on part of a long extinct bone, the other the gun of a killed and extinct trees, sought and used in modern times for ornaments and works of art for the human race to-day.

U. S. Minister Smith, of Monrovia, writing to the State Department, under date of Third Month 24th, lists the value of imports into the Gold Coast colony from the United States from the 30th of Sixth Month, 1897, to Second Month, 1899, as \$236,626. During the same period the exports declared for the United States were valued at \$133,336. The exports consisted of palm oil, mahogany, monkeys, parrots and leopards. Twelve American vessels, with a total tonnage of 54,700 tons, arrived and cleared during the seven months under consideration.

The Japanese are taking to cigarette smoking increasingly. More than \$285,000 worth were sent from Japan to the United States alone last year.

The finding of an extraordinarily large opal is reported from Winton, Queensland. The value of the opal is between \$34,000 and \$50,000.

The soil of Hayti is so rich that two crops of coffee, cocoa, ginger and hennepin are raised yearly.

Certain Mexican papers comment bitterly on the reported sale of the famous iron mountain at Durango to C. P. Huntington. One says: "Mexico is losing her wealth one by one, and is being reduced to the condition of mendicant in the presence of the Yankee."

The Cuban Generals in Santa Clara, at a meeting, Sagua la Grande, adopted anti-Gomez resolution agreed to disband their commands and to cause the arms to be surrendered to the Alcaldes, but to accept no money for their arms.

On May 1st, on seventh day last, only a small number appeared to receive the \$75 appropriated for Cuban soldiers, by the United States Government.

Canada sells its farm products valued at \$5,326,000, but buys of its other goods worth \$78,000,000.

NOTICES.

A YOUNG woman Friend would like a position companion to elderly or invalid woman friend. Address "A," office THE FRIEND.

WESTOWN CENTENIAL (SPECIAL NOTICE).—The luncheon committee for Centennial Day will be greatly assisted in their efforts if they may know with some accuracy the number who will accept the invitation. Will those who have not responded kindly do so at once. WESTOWN OLD SCHOLARS' ASSOCIATION. Room 907, 141 Broadway, New York.

Contributions in Aid of The Dukkhor Fund to Fifth Month 31st, 1899.

A. C., California, \$10.00; "M," Chester Co., \$2.00; Friends, Damascus, Ohio, \$23.50; E. S. C., \$25.00; J. T. M., \$10.00; J. I. G., \$150.00; M. M., \$10.00. WM. EVANS, Treasurer, 252 South 9th St., Philadelphia.

WESTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEYLEY, Superintendent, Address, Westown P. O., Chester Co., Pa.

DIED, at the residence of his parents, No. 233 West 138th Street, Germantown, on the seventh of Third Month, 1899, FRANK W. MOORE, eldest son of Samuel and Esther R. Moore in his twenty-third year.

—, at her home near Smyrna, O., the twenty-sixth day of Third Month, 1899, LALITA ANN BRIGGS, widow of the late Henry Briggs, in the seventy-second year of her age; a member of Flushing Monthly of Gurney Parish, Ohio. This dear friend had been in declining health for a number of years, of preventing her from attending our religious meetings. At such times she would sit down at home, often pressing herself as having much favored seasons. In her illness with much patience and resignation. Her relatives and friends have the comforting belief that her soul is at rest.

—, at her home in Chester Co., Pa., on the twenty-sixth day of Third Month, 1899, L. CAROLINE ASH, widow of Philip Ash, in the eighty-fourth year of her age; a member of West Cain Particular and Bradford Monthly Meeting of Friends.

WILLIAM H. FILE'S SONS, PRINTERS, No. 422 Walnut Street.

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All who are called to service in the Church, be not every evil root wholly plucked up: but be in obedient minds wither and die: and if infirmities are healed in the way, as the lepers be cleansed, who went as they were bidden.—
—THER TUKE.

Every sincere laborer in Christ and his church will have at heart this high behest as standard of his life: "Be ye holy that bear the vessels of the Lord." But how is he ever become holy, except as he fulfills the calls of the Lord to service, little or great? The call not given to us, "Go work to-day in my vineyard," because we are holy, or our apprenticeship is perfect, but that we may become holy. We are called unto holiness through faithfulness. For what is holiness but conformity with the Divine will? And all approaches to holiness character are made through the same conformity in spirit and act, as his will is manifest. Who would be true to the sanctification of the Spirit, that has not been faithful to the smaller promises of the Spirit which at times visit him? Is highest character thus a self-made state? Is holiness man only a self-made saint? What we have said is, "Ye are workers together with God. Ye are God's handiwork; ye are God's building." If we take care of our obedience, God will take care of what is to be made of us. If He had said "be ye complete in holiness before ye bear the vessels of the Lord," that would be another matter, and not what the Scripture enjoins. But it is what some anxious souls seem to make it say. They are excusing themselves because they are unfit for Truth's service. "Thou wilt never be fit," said Charles (as a former editor of this periodical) "unless thou enter into the service laid upon thee." The Divine hand sometimes sets us to work merely for the sake of having the work accomplished—for He could do it so much better but for the sake of us, our souls, as a greater work than the performance in sight. So that we select our doing, He would have us do that

we may be, and thus again to be that we may further do, in our coming up higher.

We have felt concerned for those who, though commissioned for service in the church, undertake through feeling their unfitness to swell the volume of their unfitness by declining the service, and leaving it for the stones to cry out instead. And so, having to behold how "God can of these stones raise up children unto Abraham," what wonder if meanwhile they find themselves relapsing into the dumb and stony state?

The one criterion is, not what our sense of personal fitness is, but what our sense of the Lord's will is concerning us. "I judge not mine own self," said the apostle, "He that judgeth me is the Lord."

In school we do not continually give high problems to those who have become entirely fitted to work them, but rather to those who need the discipline of learning how to do them. Yet in the work of the Church we sometimes plead, "Such a member has every qualification for this service, and why is it suggested to me,—one so crude, so unfit?"

But may it not be just because the gifted member is so completely developed for the service that the Master says, "It is enough. The service has accomplished its purpose for him here. Let it rest upon one whom it will bring forward towards the same completeness." Thus a ceasing of perfected or veteran service may be a form of saying, "Well done." Such laborers may be promoted even here to rest from their labors, while their works do follow them.

While beginners in service ought to have a godly and humble jealousy over themselves because every evil root has not been plucked out, and to be concerned to go on through obedience unto perfection; as they ought not on such account to be stopped by themselves, so ought they not by others. The process of obedience under the Divine hand cannot fail to be a process of purifying their hearts by faith. He that has in him the hope of being like Christ when He shall appear,—of being satisfied, when He shall awake, in His likeness,—purifieth himself even as He is pure. But if there is no sign, as the service goes on, of the spiritual blemish diminishing, this may be a sign of a service mistaken or abused, and so needs the tender counsel of those that are spiritual. There are also blemishes not spiritual, but pertaining to the flesh, or voice, or manner, which may prejudice one's service or close its way in others, and which may be growing as outward and natural habits while yet sanctification of the Spirit is purifying the inner man. These need the friend-

ship of Friends to help us see excrescences as others see them, in order for their faithful removal. This also is a spiritual exercise,—an earnest concern for the cleansing of every defilement of flesh and of spirit in those who go as they are bidden.

The Modern Imitation of Christ.

We were not quite easy with an allusion which appeared in an article quoted in our last number, in so far as it might seem to cast contempt on any advice to "do as Jesus would do under like circumstances."

The question "What would Jesus do?" which seems to be exercising many minds in some parts of our land, and to be changing modes of life more nearly to the pattern of primitive Christianity revived, seems but another form of reminding us of Christ's "leaving us an example that we should follow in his steps."

A godly concern to do this, if it generally prevailed, would make ours a Christian nation. Who would go to war, if he did as Jesus would do? What church member would be worldly minded? Who would deliver a sermon on the mount or platform, prepared as the scribes prepare sermons? Who would render evil for evil? Who would over-eat or over-dress? In short, the swift witness of Christ's spirit would so promptly answer the question, "What would Jesus do?" that his example thus illuminated would be as a ready reference chart of Christian practice. "If any man hath not the spirit of Christ he is none of his."

We have seen the question somewhere: "Is the Sermon on the Mount practicable in the nineteenth century?" So much the worse for the nineteenth century or any other, if it resists the practical working of Christ's instructions. Rather should the question be asked, "Is the nineteenth century practicable in the Sermon on the Mount?" So far as it has been contradictory of those Christian precepts, so far it has been a lost century. May the next century embody them in the law and practice of nations and of men, and so be saved.

STEAMER ON THE JORDAN. — For several months a little steamer has been plying in the Jordan for some distance northward from the Dead Sea. The steamer was built by a Greek priest. At present it runs up about the distance of two hours north of the outlet of the Jordan, and on the Dead Sea as far as Kerak and to the Warm Springs, both on the east side of the sea. In this way the distance from Jericho to Kerak can be made in one day, while by land it takes three or four. The boat is also of great benefit to the fishermen working along the Jordan. —*Ex.*

FOR "THE FRIEND."

Selections from the Letters and Memoranda of Robert Milhous.

(Continued from page 365.)

EXTRACT FROM A LETTER TO HIS DAUGHTER LYDIA, Pennsville, Ninth Month 3rd, 1865.

I often have you, (my children) in remembrance, with very great desires for your welfare every way, but in a very particular manner, do I desire your growth in the unchangeable Truth, and that you may know a being built upon the Rock of Ages, so that the storms of time may not prevail over you. O, there is a never failing refuge for the righteous, where they may be preserved in safety, and that you, with myself may be increasingly concerned to flee unto it. I am, thou very well knowest, a poor erring creature, and I often feel cast down on account thereof, (as well as on other accounts) but I still have hope that my all-merciful Father will not leave nor forsake me utterly. O, unto whom should we go but unto Jesus, our ever compassionate Mediator and Intercessor, seeing that He only hath the words of eternal life. Oh yes! He is "the resurrection and the Life," and he that believeth on Him, "though He were dead, yet shall He live. I still hope that my life, my best life is hid with Him, although feeling very much as though I were dead, as regards much or any sense of good. I wish however to be content if his will be so, until He is pleased again to appear in glory, still hoping to be permitted to appear with Him, according as He sees meet.

Thy affectionate father,

ROBERT MILHOUS.

Pennsville, Tenth Month 21st, 1866.

My dear daughter Lydia.—Myself, Anna and Martha have quite recently returned from our Yearly Meeting, which we all thought was a favored season, and often, whilst attending it, was my mind turned toward my beloved children, and fervent desires were as often raised in my heart, that they might be made living members of the gathered Church of Christ, and be prepared by Him to fill up their portion of allotted service in his militant church. I may truly say, I have no greater joy than to behold my children walking in the Truth. O, may you be brought more and more to see the beauty and the excellency of the Lord's house. And this will surely be your happy experience, as there is a concern on your minds to keep his covenant, and to draw nigh unto Him, putting your whole trust in Him.

From thy affectionate father,

ROBERT MILHOUS.

(To be continued.)

ABOVE ALL THINGS THE HOLY SPIRIT.—"Of all the promises in the Bible none is so explicit, as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift, than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him, everything; without Him, nothing! Unless He descends with his enlightening, warming, melting, purifying and life giving power, all preaching, praying and working will be as useless, as to attempt to light a lamp in a vacuum, or to heat up an ice cold room without fire. A blessing is held out by a loving God, to every church in this land, which is willing to confess its sins and to co-operate with the Holy Spirit. Above all things the Holy Spirit."—Theodore L. Cuyler.

Self-Mastery.

"God created man in his own image." One feature of this image was the sovereignty with which man was invested. His dominion over the creatures below himself was a symbol of the supreme dominion of his Maker. By the fall man lost much of his regal power. He was not henceforth so perfectly master of the lower animals nor of inanimate nature. If he is now to dominate anything, earth, animals or himself, it is only by toil and strenuous effort.

The hardest battle to be fought in regaining pristine sovereignty is with self. The unregenerate do not make the attempt. They have fallen from the place of master to that of slave. The "strong man armed" keeps them in subjection. They have no strength, even if there was the desire, to disobey the commands of their evil natures.

Even the Christian has a hard fight at this point. He is to glorify God with his body and spirit; to subdue everything that tends to please self, regardless of God's claims; but self resists all this. Hence the believer's life is a constant struggle with all the evil lingering in his renewed heart, which may be summed up by the term *self*. Our subject has reference to this experience of the child of God. It does not refer to the practice of the wicked.

This mastery of self is a necessity in the Christian life. "Without holiness no man shall see the Lord." But the great barrier to holiness is the sin that lies in ourselves. The heart is deceitful. It will move us into sin. It will inject, if possible, a poison into every good deed purposed or attempted. It will suggest wrong thoughts when we are engaged in worship. When we perform any service creditably, it will tell us that we have done much better than others, and thus fill us with pride. If a temptation is resisted, self whispers that we have acted quite nobly where many have fallen; thus puffing us up with self-righteousness. At other times self will tempt us to gratify an appetite or desire beyond its proper limits, or even to indulge desires that are actually sinful. The whole tendency of self is to keep us away from Christ, lessen our love for him, cool our zeal in his work, make us think more of and labor more for, personal, selfish, sinful ease, honor, indulgence, than we think or labor for Jesus Christ and his kingdom. In this way self draws toward the world and away from God. The more we yield to self the less holiness do we attain.

Every Christian, then, must conquer himself. The physical and mental appetites must all be held in leash as a trainer does his dogs, and let out only when and so far as God's law and his own conscience allow. The soul must conquer and direct the body; the body should not rule the soul. "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. . . . And they that are Christ's have crucified the flesh with the affections and lusts." No amount of activity, no loud professions, will take the place of this heart holiness; this resistance to and repression of the vie of our natures. It constitutes the very essence of conformity to the law of Christ. "Thou desirest truth in the inward parts." The mastery of self is a hard task. The greatest saints have given proof of this. Unmastered self led David into sin, moved Judas to betray Jesus, caused Paul to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?" At the same

time he shows how we are to keep the bow under. It cannot be done by the power of our unaided wills, but only by the grace of God working in us. Without the Spirit's work our souls breaking down these unholy inclinations, we shall be castaways even though preachers of the gospel. Oh for his unmeasured presence in our hearts to free us from the bonds of all that is self-gratifying, and bring every thought into captivity to the obedience Christ!—Chr. Instructor.

A Need for our Periodical.

To the Publishers of THE FRIEND:—

I have thought probably you were not aware of the extent of innovations introduced and continually being added in what is now called *The Friends' Church* as practised here in the West. Such as instrumental music with church accompaniment set in a corner near the pulpit, Easter observances, Christmas entertainments, prearranged services, prepared discourse, salaried pastor, &c., and doctrines advanced, which are contrary to the early teaching, such as the assertion that there is no gospel, new, nor never will be except the four written by Matthew, Mark, Luke and John; protracted meetings, where every device of address is resorted to, in order to arouse the emotional nature, a mourners' bench set apart, and individuals called upon to pray by those conducting the services; reflections cast upon early Friends with a pretension of being far in the advance of their experiences and practices.

I will mention one dangerous tendency in the field at large: The country is flooded to overflowing with sensational religious literature; even the Bible taken as a basis for religious fiction, periodicals placed in the hands of youth, children which are unprofitable, although purporting to contain religious instruction.

There are a few isolated ones at this place, who have no place of public Divine worship to attend of their kind, and a true Friend periodical is a welcome visitor to the homes of this class.

We want the Truth published in its simplicity, it needs no garnishing; there are many good thoughts advanced in publications of other religious denominations, which convey deep lessons of instruction; and are and have been profitable to us; but a real true Friend periodical, an exponent of the doctrines and principles embraced by our forefathers, maintained through suffering and death, is yet more highly prized than any other publications; and may all who are engaged in the work be strengthened and with unprejudiced minds endeavor to fulfill the responsible mission of their calling, with a consciousness that your work is appreciated by many hungry seeking souls, and comforting to many whom you have entered into the rest that remains for the people of God.

With a desire for the advancement of Truth and the Redeemer's kingdom on the earth, and a deep interest in your work.

I remain a true friend to the cause, S. J. Canada.

There is no life companion like the Truth. Bind it with close-forged fetters to thy side, And guard it with the apple of thine eye, Else it will flee away; and men will say, "Aye, so he says, but we believe him not." Then wilt thou call for Truth to come again: "Ah, Truth, sweet Truth, I know thy worth at last! Come back again!" And then Truth will not come.—Robert Beverly Hale.

Further Information Respecting the Dukhoborts.

MAINLY CONDENSED FROM LETTERS RECEIVED.

The steamer *Lake Huron* sailed from Batoum on the 12th of this month, having on board 110 adults and seven hundred and thirty-eight children, the last instalment of the exiles who are likely to come in a body to America, and making the total to upwards of 7000. A very striking feature of the case is the cruel hardship of living behind members of some families, in prison, on account of their persistent stand not yielding up their peace principles. Possibly, the Czar may be prevailed upon to use his influence for their ultimate release. Before the *Lake Huron* sailed from England to take this great living freight, of 2278 persons, the largest number it is believed that ever set out to cross the Atlantic in one vessel," he took on board three tons of sugar, 1000 tins of milk, twenty chests of tea, and a quantity of the juice, &c. Nothing but the greatest cleanliness would prevent disastrous irraods of disease, with such a herding together of emigrants, and all former experience with these exiles shows that they may be relied upon to keep the vessel in a proper sanitary condition. It was the *Lake Huron* which took out to Nova Scotia the 2000 Russians; and her first officer, speaking to a Friend in England, said: "They are like the people we generally carry," and went on to describe their quietude, orderliness, and promptitude in doing whatever they were asked, such as cleaning down the deck, &c. They made remarkably good sailors, though they are for the most part never even seen the sea shore, and they had to endure the terrible trials that cost so much loss on the Atlantic. It was amusing to our friend to hear the officer speak of a child that was born in the midst of a tremendous hurricane, and the interest she expressed on landing. "If the father and mother had taken a room when we landed, and had charged ten cents a piece to see the baby, they might have made a fortune for her; for all the women in the town came to have a look at it." The captain of the *Lake Superior* spoke in similar appreciation of the 2000 he conveyed to Batoum, saying to another Friend, "Those people are real Christians. Mind, if they don't go to Heaven, you won't!"

The chartering of the *Lake Huron* for her present voyage, although it passed through the hands of the English Committee of the Meeting of Sufferings, was paid for by the "Kars" Dukhobors themselves. This section had not undergone such severities, at the hands of the military authorities, as those who have been principally aided by English funds. When they left up their belongings, they sent to England a draft on a London bank for over £4500. Out of this was paid £4670 for the steamer, besides the cost of provisions.

Our hundred Testaments in the Russian language, granted by "The British and Foreign Bible Society" for the colonists, were also placed on board the *Lake Huron*. It is expected that two or more members of our Meeting for Sufferings will start for Quebec about the eighth of the Seventh Month, with the intention of meeting the last arrival of the exiles. If way appears to open for them to proceed to Manitoba, they will visit the colonies already settled, and inspect their condition; and Joseph Elkinton has a minute for holding meetings and worship with them and others.

A letter from a Friend of our Yearly Meeting, who has felt much interest and sympathy in the efforts made for the relief of the Dukhoborts, contains the following, which is worthy of consideration by us all:—"Our minds may well be filled with admiration at the accomplishment of the escape of those persecuted seven thousand people, from the oppression under which they have been groaning. An undertaking, that at first appeared almost impossible, but for which the means have been found to carry it through, in a most providential way, and which will leave all concerned in it richer in faith, and the Dukhobors themselves in a way to provide the things needful for their physical well-being. If the government and people of the United States could be deeply impressed with the iniquity of war, by the example thus set before them, how well it might be for the future of the country; whose course is now so utterly opposed to the sense of right that is implanted in the human breast by the Grace of our Lord Jesus Christ."

Extract of a letter from D. A. Hilkoff to Joseph S. Elkinton.

WINNIPEG, Fifth Mo. 24th, 1899.

JOSEPH S. ELKINTON,

Dear Friend: I have just returned from the Colony where all is going on well. The Dukhobors send you and the Society of Friends their fraternal greeting.

The work at the Colony is getting on well. All the seeds we have got will be planted. The rye that was sown first is already out of the ground. Most of the villages are already located. After the villages were located we saw that there would not be enough land for the Kars' people who are expected in Canada in the first days in June. Land must be found for them, that is the reason why I have postponed my return to Europe, till we find a suitable location. Two Dukhobors have come with me from Yorkton, and we are going on Friday to the Prince Albert District to look for land. I am quite certain we will find there a suitable location. The Kars people will be taken straight to the Prince Albert District. They won't be further than two hundred miles from the Yorkton Colony by wagon trail.

The C. P. R. people have given me to understand that they were willing to transport those of the members of the Kars families who are now at Yorkton, free of cost, to the Prince Albert Colony, to join their people.

We have great difficulty in buying oxen. They are very scarce, and rather dear. The four thousand dollars which we received from the Society of Friends was spent thus. We bought rye for \$234.25; barley, \$522.65; oats, \$423.50; oat meal, \$48.20; flour, \$244.80; fourteen tons of meal, \$1555.00; lumber for wagons, \$50.00. Expenses, cashing the checks, sending money by express, and two men staying one week at Selkirk, buying oxen, \$27.00. The balance I left at Yorkton, in charge of the Cyprus people, to buy oxen for all the Dukhobors, as it was decided by the majority to spend this money only in buying oxen.

I hope to return from Prince Albert in time to send the two Dukhobors, that are with me now, to meet the Kars people at Quebec, for the purpose of describing to them the land at Prince Albert, and telling them the reason why they will be taken to Prince Albert instead of Yorkton. I would go myself, but I think that my presence at Yorkton is more necessary.

From Yorkton I think of going to Prince Albert as soon as possible.

Sincerely your friend,

D. HILKOFF.

Letter from D. A. Hilkoff to William Evans.

WINNIPEG, Fifth Mo. 24th, 1899.

WILLIAM EVANS,

Treasurer Society of Friends.

Dear Friend: Your very kind letter of the 20th inst., to hand, and in reply will say that the car of corn meal will be a very acceptable and welcome article of food to the Dukhobors, as they have a knowledge of preparing it, for, while they did not grow it themselves, while in the Rainy Mountains, yet while banished to the Tartar and Caucasian villages they became familiar with it there, as it is grown in that district. I have apprised Mr. J. S. Crearer of the forwarding of the car of corn meal.

I have just returned from the Colony, where I left every man, woman and child, who was able, busy, preparing the soil; seeding is in good progress.

I have just written Mr. Joseph S. Elkinton full particulars of my visit.

I am yours truly,

D. HILKOFF.

Extract from a letter written at Yorkton, Assiniboia, Fifth Mo. 20th, 1899, by one who was on one of the trains of the Dukhobors from Quebec to Manitoba.

Dear Friend: You will probably be interested in news of the Cyprus contingent of Dukhobors, the most recent arrivals.

We arrived in Manitoba to find that the weather had turned bitterly cold, in striking contrast to the glorious weather the earlier part of the journey. Arriving at Yorkton the people erected the tents they had with them and proceeded to make themselves as comfortable as a damp camping ground and heavy rain would permit.

The last few days have seen a return of fine weather, drying up the miry trails and making transportation less difficult and expensive.

The Dukhobors (Cyprus) are in capital spirits, and anxious to get to work as soon as possible. They start out for their land, the precise location of which has caused some slight delay, on Monday next.

Their health is fair, that is, there is no very serious sickness; but there is a good deal of malarial fever, &c., which keeps the nurses busy.

NOTE.—It is to be remembered that the Cyprus party came away because of the unhealthfulness of that place, and it is not surprising that symptoms of malaria should still linger with some of them, and it was apparent on the train in which I took passage from Quebec to Ottawa.

J. S. E.

THE writer's grandfather had an old colored workman, who had been a slave, and was used to the severest kind of labor. No need of a slave-driver for him, however, as his tasks were always conscientiously performed. Corporal, as the old slave was called, was of a religious turn, and believed with an unalterable firmness in the truths brought to him. In his own simple way he was a good deal of a philosopher, and did not have a little good by the every-day showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him: "Corporal, it is only right to tell you that you must die." "Bless you, doctor; don't let that bother you. That's what

I've been living for," said Corporal, with the happiest of smiles.—*Youth's Companion.*

FOR "THE FRIEND."

FROM ENSTAVA.

BY E. HATTON.

That precious one! No tongue can tell
The anguish of the last farewell;
'Tis not in words thus grief to bear
From heart of mine to friend sincere,
Nor does it know in added days;
The burden of its woe to raise,
But lingering yet in sombre mien,
Still sighs for joys that once have been.
To me, no charm the mountain fields,
Nor virent verdure of the fields,
In vain indeed does reftuent wave
On river shores effluent lave;
From grief, my heart short respite knows
In beauty of the opening rose.
Nor more to it the life of bloom,
Cold lies my Lily in the tomb;
Ah, yes—but no, did I not see
The chariot of the Deity
Enfold my love and bear away
To mansions of eternal day?
And I must mourn. On bended knee,
My sister, wilt thou pray for me?

A daughters' work is nobly done,
A sister's crown is sweetly won,
A mother's task is now complete,
A wife has none where angels meet.
All joy, sweet love to thee;
A son his heavy burden bears,
A brother struggles with his cares,
A father knows a weight of woe—
A husband bows beneath the blow—
No sister prays with me.

Ah! cruel is that taunting word
By sudden wail of feeling stirred,
Not waiting till the close of day
To let the impress pass away.
The mourner feels the bitter stroke
To pierce his heart already broke,
But patient bears the added grief
And finds in love a sweet relief;
(Love for the living and the dead
Our Father's love for many shed),
Lies down in hope without its fears,
His pillow wet from flowing tears,
And earnest asks with sobbing breath,
To sleep the dreamless sleep of death.

HOW TO OVERCOME ENVIRONMENT.—The man who consciously abides in God is superior to every other environment, master of every other force that comes against his life. The man in the slum, what shall we do with him? Take him out of it? No, we will lead him by the way of the cross into living communion with God. We will lead him to Christ, who will remake him, and within a very few days or weeks, he will change his own environment, by moving from the slum somewhere else. The man whose work, and reading, and all his nature is tending to degrade and debase him; what shall we do with him? Begin with the environment? No, begin with the man. Restore him to right relationship with the Omnipotent, the Omnipresent, and the Omniscient. Let him, not merely as a dead theory, but as a living fact, "live and move, and have his being in God," and with all conquering might, he will put the foot of his manhood upon the neck of every adversary from without, and will remake all his environment in that Divine strength. The law of environment still holds, but there is a higher law of environment, and when man obeys the highest law, all the lower laws become subservient, and contribute, not to his disaster and defeat, but to his making.—*G. C. Morgan in Record of Christian Work.*

Friends and Slavery.

BY ISAAC SHARPLESS.

The Revolutionary War had for the time being almost destroyed the influence of Friends over the politics of the State they had founded and so long controlled. They had opposed a war which was waged in support of independence and which had been successful. It is true that the principles upon which they based their conduct had not been especially devised for the emergency but had been firmly and clearly enunciated through one hundred years of history. The course they took might properly have been expected of them by those who had been familiar with the record of their past. But to many in the nation these principles came as revelations of a new and dangerous tendency, urging on a course of action entirely unequal to the emergencies to which any government might be exposed. To others the Quakers seemed to be cowards or fanatics or hypocrites, or seekers after wealth and ease.

None of these cared to see the Quakers restored to the position of influence they held before the war. Many felt that they had an unsettled grudge against them for their refusal to aid in the great struggle. The heroes of the war took by virtue of the popular voice the positions of honor and profit.

Nor did the Quakers seem to wish it otherwise. They had had enough of government. The movement which began in 1756 against holding compromising offices gradually extended itself to avoid official connection with the State. This tendency was strengthened in the minds of the more strenuous Friends by the events of the war, and when after a decade of peace there seemed a disposition to turn again to Friends to find representatives in the Pennsylvania legislature, the Yearly Meeting in 1791 advised:

"The concern and exercise which formerly attended the minds of Friends of this meeting respecting accepting of posts either in legislative or executive government or promoting the choice of members of our religious Society to such stations or mixing with others in their human policy and contrivance, being now revived, and the minutes and advices of the Yearly Meeting in 1758, '62, '63, '64 and '70 being read, they were recommended to the observations of Quarterly and Monthly Meetings and of Friends in general and it is directed that the said advices be read in said meetings."

In one direction, however, they felt they had an special duty to the State and the nation. The last slaves held by Pennsylvania Quakers were manumitted wherever legally possible about the time of the battle of Yorktown.

It had taken about one hundred years of agitation to bring about this result. The German Quakers of Germantown had protested in 1688, "There is a liberty of conscience here which is right and reasonable and there ought to be likewise liberty of the body, except for evil doers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against." From that time on the movement for abolition had advanced. In 1696 the Yearly Meeting advised not "to encourage the bringing in of any more negroes and that such as have negroes be careful of them."

The Friends of Chester County were particularly full of this movement among Friends over the continent will be found in detail in the "American Society of Church History," vol. VIII, written by Allen Clapp Thomas.

FOR "THE FRIEND."

larly urgent and ceased not to press the matter on the attention of the Yearly Meeting. 1711 they reported that "their meeting was dissatisfied with Friends buying and encouraging the bringing of negroes. The next year they asked that London Yearly Meeting as a central body do something to bring about so concerted action of all Friends the world over. But London was not ready and in 1714 Philadelphia returns to the matter:

"We also kindly received your advice about negro slaves, and we are one with you that multiplying of them may be of a dangerous consequence, and therefore a law was made, Pennsylvania, laying twenty pounds duty upon every one imported there, which law the Quakers was pleased to disannul. We could heartily wish that a way might be found to stop the bringing in more here; or at least, that Friends may be less concerned in buying or selling any that may be brought in; and hope for your assistance with the government if any further law should be made discouraging the importation. We know not of any Friend amongst us that has any hand or concern in bringing about of their own country; and we are of the same mind with you, that the practice is to be commended nor allowable amongst Friends and we take the freedom to acquaint you, that our request unto you was, that you would be pleased to consult or advise with Friends in other plantations, where they are more numerous than with us; because they hold a correspondence with you but not with us, and your meeting may better prevail with them, and your advice prove more effectual."

In 1715 and again in 1716 the Chester Friends return to the charge. "The buying and selling of negroes gives great encouragement for bringing them in." To this the Yearly Meeting would only reply advising its members to avoid such purchases and added, "this is of caution, not censure."

Matters stood till 1729, when again in response to another request from Chester, the meeting minuted "that Friends ought to be very cautious of making any such purchase for the future, it being disagreeable to the sense of the meeting. Advices to this effect were now given almost yearly, and in 1743 there was added to the Queries, "Do Friends observe the former advice of our Yearly Meeting not to encourage the importation of negroes nor to buy them after reported?" which, a few years later was strengthened into "Are Friends careful of importing, buying negroes, and do they use those which they are possessed of by inheritance or otherwise, endeavoring to train them up in the principles of the Christian religion?"

Thus, the sentiment against slavery was fostered, and in 1758 the Yearly Meeting was brought to decisive action. After rejecting several compromises, tending to limit the advices heretofore to the slave trade, the adopted minute stood "This meeting fervently desires . . . that we would steadily observe the injunction of our Lord and Master to do unto others as we would they should do unto us, which it appears upon this meeting would induce us Friends who have slaves to set them at liberty, making a Christian provision for them according to their ages." A committee was appointed, with John Woolman at its head, to extend Christian advice to slave holders and persuade them to release their slaves.

For twenty years after this date there are many records on the minutes of Monthly Meetings of voluntary or persuaded manumissions.

they were made individually matters of record prevent the same negro ever again being used.

Some however, held out, and in 1775, in the midst of the throes of the outbreaking war, the society decided it had waited long enough—Such members as continued to hold slaves are to be testified against as other transgressors are the rules of our Discipline for other immoral, just and reproachful conduct." This was an instruction to the Monthly Meetings to take up each case individually and, after careful labor and much persuasion, if he still remained recalcitrant to disown him from the Society. This was done in some refractory cases. Others were implicated. Slaves were owned by minors, or orphan and wife were not both members, and legal manumission could not be obtained; or perplexing questions had to be settled.

Most of the Friends appointed to inquire into the circumstances of several negro slaves on whom it is thought J. M. had a claim report they have done accordingly, and are informed that his brother S. M., deceased, in his last will gave the remainder of his estate to him after the bills and legacies were paid and appointed him executor of his will, and at his said brother had two negro men and a negro boy slaves, but that he had not taken on him the administration of the estate and I do not intend to do it on account of the negroes. They advised him that in case administration should be granted to another person and he should be other estate enough to pay the bills and legacies (which he seemed not to doubt of) that he should discharge the administrator of the negroes and set them free, otherwise if they should be sold to pay debts and legacies, and he receive the remainder of the estate he would be the cause of their continuation in bondage, which advice being considered is approved of.

(To be continued).

OPPORTUNITY.—Only to the comparatively few comes the opportunity to improve their mind. The majority of people are "hewers of wood and drawers of water," and must make their opportunities, or rather seize the small opportunities which lie scattered about almost unperceived by the casual observer. The boy or girl who waits for them to be pointed out to him rarely has the ability to use them. The ability to see and to use is the same, and connected with it is the ability to make opportunities. This is the secret of success. Any boy who has the determination to make something of himself will find opportunities enough to do so, and even where there is a lack, a boy with grit will make them. Those who wait to do great things do not amount to as much as the plucky boy who is to struggle for even his opportunities. The Duke of Argyll was surprised that the son of a poor gardener could read "Newton's Principia" in Latin.

"How did you ever accomplish it?" he asked. "What opportunities have you?"

"One needs only to learn the twenty-four letters of the alphabet to learn everything else one wishes," he returned.

Opportunities for acquiring knowledge are everywhere in nature as well as in books. You can take a walk in the country without learning something about God's beautiful handiwork. Little observation will enable you to learn the habits of the birds and plants. The most interesting books we have on natural history are written by men and women who embraced every

opportunity to learn these secrets of nature at the fountain-head.—*Christian Work.*

FOR "THE FRIEND."

GOD LOVETH ALL.

Unto every man and nation
God will e'er extend his hand,
Loving, under all conditions,
These obeying his command.
Neither rich or poor are favored,
Only for their love to God:
Earning thus the Master's favor,
Treading paths where He hath trod.

Those who love and will obey Him,
He will never once forsake;
But within their souls he dwelling,
Inner conscience to awake.
He will teach them life's great lessons,
That bring peace into the heart,
And the happiness of spirit
Never will from them depart.

Though the home be low and humble,
God will find a dwelling there,
If he finds the heart is waiting
And is filled with earnest prayer,
Asking him to come be with them,
And to teach them what is right.
He will quickly hasten thither,
Shedding round about his light.

Everywhere he's loved and needed.
He will always quickly go,
Comfort give to those who seek Him,
Love and mercy He will show.
And more room the humble hearts have,
In which they, God's love, receive,
With less pride and vain ambition,
Will they cause his heart to grieve.

Oh, the blessed, blessed promise,
That He never will forsake,
And if we will love and trust Him,
Care of us He'll always take.
Then why should we wander from Him,
In worldly ways of sin,
That we must, ere reaching heaven,
Have a change of heart begin?

M. S. L.

MOORESTOWN, N. J.

FOR "THE FRIEND."

A Kingdom Founded on Righteousness.

The star of empire has risen, declined and set on Egypt, Assyria, Persia, Greece and Rome; and what has been may yet be. All earthly glory is as evanescent as the morning mist. Egypt's once mighty monarchs as mummies are gazed upon in distant cities, of which they had never heard. Assyria's cities lie buried in their own rubbish, and the wandering Bedouin avoids the sites on account of the reptiles which seek shelter in the crevices. The ancient temples of Greece, beautiful as works of art, lie deserted, uncared for and in ruins, as do also those of Rome, once the mistress of the known world.

When the first of these great nations was being nursed in the cradle of power, the Lord of the whole earth chose from among the nations of the world, a people among whom He might dwell, might put his name upon them, and make his sovereignty felt and known. He did not choose one already powerful by force of numbers and circumstances, but He chose the seed of Abraham, his friend, the least of all people, and as yet in possession of no territory. He caused them to increase notwithstanding the determined opposition of the most powerful kings; he brought them out of Egypt by a high and irresistible power; fed them miraculously in the wilderness for forty years; gave them laws and ordinances far superior to any the wisest amongst men had ever devised, and planted them in the land which he had promised to Abraham and his father.

Time and again, when oppressed by powerful

neighbors, he delivered them from their enemies, not suffering the light of his presence amongst them to be extinguished. Amidst the clash of contending empires, though at times exiles far from home, God still preserved them as a people, as He does to this day, though scattered amongst the nations the wide world over.

But after all, these are but a shadowy type, themselves to be absorbed by the substance when God's glory shall so surround his people as to need no shadows to mark his footsteps on the sands of time. God's promise is to Abraham, and to his seed in whom all nations shall be blessed. He is not the God of the Jew only, but also of the Gentile. Nebuchadnezzar and Cyrus were servants of Abraham's God. Alexander, the King of Grecia but fulfilled the Divine mandate when as a hunter swiftly pursues a goat on the rocky crags, so did he Darius. God had decreed, as made known by his prophet Daniel, that the iron-helmeted Roman should overcome the silver and the brass of the Persian and Greek, but in heavenly vision he also saw a stone cut out of the rock, without human hands, which smote the image typifying these earthly empires, and increased till it filled the whole earth.

There is then a power not of men, but of God, and this power is Christ. "Jesus, the king of the Jews," shall yet reign and rule amongst the nations of men, and his law shall be supreme. His royal law is based on love, "to do to others as ye would that they should do to you." If this be God's expressed will, based on the highest authority which we as followers of Christ Jesus acknowledge, all private or national acts not in accord therewith, must needs be out of his will, and therefore unrighteous. Now "righteousness exalteth a nation, but sin is a reproach to any people." It is clearly seen in the light of past history, and so declared in the Holy Scriptures that the rise and fall of any nation in power, is wholly dependent upon the Supreme Ruler of the universe. Amidst the apparent confusion and strifes of people, his purpose goes steadily forward, as it did with regard to Israel in Egypt, against the determined opposition of Pharaoh. The Lord, speaking by his prophet Jeremiah, says, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. xviii: 7, 8), and in like manner, if God designs to build up and do good to a nation, and it do evil in his sight and obey not his voice, God will repent of the good which he proposed to do to them.

During the Napoleonic wars, a French officer, a captive with others in England, was lightly asked by an English officer, "When will it be, we shall be captives in your land as you now are in ours?" To which the Frenchman replied, "When the sins of England outweigh those of France." And it is related that before Napoleon set out on his Russian campaign which resulted so disastrously to himself and to his army, that Madame de Stael in an interview with him earnestly endeavored to dissuade him from the enterprise. Finding her effort vain, on taking leave, she said, "Sire, man proposes, but God disposes." To which the Emperor replied, "Madame, I propose and I dispose." She afterwards relates, "From the time of hearing that presumptuous boast, I felt persuaded that evil portended over France and her army." Like as

Nebuchadnezzar's pride was humbled in the dust, so was Napoleon, the greatest conqueror in modern times, when confined to his lonely prison rock in mid-ocean, forced to acknowledge that man's will must bow to Almighty power.

"The disposings of the heart in man . . . are from the Lord" (Prov. xvi: 1, m. r.) So when in obedience to the Lord's command all the males in Israel presented themselves thrice in the year before the Lord in that place where he put his name, God said, "Neither shall any man desire thy land" (Ex. xxvii: 24). So when any people put their trust in the Lord and work righteousness, thus walking well pleasing to the Lord, God maketh even "their enemies to be at peace with them" (Prov. xvi: 7). It was so with our early Friends in Pennsylvania, and the Baptists in Rhode Island. And even if God's people are called to suffer, He overrules all for good. In so doing they simply follow in the footsteps of Christ Jesus, and of the early Christians, and patiently bearing their sufferings, they are to count it joy that they are accounted worthy to bear reproach or suffer shame for their testimony's sake.

Like as the Jews are described by Haman as "a certain people scattered abroad and dispersed among the people, in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws" (Est. iii: 8), so are God's peculiar people to this day. As Christ their Lord describes them, "They are not of the world, even as I am of the world" (Jno. xvii: 16). As salt, scattered yet separate and savory.

By precept, doctrine and example silently influencing and moulding the world and the nations of men, till they acknowledge, not in word only, but in deed and in truth, the power and sovereignty of the Prince of Peace, till "they beat their swords into ploughshares and their spears into pruning-hooks," as all assuredly will when they enter into the kingdom of God and of his Christ, a Kingdom which lies in peace and in righteousness and in joy in the Holy Ghost. And notwithstanding the darkness of the outlook, the lust of ambition amongst men for power and empire, the fearful instruments of slaughter invented, when manna seems to rule the world, all this may be but as the darkness of the morning ere the break of day.

God's purpose standeth steadfast. He will bring it to pass, and as his people are faithful to Him, trusting in his power to protect and prosper them, He will hasten that blessed time when the Sun of Righteousness shall arise and dispel the darkness of the world, scatter the powers of evil, and by the healing balm of truth, predispose men to love and serve one another, when every bow shall be broken and wars cease to the ends of the earth.

W. W. B.

LEARN how to forgive. Do not carry an unforgiving spirit with you through life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart.—Ez.

The International Arbitration Conference at Lake Mohonk.

Lake Mohonk, where the Yearly Conference to consider and promote International Arbitration meets, is one of the most beautiful spots on earth. Here amidst the exquisite beauties of nature, assembled on Fifth Month 31, 1899, this year's conference. Our host, Alfred K. Smiley, met most of

his guests the evening before. Many of those who attend and participate in the various meetings are men of national repute as leaders in the religious, legal, political or philanthropic world.

The conference was opened with an address by Edward Everett Hale, who in the course of his remarks referred to the fact that the eighteenth century witnessed in America thirty-eight years of war. The nineteenth century has had eight years passed in human conflict; and he hoped the coming hundreds would be free from strife between America and civilized nationalities.

He particularly emphasized the fact that this conference was to promote international arbitration. That was to be attained by establishing an international court of law. This court once made permanent, other matters would largely take care of themselves, and war so be avoided.

Such a court would be composed of the highest legal talent of the nations. Its judges should not likely be considered as occupying the most exalted position to be attained by men. It should always be open, where the nations just like individuals, could bring their disputes and plead, represented by their own prejudiced and able attorneys just as in common courts of law. Witnesses should be examined, experts give testimony, and judgment rendered according to facts and legal precedents and requirements. For instance, had such a court existed last year, the United States would most likely have been able to obtain redress, and it would have been legally decided that Spain had been responsible for the blowing up of the *Maine* in the harbor of Havana, and so the Spanish-American war with its consequences and expenses would have been avoided.

Ex. E. Hale showed that the Supreme Court of the United States had practically been for many years an international court such as he demanded. Serious disputes between some of the States had been satisfactorily adjusted by it; and these had been disputes which otherwise would have caused the States to have had recourse to arms. Much less serious misunderstandings had caused wars in European countries.

Other speakers spoke most interestingly. One could not but feel that the legal profession of New York State had done more to forward arbitration than any other class. By them the practicability of such a court was fully recognized and upheld. President McKinley was also heartily in favor of such an institution. One speech referred to the effect of the increasing armaments of this country. They all mean more young officers to need promotion, more contractors to gain by war, and increased sentiment in favor of war amongst the masses.

The apathy of the commercial classes was criticized. Nothing so upsets business, destroys confidence, ruins credit, and creates panics, as even a rumor of war. In view of all this, it seems strange that merchants and bankers do not more completely favor the legal settlement of international disputes.

That evening and the following morning were principally devoted to the Czar's rescript, and the discussion of the practicability of an international court of law. In regard to the former, it was felt that the Czar is sincere in his efforts to secure disarmament—the social and financial condition of Russia would lead to this conclusion. It is a hopeful indication that twenty-four countries at once responded to his appeal to meet at The Hague. The office has especially been in England. William T. Stead's new periodical is ably conducted, and exerts a wide influence. Many public meetings are being held. So it is believed that even should the conference at The Hague not attain what it was primarily called to consider, it would yet lead men a long way towards the great cause of peace.

The New York Bar Association's scheme for an international court included international procedures connected with our Supreme Court. Its recommendations are now before the Conference at The Hague. Such a Court would necessarily be clothed with great powers and an almost unlimited jurisdiction.

The procedure and findings of such a court would be largely based on international law, which

has been the growth of many years, and which was clearly defined. International law has evolved from arbitrations and from precedents established by international disputes. It would be compulsory for any country to enter such a court would its decisions be compulsory. Yet as most or all decisions in arbitrations up to date, have been accepted by the nations involved, it is felt that future statesman would gladly use such means of settling from war, and abide by the decree of such tribunals.

The remaining sessions of the conference were only incidentally referred to in this short report. One speaker representing France said his country was heartily tired of war and of an armed peace. Another spoke of the neutrality which for many years had been sustained on the great lakes between the United States and Canada. That neutrality involving the agreement to permit no armed vessels on these lakes, had frequently in times of excitement saved this country from war with England and we were all glad of the fact. An extension of the same sort of neutrality between nations was equally practicable, and equally possible of great results.

Amos R. Wells, of Boston, called attention to need of educating the young in the principles of Jesus Christ relating to war and its causes. His idea was that international arbitration should be talked about, then get young people to work for them to get them to sign their names to pledges sustain it. He spoke of the sacred duty of paren and all who guide the young, to deprecate war and its horrors, and to teach sympathy with the young men of foreign countries who are to-day suffering from the intolerable burdens of military training, and relating to war and its causes. The Young People's C. E. Society have taken the Czar's rescript, and have prepared a memorial on the subject which had been circulated all over the United States, and which had tended to increase the bond of sympathy between our people and those of other lands.

The organized forces of peace and religion were upheld as the best to lead the cause of international arbitration. Their aid must be more largely invoked. The nations, conscious of their responsibility, must be further aroused. After all, the questions of commerce, statecraft, politics and political economy, are but secondary yet valuable forces, in forwarding the great need of the peaceable solution of international justice and wrong.

There is every encouragement to the supporters of international peace. The congress at The Hague is arousing public sentiment as never before. Whilst the Russian government presents the subject of disarmament, the American and English representatives were pushing the more important matter of a permanent international court. But it must be recollected that whatever the recommendations of the Congress at The Hague may be, those recommendations must be ratified by the governments represented there. So decisions or humane objects of the gathering in temporary nullity. But this should not hearten the advocates of the cause. Such a temporary set-back will but tend eventually to crystallize and strengthen a movement which has acquired a momentum that cannot be stopped.

The Argentine Republic and the kingdom of Italy last Seventh Month 23rd, 1898, concluded treaty which provides for the permanent adjustment of any difficulties that may arise between those two countries. But this should not be very large, and its provisions such as practical, almost to make war, even on questions of honor, impossible between the peoples concerned. The great step is felt to be an encouragement to the lovers of peace, and all honor is due these Latin countries for having made such a court of arbitration practicable and possible.

The Mohonk Conference adopted resolution which were forwarded to The Hague. It adopted a platform embodying in a few words aspirations and objects. The platform primarily advocates arbitration before disarmament, a great reason being that the latter would be a natural consequence of the former, and more attainable under present conditions.

On Sixth-day evening, Fifth Month 2nd, 1899

ference concluded. "The earnest and busy men affairs, who had participated in its deliberations, as it was separated, that the very air of the big room was charged with hopefulness for the future, or civilized countries the time may not be as far as some imagine, when the dreams of kings and prophets shall be realized.

May my own religious Society not be deficient in upholding its pure ideals which are now being cognized by others. Let our individual members all they can to hasten the promised day.

WM. C. ALLEN.

Fifth Month 3d, 1899.

Items Concerning the Society.

In the ancient meeting-house at Apponegan, Massachusetts, Dartmouth Monthly Meeting deigns to observe its two hundredth anniversary, at appropriate public exercises, on the fifth of next month.

"The vacations, what are they for? Too often leaving. Leaving the very name of Friends to be like others just for a while." Are such examples as these suitable to uphold the principles dearly bought?—A Correspondent.

Joseph S. Elkinton, accompanied by William Ross on this his fourth visit to meet Dukhobors in Canada, was waiting on the docks, in Quebec for the coming of the steamer *Lake Huron*, which had been reported as sighted, and was excited to reach the wharf at Quebec on the 6th. These two Friends expect to accompany the immigrants to their destination, and to visit the Dukhobors in all their settlements in Manitoba.

A work entitled, "The Family of William Penn, and of Pennsylvania—Ancestry and Descendants," by Howard M. Jenkins, has appeared, presenting the results of a careful collection of known authorities, consultation of the Friends' records in Great Britain and Ireland, and an examination of a now-unequalled Collections of Penn Papers in the Library of the Historical Society of Pennsylvania. Much of the information gathered has been from the family letters; which, unprinted and in this work, are necessarily minute. The book has nineteen full page illustrations, two hundred and seventy octavo pages, and a price of \$5.00 net.

Twenty years ago the number of members of Baltimore Yearly Meeting was five hundred and seventy; now it is twelve hundred and twenty-six. Its gain of over one hundred per cent., does not include the losses of as many more by death, removal, etc. This increase is due to addition by new meetings for worship which have been organized, and two Preparative and four Monthly meetings established. "It will be a sad day for me," says the Baltimore Interchange, "when we no longer test our spiritual strength by arithmetic, as yet to some extent, under ordinary circumstances, a church which is truly spiritual will be a living one."

Centennial at Westtown.—The Friends' Boarding school at Westtown is now one hundred years old. The Old Scholars' Association, recently formed,

"Some of the personal associations connected with a Conference were most pleasant. It was educational listen between sessions, to the ideas and reminiscences of eminent men. For instance, I recall two anecdotes from the lips of dear old Thos. S. Cuyler. He told me how he once saw John Bright talking to Wm. Gladstone—Bright with his arms around the neck of his friend. Long years afterwards, when politics estranged the two, and when Bright had died, Gladstone said that whenever he thought of the great orator he recalled only the days of their earlier acquaintance and mutual love. T. S. Cuyler also, when talking of his life in Burlington, N. J., fifty years ago, told how he once went to a Friend's meeting to witness a marriage. As he stood after meeting waiting for the certificate, the late Richard Mott, Sr., then 73 years of age, remarked, 'Well, Theodore, don't think that this is a very honest way to get married?'

will celebrate the event with suitable exercises at the school on Sixth Month 10th.

It is expected that the largest gathering of Friends and friendly people since the time of Geo. Fox will be present on that occasion. Some six thousand people have been invited, and acceptances already received indicate that more than three thousand will be present.

The principal feature of the day's exercises will be the presentation to the School of an endowment fund of one hundred thousand dollars by the Old Scholars. Those interested who have not contributed to this fund should communicate with the President of the Association, Samuel L. Allen, No. 1107 Market Street, Philadelphia. There will be addresses by members of the Westtown Committee and by Isaac Sharpless, President of Haverford College, Francis B. Gummere, Ph. D., Charles Potts and Ruth E. Chambers.

All Old Scholars of the School and their husbands, wives and children are invited to attend. Special trains from Jersey points and Broad Street Station will furnish ample accommodations for all.

Notes from Others.

Roswell P. Flower, ex-Governor of New York, makes a practice every year of giving away at least one-tenth of his income. His gifts, however, have always far exceeded his regular tithe. He believed that a man intrusted with money was a steward, and should endeavor to render a good account of his stewardship during his lifetime. He said many times that he believed the Lord would not have dealt so bountifully with him had he not used his gifts as he did.—*Ledger Correspondence.*

The sole doctrinal test for laity and clergy in the Old South Church, of Boston, will henceforth be as follows:

You do now, in the presence of God and before his holy angels and this assembly, solemnly profess to give up yourself to God the Father, as your chief good; to the Son of God as your Mediator, Head, and Lord, relying on Him as the Prophet, Priest and King; and on His salvation, the Holy Spirit of God as your Sanctifier, Guide and Comforter, to be a temple for Him to dwell in. You profess to give up yourself to this one God, who is the Father, and the Son, and the Holy Ghost, in an everlasting covenant, to love, obey, and serve Him forever.

A Triumph for Civilization.—The decision of the *London Telegraph* to abandon its experiment of publishing a Sunday edition, modeled somewhat on the American plan, is a distinct triumph for civilization. Religious or Sabbatarian prejudices have had very little influence in deciding the case. The English reading public refused to support a Sunday paper, not because they regarded it as a violation of the Sabbath, but because they had little taste for that kind of Sunday occupation. They have got beyond the childish stage of pictures and tittle-tattle, and the general mass of trivialities and vulgarities which fill the vast expanses of our Sunday abominations. The craving there for everything that can by any stretch be called "news" is not so insatiable as it seems to be on this side of the Atlantic. News with us is anything, no matter how trivial, which we have not heard before, and which by the mere act of being put in type and pictured becomes of such absorbing interest and importance that an entire day must be given up to its perusal.—*New York Evening Post.*

Bishop Thoburn in Manila.—My visit here has more than ever impressed me with the essential barbarity of war. I occupy a room immediately above a crowded street, from which every sound enters through an open window. The profanity of the soldiers in the street below at first seemed unspeakably awful, but now has become simply disgusting. Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes which ever way he may turn. It is amazing how slow public rulers in our modern days are in discovering that the surest and most certain way to promote

good order in times like these is absolutely to close every place where intoxicating drink is sold. Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that many of them have come from Christian homes, and that they have been thrust into the very jaws of a temptation from which only strong men can be expected to escape.

"War is not a means of grace, and if there is such a thing in this world as a necessary evil, it is certainly the greatest of such evils. It is demoralizing to the individual and to the public alike; it sears the conscience, dulls the moral sensibilities, obscures the vision, stimulates all bad passions, and I have felt intensely, since taking up my abode in this city, that every day I am becoming more earnestly than ever that the time may be hastened when nations shall learn war no more."—(*Methodist*) *Christian Advocate.*

The Three Parties in the Church of England.—There are three parties in the Church of England to-day, says Dr. Watson, each with its own history and distinct influence in religious life.

There is, first of all, the High-Church party, which rests upon a solid historical basis, and represents the views of those who never desired to separate from the Catholic church, but only were weary of the abuses of the papacy. This party would have been satisfied, at the time of the Reformation, had moral scandals been removed and the ecclesiastical tyranny of Rome been reduced. High Churchmen have always desired to keep in the line of Catholic tradition, from the days of Cyprian downward, and have rejoined in the offices of the Catholic church, being unwilling to lose one spiritual prayer of the past that has expressed the soul of Christ's church, or one beautiful ceremony which has represented, as in a picture, the mysteries of Christ's faith.

The second party represents the tendency at the Reformation which was called Calvinistic, and, somewhat later in England, Puritan. Low Churchmen were determined to go to the farthest length in rescuing, as they believed, Christianity from superstition and doctrinal error; they preferred to have presbyters without bishops, believing that bishops meant in the end tyranny and ecclesiastical corruption. They desired the simplest form of worship, and were especially keen against kneeling at the sacrament, the sign of the cross, turning to the East, the wearing of priestly garments, and every other form of symbolism. Their real characteristic idea of worship was and is, unto this day, praise sung by all the people, extempore prayer in which the people are able to join, the preaching of a sermon, and the administration of the two sacraments after the simplest and sometimes baldest fashion. Low Churchmen, of course, the service of the Church of England, but they reject as much as they dare of what is Catholic, and introduce extempore prayer where they can.

"The Broad Churchmen occupy a detached position, as regards both Anglicans and Puritans, since they do not hold the high doctrine of the sacraments and of the ministry, while, at the same time, they are in favor of the ornate and reverent service. Everything which is historical and everything which is esthetic appeals to their culture, but they are at the same time cleansed from a belief in ecclesiastical authority and doctrinal obscurantism. Their cardinal tenets are the Fatherhood of God and the true humanity of our Lord Jesus Christ, the Incarnation as a perpetual force in human life, and the salvation of the race through the Spirit of Jesus."—*N. A. Review.*

SUMMARY OF EVENTS.

UNITED STATES.—The American medical scheme has been adopted by the sub-committee of the Peace Congress at The Hague.

The new Spanish Minister, Duke d'Arcos was formally presented to the President on the 5d ult.

The monthly comparative statement of the Government receipts and expenditures for Fifth Month 1899, shows the total receipts to have been \$4,786,013, as against \$30,074,318 for Fifth Month 1898. The disbursements amounted to \$40,513,004, as against \$47,849,909 for Fifth Month last year, leaving a surplus for last month of \$4,273,009.

A synopsis of the report of the Nicaraguan Canal Commission was made public in Washington on the 31st ult. It estimates the cost of the canal at \$118,113,790. Colonel Hains concurs generally in the report, but submits a personal estimate of \$124,813,830, and as the result of a resolution which has finally placed the reform in a more advanced stage in this State, so the League believes that the President's "backward step" will result in a similar reaction. It claims that the President's order withdraws from the classified service not merely three or four thousand positions, but, not only that, but also the estimated, 10,109. It removes 3693 from the class of positions filled hitherto either through competitive examination or through an orderly practice of promotion, and it transfers 6416 other positions to the War Department filled hitherto through a competitive registration system. The President has appointed a Civil Service Commission, to a system to be devised and placed in effect by the present Secretary of War.

It is charged that the President has not carried out the promises made in the last National Republican platform.

Over a half million dollars has been paid to New Jersey for fees for filing incorporation papers during the past eight months.

New York has established a State College of Forestry. One of its labors will be to replant the tracts denuded of pine and other valuable conifers. It set out a large area this spring, and is rearing 3,000,000 seedling pines for future use.

A Pittsburgh firm has received an order for two hundred cars for a railway in Egypt.

Los Angeles draws its electricity from a turbulent mountain river ninety miles away. The 12,000 horse power runs street cars and machinery and supplies the city with light and heat.

It is estimated that one person out of every eight in Buffalo ride the bicycle. The wheel is the common means of locomotion, and so general is the use of the machine that every day on which the rain falls steadily the receipts of the street cars increase by from \$500 to \$1000.

The statistics of bicycle exports during the past few years show that American wheels are now being ridden in all parts of the world. In Mexico, the West Indian Islands, South America, China, British East Indies and Japan, and in the jungles of Africa, the American wheel is making its way. Even in the great manufacturing countries of Europe, where the bicycle is a skilled workman abundant, millions of dollars' worth of American bicycles are sold each year. During the four fiscal years 1896, 1897, 1898 and 1899 the exportations of American bicycles amount, in round numbers, to \$20,000,000.

One-third of our bicycles go to countries which make a specialty of manufacturing, and this export to manufacturing countries increases rather than otherwise. Predications were made a year or two ago that the exports of bicycles to Japan would decrease as soon as the Japanese had obtained sufficient numbers as to supply for their own use, but they have not involved themselves in the manufacture of wheels. This prediction, however, has not proven true. The exports of bicycles to Japan, which in the fiscal year 1897 amounted to \$52,179, were, in 1898, \$88,905, and in the fiscal year which ends next month will reach fully \$130,000.

The largest single buyer of our bicycles in the fiscal year 1898 was the United Kingdom, which took \$1,552,166. Germany's purchases of bicycles from us last year amounted to \$1,724,404. Canada came next in amount of purchases in this line, the total being \$611,402, while France was next, with purchases amounting to \$482,682. British Australia net \$309,996; Netherlands, \$251,911; Denmark, \$228,370; Belgium, \$148,503; British East Indies \$90,288; Japan, \$88,905; China, \$27,449; Dutch East Indies, \$13,368, and Africa, \$11,647. To many of these distant places the exports of bicycles in the present fiscal year will exceed those of last year.

Recently a friendly man writing at Manila from the country around San Isidro and San Miguel report that a reign of terror has prevailed since the American troops were withdrawn. The insurgents dealt vengeance upon those of the natives who have shown any friendliness to the Americans.

On the 3d inst. rapid advance was made by our troops against the insurgents west of Manila. The

plan to entrap the enemy failed of complete success, owing to hard fighting and the rough character of the country. Antipolo, a strong mountain stronghold, Tay Tay and Caluta were taken with small losses to our troops. The fighting was done on the 4th. Deaths in this city last week were reported to number 426, which is 42 more than the previous week and 20 more than the corresponding week of last year. Of the foregoing 204 were males and 222 females: 54 died of consumption; 48 of heart disease; 27 of pneumonia; 23 of inflammation of the brain; 13 of nephritis; 16 of pleurisy; 16 of diphtheria; 16 from casualties; 15 of old age; 15 of typhoid fever; 14 of convulsions; 14 of marasmus; 13 of inflammation of the stomach and bowels; 12 of cancer; 10 of uremia, and 8 of Bright's disease.

Markets, Dec. U. S. 2½, 100 a 101; 4's, reg. 112 a 123; coupon, 113½ a 114½; new 4's, 130's; 151; 5's, 112½ a 113; 3's, 109 a 109½.

COTTON sold in a small way to spinners, on a basis of 6½c. per pound for middling uplands.

FLOUR.—Winter extra, \$2.50 a \$2.75; Pennsylvania roller, straight, \$3.40 a \$3.60; Western winter, straight, \$3.45 a \$3.65; spring wheat, straight, \$3.50; city mills, straight, \$3.80 a \$3.85. RYE FLOUR.—\$3.10 a \$3.15 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 76½ a 77c. No. 2 mixed corn, 38 a 38½c.

No. 2 white oats, clipped, 32½ a 33c. BEEF CABBAGE.—Extra, 55 a 56; good, 5 a 5½c; medium, 4½ a 4¾c; common, 4¼ a 4½c.

SHEEP AND LAMBS.—Extra, 5 a 5½c; good, 4½ a 4¾c; medium, 4 a 4¼c; common, 2¾ a 3¾c; lambs, 5 a 5½c; spring lambs, \$3.50 a \$5.00.

HOGS.—Best western, 5½ a 5½c; other grades, 5½ a 5½c. FOREIGN.—In the speech from the Throne at the opening of the Spanish Cortes, on the 2d inst., it was announced that the Marianna, Caroline and Palao Islands were ceded to Germany by the late Cabinet.

The session marks the relinquishment of Spanish possessions in the far East, save the island of Fernando-Po and dependencies on the African coast. The price of the cession was \$10,000,000. Spain reserves for herself two coaling stations in each group, to be designated hereafter, and which Germany agrees to defend in perpetuity for Spain.

Count Major Esterhazy, who has figured conspicuously as a suspect in the Dreyfus case, has made a confession of guilt to the Emperor, the author of the famous bordereau on which Dreyfus was convicted and sent as an exile for life to Devil's Island. Esterhazy declares he acted under orders from superior officers in the French army in framing the document, and he denounces them vigorously. Esterhazy has been arrested and Dreyfus has been recalled to France to confront a new trial.

Cosul Mahin, of Reichenberg, under date of Fourth Month 21st, 1899, quotes an account in a local newspaper of a process for making artificial cotton from the wood of the fir tree. It appears that the wood is reduced to thin shavings, which are placed in a washing bath of soda ash, and then in the hands of the machine. They are then subjected to a strong preparation of sodium lye, and are heated under great pressure for thirty-six hours. The wood is now changed to pure cellulose, and to give this a greater resisting power some castor oil, caffeine and gelatine are added. The substance is then put in the hands of the machine and into threads, which are reeled. The article concludes: Artificial cotton can be produced so cheaply that the genuine article can hardly compete with it, and one cannot say that it is a sham, for it is composed, exactly as the natural cotton, of pure cellulose. Mahin adds: In a country such as this, where forests of fir trees abound, and are made permanent replanting as the large trees are cut down, and where all cotton used in the numerous factories must be brought from far India and the United States, such a device should be profitable.

The winter wheat crop of Southern Russia has been completely destroyed by protracted drought. The spring wheat crop is also in jeopardy from the same cause.

The High Court of India has refused on general principles of sex to enrol as a legal practitioner, a Parsee woman, named Sorahji, who has had a singularly odd career.

In 1896 Java produced 1,600,000 pounds of indigo. This industry is threatened by the making of artificial indigo out of coal tar in Germany.

Mexico and Japan propose to establish life saving and signal systems along their coasts, and will employ the station night signals, which are now generally used by the army and light house service. They

were invented by the widow of Captain Coste, of American Corps. It is said that she is the only woman who ever invented an article that could be adopted by the military or naval service.

A despatch from St. John's, N. F., dated Fifth, 30th, says: "The steamers *Cirra* and *Ulanda*, which arrived here to-day from Liverpool, report immense icebergs drifting across the North Atlantic shipping routes and seriously endangering steamships. The blockade of the northern portion of Newfoundland closes, and fishing operations are crippled in consequence."

Premier Laurier declared in the Dominion Parliament last week that Canada had proposed arbitration on the Venezuelan precedent in order to settle the disputed Alaskan boundary question with the United States.

The *Scientific American* says: "Not every one is aware that the opening years of the next century will witness the completion of the first milliard of man since the beginning of our chronology. From approximate calculations it would seem that the one billion minute will be reached at 10.40 A. M., on Fourth 30th, 1902."

NOTICES.

Receipts for Aid of Dukhoborski Duri Westcott, Fifth Month 6th, 1899.

B. F. L., \$10.00; J. S. K. L., \$20.00; M. C. S., \$1 A. Friend, \$20.00

WILLIAM EVANS, TREAS., 252 S. FRONT ST., PHILA.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and for a statement regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westown P. O., Chester Co., Pa.

WESTWON BOARDING SCHOOL.—For convenience of passengers, the Westwon School stage meets trains leaving Philadelphia 7.17 and 8.45 A. M., and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fares fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telephone, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. 12th St., Phila. Open from 11.30 A. M. to 2 P. M. and from 3 to 6 P. M. on week days. Among the books added, Fifth Month 31st, 1899, are:

BROWNING—L. and E. Barrett.—Letters, 1845, DUNBAR, P. L.—*Lyrics of the Heathside*. FRASER, M. C.—*Letters from Japan* (2 vols.) GORHAM—G. C.—*Edwards*. E. M. Stanton (2 vols.)

HALE, E. E.—James Russell Lowell and his Friend JONES, Augustine—Life of Thomas Dudley, Seco Governor of Massachusetts.

LOUNSBERRY, Alice—Guide to the Wild Flowers MABIE, H. W.—*Essays on Work and Culture*.

PARKER, G. H.—*Edwards*. Thirg, Headmaster Uppingsham School, (2 vols.)

VAN DYKE, Henry—Gospel for a World of Sin. Circulation free to all.

DIED, at his residence near Spencer's Station, Oh, on the twenty-eighth of Ninth Month, 1897, MARY E. DUNBAR, P. L., wife of E. M. Stanton, (2 vols.) and Mary J. Doudna (both deceased), aged thirty-eight years. From her living testimony we doubt she has joined the innumerable company of the deceased.

At her late home, 435 Mendenhall Street, Greensboro, N. C., CORDELLA B. LEONARD, wife of Addison Leonard, and a daughter of Joash and An E. Reynolds, both deceased. She was a member Greensboro Monthly Meeting of Friends, and passed away peacefully, trusting in the work of Christ for her. Her age was forty-six years, one month, twenty-eight days.

First Month 22nd, 1899, at the residence, her husband, Elisha Doudna, near Spencer Station, Guernsey Co., Ohio, RACHEL ANN DODDRA, daughter of the late David and Margaret (Leslie) Lupton, the seventy-ninth year of her age; a member of Rural Particular and Sisterhood Monthly Meetings. Submission to the operations of Dr. J. C. Grace she was enabled to fulfill the various duties that came before her with meekness and wisdom, and as wife for over thirty-six years maintained an even, quiet disposition. Although her summons was sudden, yet her frier had the consoling belief, that through redemptive mercy, her spirit is at rest.

THE FRIEND.

A Religious and Literary Journal.

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THE COMMEMORATION POEM.

Given at the Centennial of Westtown School, Sixth Month 10th, 1899.

By FRANCIS B. GUMMERE.

Let us now praise famous men, and our fathers that begat us.—Eccles. xlvii. 1.

These the faces, and not these the forms,
ought by an inward eye, though this the scene;
was a century of suns and storms
nother through behold, with other men.

How they stand between the old and new,
so near for here, and too far for friend,
the long journey of their lives, how few
basm and peak, perils of chance that lend

for and outline to each human tale!
ow few the bound words, the voice of cheer!
theirs the pilgrim's visage, stern and pale,
at theirs the boon laugh of the cavalier.

Endicott with that uplifted sword
to bar their way, and wrest the word of might,
ring up terrors of his vengeful Lord,
pon the simple children of the Light.

theirs the martyrdom of mob and jail
ripes, anguish, fever, death; not theirs to prove
cock of battle faith's celestial mail
ad smite whole armies with the sword of love.

Very of Fox rang down those peaceful days,
o Barclay's wrong to make their pulses leap;
o he knew, then, when they, as they went their ways,
simple folk, to plant and till and reap?

ts that watch us on no canvas still,
and hears that fashed no memorial stone,
o feet that lingered on no roses' hill,
o wandered on those strenuous paths and lone

ld philosophy; no bod, no spray
o shade or color; hard and pitiless noon!
is the pit from which was dugged our clay,
ad here the rock from which our lives were hewn!

o, strong old fathers of our Quaker breed,
at this we leave you! Let the higher mood
o keener vision, that our eyes may read
at noblest of all records: They were good!

o many a life has won its martyr crown
o scourg'd of mobs and in no prison hurl'd,
o fought the tyrants of his own heart down,
o kept itself unsport from the world.

uch were they! And here by hall and grove
o peace, the memories of that spirit brood;
o yonder youth still hear those words of love:
o they the still voice: hold fast the good."

o fast the good! When time shall turn its page
o century hence the record new will write,
o aid of us—"They kept their heritage,
o and lived not all unworthy of the Light."

Commemoration Comments.

The long anticipated day for Westtown School is now past, the public commemoration of her first century is accomplished. Everything that human forethought and labor could reasonably provide, every detail that wise care could pre-arrange for the convenience of three thousand expected guests, seemed admirably attended to.

But it was demonstrated not to be in human wisdom to control the sending of rain upon the just and the unjust, nor in best wisdom to suspend for the convenience of one fold the superior bounty showered over the country at large upon a dry and thirsty land. So the Divine doctrine showed forth in symbol its right of way:—"My doctrine shall drop as the rain, and as the showers upon the grass." "For as the rain cometh down from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth." Such is the true baptism of sprinkling which the honest recipients of the descending Word are under. It descends upon the unjust also to make them just, and upon the just to make them more just.

By the analogy of the rain and that descending grace we were also taught: "It is not for you to know the times or the seasons which the Father hath put in his own power." "We cannot command one of the days of the Son of Man." As we cannot forecast from former years but only by present movings the wind that "bloweth where it listeth," so our attempt six months in advance to cipher out a Divine secret, namely, a fair day, on the authority of twenty years absence of rain hitherto on that day of the year, received its kind reply. And the bright rainbow which spanned the eastern sky and crowned the closing day, was suggestive of promise for the new Century.

The varied exercises delivered under the pavilion will best speak for themselves to many as they shall gather their words more clearly from the printed pages of the *Westonian* when published. Many ears, as they listened to his reproduction of the older time, travelled in sympathy with a veteran teacher whose faithful work was identified with one third of the century now commemorated. His works still follow on, in a generation of clear readers, writers, and speakers. "I came to these commencement exercises," said an intelligent woman at another school the day before, "that I might hear the good English of the Quakers. I was sure I

should hear the result of careful teaching of good English in a Friends' School, and I am not disappointed. Only I wish you showed the same concern for the proper use of 'thou' and 'thee'."—But whatever Friends' School here-away this may have been, her testimony goes to the credit of at least forty years of Westtown's influence in this line, continuing potent in schools that have followed. The present writer, however, is not in evidence, having never been a pupil in a Friends' School.

What Charles Potts's address was for the immediate occasion, as representing Westtown's first century, the valuable new History of Westtown School, carefully prepared by Watson W. and Sarah B. Dewees, and illustrated with a score of fine pictures most to be desired, must stand as the ore permanent literary memorial of the development, life, and looks of this monument of a godly concern.

In our first column will appear the Poem delivered by Francis B. Gummere, which readers can thus appreciate and enjoy for themselves.

Said one of the speakers in her earnest address:

Better still [than the rehearsing of character-building truths to the pupils], they have had in their midst men and women whose daily lives stood for righteousness and integrity. And just in proportion to the number of such men and women has the school prospered. Nor can it ever hope to prosper without men and women possessing the highest attributes of manhood and womanhood. One of the greatest of the world's teachers has said, "Have a university in shanties; nay, have it in tents, but have great teachers in it." And you remember Garfield's homely declaration that a log with Mark Hopkins at one end and himself at the other would be a university!

We understand this with its context to be intended as a testimony to the efficacy of the Divine life in a dedicated soul.

In the forward look to the new Century for Westtown, as given by Isaac Sharpless, the Committee and Friends will find occasion for thought. While all may maintain that the spirit of the charge left by our forefathers is that which is to be realized in preference to the letter, yet views will vary as to which branch may be pruned off here and there as dead, without jeopardizing any principle which it represented; or whether a new shoot coming into view here or there is a normal outgrowth of the good old sap, or grafted in from some foreign stock. All coming questions will not knock for admittance together, but one by one

new claims will come into notice, as Friends will be able, we trust, to bear them. "As thy days, so shall thy strength be." But the outlook given by the speaker, whether we approve or disapprove of each item, is strongly suggestive of what the committees of the coming century will be called on to face.

While we ought to think out such problems (said the speaker) with open minds and honest hearts, they are not worth any diversion of interests. Give us at the school a few greatly inspired, profoundly religious, ardently systematic men and women, full of love for young people, and of wisdom to meet their wants, and all else will take care of itself. Religion with narrow views makes a man a bigot, an unsafe man for an institution of learning. Broad views without religion make a man a worldling, a dangerous adviser of youth. There is but little hope for Westtown's doing the work we all want it to do, unless we can secure those rarest of all creatures, who combine real spirituality with broad and vigorous mental powers, and the capacities of leadership.

It is not possible for Westtown to stand as an efficient exponent of the great principles for which it was founded, and at the same time be a weak school.

This plea for high ideas and broad policies is based on the importance of the principles we have to conserve. We act as if we hardly knew that the great Friends of the Seventeenth Century held truths to which the world is slowly coming. If our Quakerism means apology, it is for our own half-hearted, apologetic holding and defense of it.

What Penn did for legislation, Barclay did for theology, and the structure of one has stood the strain of years as well as that of the other. We, who have held to the fundamental doctrines of this wise thinker, have been saved many perplexities. When, beginning with this century, there came the scientific revival, starting with the geologic evidences of a long period of creation, and continuing through Darwinism and other revolutionary ideas, theories which seemed so destructive to the man who held old-fashioned teachings of Biblical literalism, the disciple of Robert Barclay could quietly look on and say, your discussion is a matter for science to settle—it cannot touch the real spirit of Christianity—the Divine life in the soul of man. When, in our day, the literary critics of the Bible attack certain theories we have been accustomed to hold, while we may judge them unnecessarily destructive and ask, at least, the favor of reverend consideration of the Holy Words, we may again, so far as the fundamentals of our faith are concerned, fold our arms and say to the critics: Do your worst; sift the thing to the bottom; Christ comes out all the clearer; God's love and wisdom shine out with more and more glory; the latter killeth and the spirit which maketh alive is utterly untouched by your criticisms. We do not have heresy trials. We quietly readjust our intellectual views without the loss of one iota of faith and with no necessity to reconstruct our ecclesiastical fabric.

And so we must, here at Westtown, hold the great truths of Quakerism in a great way. We must induce our children to believe according to their measure that these truths are worth accepting as the guide of their religious, social, commercial and political lives, that the vindication and diffusion of them are missionary enterprises of highest value, of which they might be glad to be the outspoken emissaries; that the word "for the

Quakerism of to-day to which the schools must give voice is—back to Fox and Penn and Barclay; back to their fundamental theology; back to their ideas of human equality which have made us pioneers in moral and social reform, back to their evangelical zeal and earnestness.

But we undertake no description of the great occasion. We refer to the complete report for an adequate view of what was said, having offered but these few specimens of its general spirit. There will be the usual number of critics, more or less just, and very many admirers, and an increased number of young members who will carry about, we doubt not, an increased sense of the value of their birthright and say in their hearts, "we have a goodly heritage." Will they transmit it tarnished, or brighter to the generation following?

FOR "THE FRIEND." The Fourth Arrival of Dukhobors. (Extracts from a letter of William Evans.)

QUEBEC, Canada, Sixth Month 5th, 1899.

"The report of the sighting of the *Lake Huron* was an entire mistake, probably another steamer resembling her, having been taken for the expected vessel from Batoum. Later in the day (the 4th), we learned that the steamer *Nunidia* would probably arrive about 6 P. M. with emigrant Galicians, so we concluded to be present at the landing; and just about the expected time, the steamer's hawsers were made fast, and the gang planks hauled aboard.

It was very interesting to see men, women and children, the majority clad in sheep-skin coats, and both sexes provided with large, heavy leather high-topped boots, come down the planks bearing their worldly effects in sacks on their backs. They were soon seated on benches or on their packs, in the emigrant waiting-room, where admirable provision was made for their needs.

Money changers took the foreign money and gave just equivalent. Good baker's bread, milk, canned meats, etc., were sold them at prices controlled by the Government authorities; a water faucet was convenient for drink and washing. Desks were provided, where letters could be written and stamped and deposited in the official letter-box. Tickets were then sold them for their destination, at a cost of a half cent per mile. Next all their baggage was carried by the men across the railroad track, which was laid alongside the waiting-room to a shed, where, when the tickets were presented the pieces were checked, and finally the families settled down to await the cars, and the children were mostly asleep in the mother's laps, or prone on the wraps upon the floor. When speaking to one of the head officials of our commendation of the good management, he said that all the subordinates were selected for good qualities of head and heart, and only retained as long as they continued to perform their duties satisfactorily.

"When an immigrant arrived too sick to proceed, there were comfortable upper rooms where the family were accommodated, and suitable meals for sick or well were cooked for them, at moderate charge. The Galicians were bound for Manitoba, and the train was to start at eleven o'clock on the night of their arrival, making few stops until it reached its destination."

"On the sixth of Sixth Month the *Lake*

Huron arrived at the Quarantine station, where it was detained, as a case of small pox had occurred during the voyage; it was that of child, who was likely to recover, but mean detention of the Dukhobors at Gross Isle—Quarantine Station, for at least twenty-one days, and if fresh cases manifested themselves, perhaps a much longer stay.

"Prince Hilkoof, with three Dukhobors, had come on from Manitoba to meet the representatives of the *Lake Huron*, and explain such matters to them; were in waiting for the arrival of the ship, but to their disappointment were forbidden to see their friends. Hilkoof telegraphed to Quarantine to ask if the Russians, one a woman whose aged mother was on the vessel, might go to the station, and remain throughout the stay of the passengers with them.

"It was interesting and instructive to feel the entire willingness of the little party to be taken down for the enforced stay, but the doctor in charge declined to allow them to come. There had been five deaths and two births during a voyage."

"During the stay of our friends in Quebec they met with Frank Pedley, Superintendent of Immigration, who gave it as his opinion that the entire confidence might be placed in Prince Hilkoof's integrity and good judgment in the disbursement of funds put in his care for the exiles." The letter goes on:

"It seemed remarkably favorable for us that we have encountered Prince Hilkoof, as he is now immediately going with us to Manitoba, on the way we shall have much opportunity to gain knowledge respecting the colonists.

"The prince is a very unpretending man, intelligent and capable, as well as kind hearted. He fully bears out the high character of which accounts have been given us, and seems to me one raised up for this special occasion of establishing his peace-loving countrymen in a congenial home, undisturbed by persecution.

"He expressed his desire that the Society Friends would petition the Czar to release the Dukhobors who remain prisoners in Russia, that they might be allowed to join their relations in Canada, who are sadly grieving at the separation."

USEFUL SPIDER WEBS.—About ten years ago a French missionary started the system of rearing of two kinds of spiders for their value, and *The Board of Trade Journal* states the spider-web factory is now in successful operation, where ropes are made of spider-web intended for balloons for the French military aeronautics section. The spiders are arranged in groups of twelve above a reel, upon which the threads wound. It is by no means easy work for spiders, for they are not released until they have furnished from thirty to forty yards of thread each. The web is washed, and thus freed from the outer reddish and sticky cover. Eight of the washed threads are then taken together, and of this, cords are woven which are stronger and much lighter than cords of silk of the same thickness.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for thy love to God the love of thy neighbor is gotten, and by the love to thy neighbor thy love to God is nourished.—*Francis Quarles*.

Do the best you can and you will be able to do even better.

The Doom of Tyre.

SELECTED.

The city of Tyre, on the eastern shore of the Mediterranean, to the north of Palestine, was for a long period the greatest commercial city of antiquity. It was probably a colony of the Sidonians, and hence was called "the daughter of Sidon," and as early as the time of Joshua it is mentioned as the "strong city of Tyre." It was the Liverpool of the ancient world; and he caravans of the East unloaded their burdens in its wharves, while the shipping of the West crowded its spacious docks.

Ancient writers, both sacred and profane, describe its wealth and commerce. Her merchants were princes, and her traffickers the honorable of the earth. She heaped up silver as the dust, and the fine gold as the mire of the streets, the cedars of Lebanon, the oaks of Bashan, the ivory of Chittim, and the fine linen of Egypt were gathered to form and adorn those merchant ships whose sails whitened the seas, and which gathered together the wealth of distant lands and cast it into the lap of this proud and magnificent city.

"Situate in the midst of the seas" and also on the main land, high walled, well watered, led with wealth and luxury, a slave mart here captive Jews were sold into hopeless bondage; through the wickedness of Tyre God's wrath aroused, and his prophets pronounced the city's doom. It was to be conquered, spoiled, and desolated. It was to be restored to its ancient splendor. Its wealth was to be consecrated to the worship of God; yet it was finally to be destroyed and "built no more"—its beams of timber and soil were to be cast into the waters, it was to be scraped like the top of a barren rock, and become a place where fishermen should spread their nets.

In the prophecy of Ezekiel, are recorded the various threatenings which foretell the doom of Tyre. "I am against thee, O Tyre, and I will use many nations to come up against thee, as a sea causeth his waves to come up. They shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea, for I have spoken it, saith the Lord God. And they shall break down thy walls, and destroy thy pleasant houses. They shall lay thy stones and thy timber and thy dust in the midst of the water, and I will make thee like the top of a rock; thou shalt be a place to read nets upon; thou shalt be built no more; and I, the Lord, have spoken it, saith the Lord God." (Ezek. xxvi: xxviii.)

The accomplishment of these strange predictions forms one of the most wonderful instances of the fulfillment of Scripture prophecy. The first blow fell upon the city of Tyre in the siege prosecuted for thirteen years by Nebuchadnezzar, king of Babylon, who took the old city, built upon the main land, and subjugated the inhabitants, but the overthrow of the kingdom of Babylon, and Tyre arose, built upon an island half a mile distant from the shore, and thither the wealth and commerce of Old Tyre was transferred. When Alexander the Great besieged Tyre he found no way to reach the island, which the city stood, but by building a causeway from the main land. The first one built was destroyed by the fury of the waves, and it was not until he had cast the stones, and the towers, and dust, the ruins of the old city, into the midst of the water, thus scraping the dust from Tyre, and laying it under the water, and

forming a pathway from the shore to the island, that the city was again taken, burnt, and her inhabitants slaughtered or sold into captivity.

Again Tyre arose from her ruins, and in the earlier ages of Christianity was famed as a centre of Christian worship, and her merchandise and her hire were "holiness unto the Lord." Gorgeous and costly temples were erected, and very recently there has been discovered in Tyre the tomb of Origen, one of the most noted of the early Christian writers, who closed his life and was buried there.

More than twelve centuries after the utter overthrow of Tyre was predicted, it was still a prosperous and important city. At last idolatry prevailed, and transgressions came to the full, and Tyre received the predicted doom. The merchant city which yielded to Shalmaneser, about B. C. 721, to Nebuchadnezzar 572, to Alexander 332, to Antigonus 313, to the Arabs A. D. 638-9, and to the Crusaders 1124, was finally taken and totally dismantled by Mohammedans in 1291, and for more than six centuries has remained a swift but silent witness to the inspiration of those "holy men of God" who "spoke as they were moved by the Holy Ghost." (2 Peter 1: 21.)

The very soil once mantled with places and alive with a busy population, has been swept into the midst of the waters, and can be built on no more. The harbor is destroyed and choked with shifting sands. A few fishermen spread their nets upon the rocks where once Tyre sat, the crowned mistress of the seas. The costly pillars that adorned her palaces lie beneath the waters and are covered with the ocean's sand, and all the grandeur and glory of that ancient metropolis has passed away. So heavily falls the curse of God upon those who sin against Him.

And yet there were other cities more guilty still. If the mighty works that were done in other places had been done in Tyre and Sidon, they would have remained unto this day; and if a sore and terrible destruction overtook those cities, what shall be the fate of others who reject the Son of God, the Saviour of the world, and refuse the mercy which He so freely offers to a sinful race?—H. L. HASTINGS.

"PUT UP THY SWORD."—A good illustration is found in the experience of D. W. Leach and his companions of The Christian Missionary Alliance while entering the hermit kingdom of Tibet. In crossing the frontier between China and Tibet they were obliged to pass through a mountain region made dangerous by bands of fierce robbers which infested it. On the border, a company of soldiers offered their services, but these were declined, and the company moved forward trusting only in God. After travelling about ten miles they came suddenly into full view of a band of about forty robbers who were in camp right on their track. With an unearthly yell the murderous horde sprang to their feet, seized their weapons, and fell into position for an attack. The little caravan of course halted, and then every man removed his hat; Brother Leach offered a fervent prayer for God's help in that hour of their extremity. Then they moved on and passed the robbers who stood like statues gazing at them, but seemingly unable to move. When they had passed a little way beyond, and yet in full view of the robbers who still stood, as apparently unable to move as the lions before Daniel, the little band of Christian soldiers uncovered their heads and returned fervent thanks to God who sent his

angels and delivered them out of the hands of those savage men.

Surely, "It is better to trust in the Lord than to put confidence in man."—North Carolina Friend.

FOR "THE FRIEND."

Friends and Slavery.

BY ISAAC SHARPLES.

(Continued from page 375.)

Faithfully and patiently the work was performed and the end of the war saw the end of slavery in Philadelphia Yearly Meeting, and the voluntary compensation of many slaves for their labor while in bondage. This was advised in 1779. "The state of the oppressed people who have been held by any of us in captivity and slavery, calls for a deep inquiry and close examination, how far we are clear of withholding from them, what under such an exercise may open to view as their just right." Arbitrators decided the amount and the former slaveholders liquidated an undemanded debt.

The work was going on contemporaneously, and at about the same rate in the other Yearly Meetings. In the South the difficulties were far greater, mainly because the State law forbade manumission. In some cases the expedition was resorted to of transferring them to the meetings which arranged for their collective migration. Thousands of southern Quakers removed to Ohio and Indiana to escape the blight of slavery. By 1790 slavery was at an end among the Friends, of the United States except in the few exceptional cases described above and every Quaker was an abolitionist.

They had not waited till this time however to urge upon legislative bodies the duty of abolishing first the slave trade then slavery.

William Penn was somewhat chagrined, when in 1700 he and the Council proposed a law "for regulating negroes in their morals and marriages" it was rejected by the Assembly. This was at the time when anti-proprietary feeling was strong and the Delaware Assemblymen were members of the body.

In 1705, the house again showed its animus by pursuing severe laws, inflicting capital punishment against negroes guilty of certain heinous crimes, which were not capital crimes when performed by the whites. In the same year they taxed the owners of imported negroes forty shillings per head. This tax was again levied in 1710, but repealed by the Queen in Council, in 1714.

In 1712, William Southey, a Friend, prayed the legislature to abolish slavery in Pennsylvania. The House decided that this could not be granted. The same year in response to many demands they passed a bill levying the prohibitory duty of twenty pounds on every negro imported. This was also repealed by the Queen in Council.

Various similar attempts at restrictive duties were made to be met by the English veto, till in 1729, one or two pounds was allowed to stand. This existed to 1761 when Friends secured its increase to ten pounds, against the petition of Philadelphia merchants, who declared that the trade of the province was greatly hindered by the scarcity of laborers, and they wished to encourage the importation of negroes. This nearly stopped the trade and as Friends were all the time freeing their own negroes, the number of slaves in the province was greatly decreased. In 1773, the duty was made twenty pounds and in 1780, "an act for the gradual abolition of slavery" was passed.

President Reed said in commending the law to the Assembly. "Honored will that State be, in the annals of history, which shall first abolish this violation of the rights of mankind; and the memories of those will be held in grateful and everlasting remembrance, who shall pass the law to restore and establish the rights of human nature in Pennsylvania."

This, the first abolition act of America, probably drawn up by George Bryan, decreed that all negro children born after the first of Third Month, 1780, might be held to service until the age of twenty-one years, and no longer. There never were many slaves in Pennsylvania. Under the effect of the law the number decreased from about four thousand to about two hundred in 1820.

While the educative influence of Friends had much effect in shaping public opinion in Pennsylvania, and their past efforts had reduced greatly the pro-slavery interest of the province, they were hardly in a condition to exert much weight directly for this act. They were at their lowest point in popular estimation, and their advocacy of a measure would not be any great aid to its passage. It must have been with great satisfaction however that they viewed this triumph of the principles of freedom.

Having extinguished slavery among themselves, and seen the slave trade dead and slavery dying in their own State, the Friends of Pennsylvania turned their attention to the nation at large, and in 1783 addressed the impotent Congress of the Confederation.

To the United States in Congress Assembled. The Address of the People called Quakers.

Being through the favor of Divine providence met as usual at this season in our annual assembly, to promote the cause of piety and virtue we find with great satisfaction our well meant endeavors for the relief of an oppressed part of our fellow men have been so far blessed, that those of them who have been held in bondage by members of our religious Society are generally restored to freedom, their natural and just right.

Commiserating the afflicted state with which the inhabitants of Africa are very deeply involved by many professors of the mild and benign doctrines of the Gospel, and afflicted with a sincere concern for the essential good of our country, we conceive it our indispensable duty to revive in your view the lamentable grievance of that oppressed people as an interesting subject, evidently claiming the serious attention of those who are entrusted with the powers of government as guardians of the common rights of mankind and advocate for liberty.

We have long beheld with sorrow the complicated evils produced by an unrighteous commerce which subjects many thousands of the human species to the deplorable state of slavery.

The restoration of peace and restraint to the effusion of human blood, we are persuaded excite in the minds of many of all the Christian denominations gratitude and thankfulness to the alwise Controller of human events, but we have ground to fear that some, forgetful of the days of distress are prompted by an avaricious motive to renew the trade for slaves to the African coast, contrary to every humane and righteous consideration, and in opposition to the solemn declarations often repeated in favor of universal liberty; thereby increasing the too general torrent of corruption and licentiousness, and laying a foundation for future calamities.

We therefore earnestly solicit your Christian

interposition to discourage and prevent so obscene an evil, in such manner as under the influence of Divine wisdom you shall see meet.

Signed in and on behalf of our Yearly Meeting held in Philadelphia, Fourth-day of Tenth Month, 1783, by five hundred and thirty-five Friends.

Nothing however could be expected from Continental Congress, which had outlived its best days and never had any real power. But when the administration of Washington was securely seated, on the Third-day of the Tenth Month, 1789, they sent an urgent address signed by Nicholas Wain, clerk. In this they enforced their belief that the golden rule was the only safe guide in nation affairs; they called attention to their address of six years before, which, though it had apparently slumbered in Congress, had been followed by action in a number of States; they expressed the opinion that the enormities of the slave trade call for its abolition at the earliest possible moment.

This address was taken to New York, where Congress was then in session, by a large committee, and was reinforced by another from New York Yearly Meeting of Friends. The report the next year tells the story so far as the actions of the Committee were concerned.

Eleven of our number, joined by our Friend John Parrish, met at New York about the time prefixed by the Meeting for Sufferings and previous to our presenting the same, took opportunities with divers members of that body, in order to prepare their minds, also attended the Meetings for Sufferings there, and opened our business, which meeting uniting therein, drew up a short address on the same subject, acknowledging their concurrence with us, and appointed a committee to join. We then in conjunction, presented the two addresses, which were read, and a committee appointed out of the House of Representatives, to consider them, after which we proceeded to visit the members generally, both Senators and Representatives, and were by many, respectfully received, had very free and full opportunities with them, and were also notified by the Committee of Congress of the time of their meeting with liberty to attend and open before them what to us appeared necessary, which we did at different times and found them very open, and notwithstanding from the first introduction of those addresses there were some members much opposed throughout, yet on the whole we were satisfied that a large majority were favorably disposed toward this business and this evidently appeared by the votes of the House, which some of our number found themselves engaged to attend, till the subject was more fully investigated, and the report of their select committee with the alterations of the committee of the whole House were entered on the journals of Congress, when way appeared open to leave the subject for the present in a state ready to be called up at any future time, and which subject we apprehend to be weighty requiring the further continued care and concern of the Yearly Meeting.

PHILADELPHIA, Ninth Month 30th, 1790.
(To be continued.)

In an evening meeting William Evans arose with the words: "Where two or three are gathered together in my name, there am I in the midst of them." And added that when an assembly were waiting upon the Lord He was in their midst, whether they were sensible of it or not. He believed there were some present who were hungering for a crumb of that which alone

could nourish the soul, and enquiring, "Who Thou causest the flock to lie down at noon? He had yearned towards such and though it servants might be withheld from saying much to these in order to turn their reliance from man, he believed if they dwelt in the patient and did not turn to other lovers the Lord would meet with them and bind up their wounds. I seemed much exercised, spoke in the season, person, and dwelt much on abiding in the patience.

FOR "THE FRIEND."

THE SOLITARY WAY.

There is a mystery in human hearts,
For tho' we be encircled by a host
Of those who love us well and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
There is not one who really understands,
Not one to enter into all I feel,
Such is the cry of each of us in turn.
We wander in a solitary way.
No matter what our life may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He would be first.
He therefore keeps the secret key Himself
To open all its chambers and to bless
With perfect sympathy and holy peace
Each solitary soul that comes to Him.
So when we feel this loneliness,
It is the voice of Jesus saying, "Come to Me."
And every time we are not understood
It is a call to us to come again.
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a solitary way.

And when beneath some heavy cross you faint
And say, "I cannot bear this load again,"
You say the truth, Christ made it purposely
So heavy that you must return to Him.
The bitterness that no one understands
Conveys a secret message from the King
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In all points tempted, He can feel for you;
You cannot come too often or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have a solitary way.

The French Flower Girl.

[This account is taken from a recently published work entitled "The Dungeons of Paris." Saint-Lazare was a prison used for confinement of the worst class of female prisoners.]

In the early years of the Restoration, Madame M., a pretty peasant girl, was sent to Saint-Lazare for stealing roses. She had a passion for the flower, and a thousand mystical notions had woven themselves about it in her mind. She said that rose trees would detach themselves from their roots, glide after her wherever she went, and tempt her to pluck their blossoms. One in a garden, taller than the rest, had compelled her to climb the wall, and gather many as she could—and then the gendarmes found her. She was terrified in prison, believing that when she went out the roses would find her amongst them again, and that she would be sent back to Saint-Lazare.

This poor girl excited the vividest interest amongst the degraded inmates in that sad place. They plotted to restore her to her natural state. They christened her Rose, which delighted her, and set themselves to make artificial roses of straw and paper. Those fingers, so rebellious at

ated tasses, created roses without number, till the cell of Marie was transformed into a bower. An intelligent director of prison labor seconded these efforts, and opened in Saint-Lazare a workroom for the manufacture of artificial flowers, to which Marie was introduced as an apprentice. Here, making roses from morning till night, and her dread of the future dispelled, the malady of her mind reached its term with the term of her sentence, and she left her prison reformed and happy. Marie afterwards became one of the most successful florists in Paris.

From Travellers in the Orient.

(Taken from Family Letters.)

BEYROUT, Syria, Fourth Month 3rd, 1899.

The day before we left Cairo in Egypt I had call from Dr. Anna Watson, from Tanta, of an American mission. Tanta is between Cairo and Alexandria. She accompanied me to Benha this morning. Dr. Lawrence met us at the train, and we spent an interesting two hours' sit at the boys' school, the girls' school, looking at Dr. Lawrence's clinic room, etc., etc. The girls' school is in the same house where he holds her clinic. The children were taught by natives. One of the teachers had her pupils writing in Arabic for my benefit. When we returned to the privacy of Dr. Lawrence's room, packages were handed in for our refreshment, which these girls felt it was necessary to eat in order not to displease the teacher. We then walked out in the street and watched the natives at matting, and then made a call on a native woman who seemed much pleased. She would not away, however, and bring boiled rice and oranges for us to eat. She had two plates of rice and three spoons, but I urged a good reason for not partaking. She wanted to show me all about the house. Down stairs we saw her sewing machine, and her oven where she baked her bread. Then we had to see the bread, and thing would do but that I should take some of my brothers and sisters! Finally we made our adieux. Such hospitality seems very real.

On our way to the station for Port Said we stopped at a house of mourning, where the women all sat around on the floor with a provisional wailer. She had a fancy handkerchief over her head and led the others. They wail till they are tired, when she calls for coffee and by dry their tears and smile, and then when refreshed begin wailing again.

Our ride to Port Said was long, and the train was slow. The road from Cairo to Ismailia is, suppose, entirely in the land of Goshen. Much it was very barren. We passed through Tel Kebir, where the great battle was fought between Arabi Bey and his followers were overcome by the English.

At Ismailia we changed cars, and on the train we had a sumptuous lunch, and I made our carload all taste my native bread. We gave away to the natives. From Ismailia to Port Said we ran along the Suez Canal. At Port Said we had a wide stretch of desert. In several places we saw many camels feeding. The canal looked very narrow to us, but we saw a large steamer in it, that made us better appreciate its size. The sunset that night, as we sat across the Mediterranean, was glorious, and the soft pink shades on the Arabian mountains were exquisite.

When we reached Port Said we at once took row-boat and went over to the French steamer *Monarque*. It seemed dark and cheerless, and they were loading freight with a donkey-engine that made a dreadful noise and shook the ship.

Much to our surprise we found that our friends the Dorners, who were on the Nile with us, and who left Cairo two days before for Jerusalem, were on the steamer, having been storm-stayed at Port Said. We had a pretty good dinner that night, and staid up on deck and in the saloon a long time, hoping the engine would stop. Our state-rooms were right in the midst of the tumult. We finally turned in, but that loading kept up until 2.30 A. M. Our sisters slept in spite of the noise. Finally it stopped and we steamed off.

We reached Joppa near 2 P. M.—five hours behind time. Here we rolled round for four long hours, but no boatman appeared to take us ashore. So, much as we and many others were disappointed, we had to go on to Beyrout! We arrived early in the morning, and though I was weak and shaky, I was glad to get up on deck in time to see the sun rise on the mountains of Lebanon! There were many miserable people on that steamer. One poor clergyman told us that he took the steamer at Alexandria when he had dinner. His next meal was at Port Said, and the next in Beyrout! Oh! we were all thankful to be on land.

The flowers that grow wild here are fascinating. Can you imagine poppies almost making a carpet in the fields? Mixed with them are pink and blue flowers. The cyclamen and oleanders also grow wild. The anemone is a scarlet flower, much like the poppy, and is supposed to be the "Rose of Sharon." Our dragoman is the one who took Richard Cadbury (of England), through Palestine in 1897, and was engaged to take him and his family this time. He was with them in Jerusalem at the time of his death.

We camp to-night on the Lebanon Mountains. Affectionately yours,

RACHEL WILLIAMS.

FROM EDWARD W. STRAWBRIDGE.

Fourth Month 2nd, 1899.

We landed here in Beyrout, after all our trials, on a beautiful morning. We got into small boats and came off to land to get a better breakfast—that French steamer was so very trying. We managed to get eggs here, and eat the whites. Then we finally got rooms. The hotel was very full.

After lunch Theophilus Waldmeir's daughter, Rosa Manasseh, and her dear little daughter, and Hettie Bennington, a sweet little English woman, a cousin of Miriam Elfreth, came to see us. Raschid, our Nile dragoman, had sent them. We enjoyed them very much, and found H. B. was engaged to a Syrian doctor, and expecting to settle away out here on the side of a mountain, and in a place accessible on horseback. We afterward met him, a large, dark-eyed Syrian, a Friend, and a real humble Christian worker. We were much pleased with Rosa Manasseh, and before parting we arranged to go up to her father's home this morning and have meeting with him.

Beyrout is a beautiful town on a beautiful bay, and very odd. In the afternoon we took a long ride over to Dog River and the Lebanon Mountains, and beheld scenery that was beautiful and wild. The Lebanon Mountains are very rocky and bare, and many wild flowers appear among them, especially poppies and anemones. This morning we found the locusts had descended on the place—great, large ones—and if the wind does not take them away, they will lay eggs, and will eat up nearly every green thing. The people have been killing them,

and beating pans and making noises, trying to drive them away.

Here there are many mulberry trees, and also the olive, the fig, and the orange—splendid oranges, so tender and juicy.

We got a carriage and went with Rosa Manasseh, her daughter, Dr. Manasseh and H. Bennington and her father, up to Theophilus Waldmeir's mountain home, only to find that for the first time in about a year he had come down to the town. So with another daughter who was at home we had our meeting. Dr. Manasseh prayed and spoke very sweetly. Rosa Manasseh (his sister-in-law), said "it was so nice we could have our meeting without the need of a minister." They were such good, humble, simple-hearted Christians. They have a meeting of about forty Friends at her home, and a Monthly and a Quarterly Meeting. Theophilus Waldmeier and his wife came home and we had a lovely time. They were so glad to have us, and we had lunch with them. Theophilus Waldmeier told me something about his conversion. He was first a Roman Catholic.

We saw the property and foundation for the Asylum buildings. They have two German deaconesses and a deacon there, learning the Arabic language and intending to be nurses. He was very much concerned to get a Christian doctor, and spoke in many places in Germany of the need. At length, at one of the last places where he spoke of the work, he did not even mention it, and in the morning a Christian young doctor came, and told him "he felt he must offer himself for the work, that he would require no pay, but wished to give his services to the Lord." They were a lovely, good, interesting company, that do you good to meet, and so affectionate to us. We may see more of them.

We had a beautiful drive home, and stopped at the American College of Beyrout, and saw the president and his wife. He was a handsome old man, his wife was very nice, and their home attractive. The college buildings are very good and have a fine view of the sea.

When we reached the hotel our horses for the trip were brought out, and I was not pleased. Susie has an Arab and the nicest, but mine looks like a yellow mustang and Rachel's a plain gray. The dragoman rode a gray, lively beast. Poor Dr. Howitt got on one that reared and tore around, and mashed him against a wall, and finally threw him off and rolled in the ditch on its back, and took six men to get it out.

(To be continued.)

Just as Dr. Judson had finished the translation of the New Testament into Burmese he was cast into prison. His wife took the precious manuscript, and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton, and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard, to be trodden under foot as worthless cotton: but after a few hours one of the native Christians discovered the roll, and took it home as a relic of the prisoner, and there long afterwards the manuscript was found within the cotton, complete and uninjured.—Ez.

FOR "THE FRIEND."

William Penn in answer to the question: But must I conform to things whether I can receive them or no? Ought I not to be left to the Grace and Spirit of God in my own Heart? writes as follows:

"To the first part of the Question, Nay; to the last, Yea. But now let us consider what is the reason thou canst not receive them: Is the fault in the things themselves? Are they inconsistent with Truth, or are they not the Truth own, or assent unto them, or is the fault in thee? that is to say, Is it thy Weakness, or thy Carelessness? If thy Weakness, it is to be borne with, and to be informed; if thy Carelessness, thou ought to be admonished; for it is a dangerous Principle, and pernicious to true Religion, and which is worse, it is the Root of *Kantianism* to assert, *That nothing is a duty incumbent upon thee, but what thou art persuaded is thy duty; for the sacred conscience pleads his Liberty against all Duty, the Dark Conscience is here unconcerned, the Dead Conscience is here unconcerned, unless this distinction be allowed, that there may be an Ignorance or an Insensibility from Inability or Inactivity, or a Dark education, and an ignorance and Insensibility, from Carelessness, Disobedience, Prejudice, etc.* So that, though thou art not to conform to a thing ignorantly, yet thou art seriously to consider, why thou art ignorant, and what the cause of such Ignorance may be; certainly it can't be in God, nor in his Gift to thee; it must then needs be in thy self, who has not yet received a Sense for or against the Matter, about which thou art in doubt. To the second part of the Question; Ought I not to be left to the Grace of God in my own Heart? Answer: That is of all things most desirable, since they are well left that are there left, for there is no fear of want of Unity, where all are left with the one Spirit of Truth; they must be of one Mind, they can't be otherwise. So that to plead this against Unity, is to abuse the very Plea, and to commit the greatest Contradiction to that very Doctrine of Scripture, viz: That all should be guided by the Grace and Spirit of God in themselves; for the end of that Doctrine is, certainly. They shall all know me, saith the Lord, from the least to the greatest. And I will give them one heart, and one Way that they may fear me forever, for the good of them, and of their children after them (Jer. xxxii: 39). And I will give them one heart, and I will put a new Spirit within you; and I will take the Stony Heart out of their Flesh, and will give them an Heart of Flesh (Ezekiel xi: 19). And the multitude of them that believed were of one Heart, and of one Soul (Acts iv: 32). Is not this Unity too? I will restore unto you a pure Language; they shall be of one Heart and of one Mind and great shall be their Peace. Therefore I must say to thee Friend, What if thou wilt not be left with the Grace and Spirit of God in thyself, nor wait for its mind, nor be watchful to its Revelations, nor humble and quiet till thou hast received such necessary manifestations, but pleadst against the Counsel of the Spirit of the Lord in other faithful Persons, under the pretence of being left to his Spirit in thyself; by which means thou opposeth the Spirit to the Spirit, and pleadst for Disunity, under the Name of Liberty; I ask thee, May not I exhort thee to the Practice of it? I am moved to press thee to the Practice of? If not, thou art the imposer, by restraining me from my *Christian Liberty*; and not only so, but away goeth preaching, and with it the

Scriptures, that are both appointed of God for *Exhortation Reproof and Instruction.*

"All Glorious Within."

"Mother, deary, why don't we have a beautiful stone church with stained glass windows and bell chimies? Laura Hardy says she does not think it is respectful to the Lord to build a place to worship Him in that is even plainer than our homes are."

Laura Hardy being the little speaker's intimate friend, was much quoted by her as a person of wisdom and unusual knowledge.

Mother smiled as she answered, "Well, well! how much we older people take for granted in supposing we can be wise for our children and spare them their individual trials and provings. Sit here, darling, and I will tell thee while I am waiting for Aunt Emma to come and pay some calls with me."

"In the first place, Laura's ideas with regard to worship are quite different from ours, if she thinks we are to offer prayer and praise in a church building only; we believe we are to love and serve the Lord at all times and everywhere where we feel it right to be. He has said, 'My house shall be called an house of prayer.' So everybody that prays in the right spirit, not selfishly nor in pride of heart like the Pharisee in the parable, everybody that prays in meekness and lowliness, and according to the word of God, belongs to the true 'house of prayer.' It does not matter whether we are in a palace or a barn, public hall, church, meeting-house, or our own homes, we can worship 'in Spirit and in Truth' if we are where we know it is right to be."

"Yes, but mother, Laura didn't say it was wrong to pray or worship in other places than a church, she said it was disrespectful to God to build such a barny place to worship Him in. I suppose she prays at home and other places too, besides."

"Probably she does. And still, the feeling that a place built for worship must be handsome and costly, leads to a feeling that God dwells in such a place more willingly than in a plainer building. The real 'temple of the Lord' is not made 'with hands'; it is a building made up of 'living stones,' of which every true child of God is one. And each one of us must be like the Tabernacle of the Jews in the wilderness and like the 'King's daughter,' 'all glorious within.' Our hearts must be beautiful because free from selfishness, and our Father must be made welcome there, for that is where He is always glad to dwell."

"Then we can build Him a beautiful place in our hearts, whenever we go to meeting or church, cannot we?"

"He cares far more for heart-beauty than He does for any other kind. 'Man looketh on the outward appearance, but the Lord looketh on the heart.'"

"Then a plain person can be just as good as a pretty one, too, and that is very nice."

"Yes, indeed. The beauty that is only 'skin deep' is as apt to do harm as good, for it may lead to vanity and lead away from God."

"But isn't it respectful to God to build Him elegant churches?"

"Just as respectful as to wear to a place of worship the costliest and most attractive clothing one can afford. The Father does not care for that sort of thing. 'A broken and contrite heart' He will not despise. But as He owns everything and everything we have is from Him,

we ought to give Him our very best, which not in appearance or show, but 'in Spirit and in Truth.'"

"But, mother, the handsome churches are beautiful inside, not outside."

"No, darling; they are beautiful outside well. But Jesus Christ never taught his disciples to build with hands any costly place of worship. The handsomest church building outside of the worshipper, and is apt rather to draw his attention away from the invisible Truth and its witness within the soul, than to lead his thoughts upward to God. We must be temples of the Holy Spirit, then we shall worship the Father rightly and then only, for He is goodness and does not love pride and show a foolishness."

"But, mother," broke in Thomas, who I came near during the talk and now brought a chair to sit and listen, "the disciples were told not to build fine churches, were they? isn't wrong to do so?"

"Yes, wrong for those who understand their Father's cares for heart and life worship on. If we did not feel it wrong we would do so, we would not wish to fail in reverence for the Most High. Our directions are not to spare our efforts and means in a way that will make the most imposing appearance."

"Still I don't see why it would not be right for us if we had the means and were really glad at heart."

"It leads away from Christ. It has a tendency toward the 'spirit of the world,' from which we are to turn away and keep close to Christ. I am not thinking unkindly of thee who see differently, but I must say and do what I believe to be right. Nothing excuses me from that. We must be grateful for what is given us, and we must not be jealous or envious of others who have not had our special teaching in religion, and who feel that they have a right to the best in both worlds,—this world and the world to come. But here comes Aunt Emma and I must go. Be good children, and try the time, even in your play, to get into useful habits; and you will be kept from evil.—A. D. in *Scattered Seeds.*

A First-day Morning in a Friends' Meeting House.

From the *Philadelphia North American*, First Month 19th, 1868.—How many people who are not members of the Society of Friends have ever been present at the First-day exercises in a Friends' Meeting-house? About many we suspect as have witnessed the Saturday devotions in a Synagogue of the Jewish faith. Yesterday morning our reporter attended the services at the old meeting-house Fourth and Arch Streets. How plain the interior of a Friends' meeting-house is, many people have not the least idea. There is no bell to ring, no choir to sing, no sexton to call strangers to seats, no minister to pray. The is no gilding nor carved work. The seats are unpainted. There is not a thing about the interior of the edifice that could be construed into an embellishment. There may be offered prayers audible to any one but the heaven-hearer of prayer. There is no book of a kind, even the Scriptures are not publicly read. The men sit on one side of the middle aisle, the women on the other. Those who are recognized as preachers from their evident grace and attainments, are seated on an elevation, somewhat above the rest; but that in no wise resembles the pulpits of other churches.

After a half hour spent in silence, during which everybody sat as if they were statues, a voice but not austere man arose, laid aside his hat, and called attention to Paul's assurance to the Hebrew Church that "here ye have no minuting city, but we seek one to come." The preacher was a retired merchant, Mr. Thos. Evans. No Doctor of Divinity, we venture to say, ever treated the same subject in a more candid, scholarly, earnest or touching manner. His doctrine was catholic in its every point, and might have been uttered from any pulpit of any denomination without offending the prejudices or prepossessions of either of them. The more beautiful depiction of "the eternal City made with hands," that is the abiding place the redeemed we never heard. There was exhortation at the close that among a destructive people like the Methodists, would be called forth spontaneous ejaculations.

People not of the denomination as we have said, very rarely attend the religious meetings the Friends. A man of small brain would be very likely to fall asleep. Those accustomed to rapturous demonstrations would go away disappointed, as would those who go to church for the sake of rare music, or to see and to be seen. Friends perform no acts of devotion in public, nor even acts of charity, when they can do their alms in secret. It costs as much money, nevertheless to be a Quaker as to be a Presbyterian or an Episcopalian; for each meeting considers itself bound for the maintenance of its poor.

Contributed to "THE FRIEND,"

Extracts of a Letter from Stephen Grellet.

BURLINGTON, 29th of Seventh Month, 1834.

I have an interesting account of a young man of New England,—I copy it, his name is Geo. Washington Reed, a great scholar—he graduated at Haverhill College, near Boston, and is now studying theology in order to become a missionary to Burmah, but has become convinced of Barclay's principles by reading Barclay's Apology, and he says in a letter: "I was restrained to leave the institution in quest of people who believe with Barclay and if I can find such a people I must worship the Lord here, but blessed be God, the Lord has still a remnant who are not conformed to the vain and wicked fashions of the world. To this people I desire to join myself though I feel most unworthy to come amongst them. Yes, I can say that the pious Barclay that having for a long time been seeking after human learning, I have found that heavenly learning which gives contentment to his soul; after this learning may I live forever.

I now believe that a person may read the Bible ever so critically in the original languages, even the most unlettered peasant under the teachings of the Spirit of God, is more able to be a correct understanding of it than the learned man with all his critical care and study; although I have myself read the whole Bible in Hebrew with the exception of the book of David, although I have read the new Testament critically in Greek and have read them also in Syriac, and also studied the Bible in several other languages, yet the most ignorant under the teachings of the Spirit of God can understand the Bible better than I can, unless I fight of the same Spirit, and Oh! that all who read this letter might feel the necessity of being taught of the Spirit, of sitting as little children at the Saviour's feet and of learning of him also who was meek and lowly of heart."

The account of him further relates, "he is a very meek and spiritual young man, has a very humble opinion of himself and appears to keep his literary attainments under his feet. He has lately requested the care of friends. Moses Brown feels much for him, having descended from the same church (Baptists). It appears he has written and published several little addresses to different societies of the church to which he belonged. Making mention of him, one says, 'Since G. W. Reed has embraced the doctrines of Friends he has become uncommonly zealous. He left us with much of the spirit of love and in all his interviews which the committee has had with him not one unkind word was used by him and not any difference in the doctrines essential to salvation. No one doubts his piety, but his friends fear that his constant and hard study might have warped his mind a little; but he is a good young man, and is pre-eminently devoted to the cause of Christ, and none will be less grieved than his Baptist brethren if he makes a good minister among the Friends.'"

Stephen Grellet continues, "Thus it appears he has left in love the people among whom he lately walked. Thus, also we see that Robert Barclay continues to be an instrument whereby souls are brought to the saving knowledge of that blessed Truth, that he was an eminent instrument during his life to publish and exalt. I met in Germany some characters that have borne testimony very similar to that young man, to the efficacy of the Divine Spirit, and to the impotency of human learning, in bringing to the saving knowledge of the Truth as it is in Jesus, and to what the writings of Robert Barclay have wrought in their minds on the perusal of them."

Stephen Grellet says G. W. Reed was received into membership by the Monthly Meetings of Salem and Lynn, near Boston, New England, in Sixth Month, 1834.

The Christian Soldier of Crefeld.

I was in an old library. Thousands of rare and costly books were all about me, and the antiquarian was speaking. In an old pamphlet beneath the name of the author, Johann Naas, I read in German verse,

"So few are saved! It grieves me sore
That souls resist thy loving power."

The entire poem was beautiful. The burden of souls unsaved had inspired every line.

"Let me tell you about him," said the antiquarian. And then, surrounded by books all in keeping with the story, he told me of Johann Naas, who preached the Gospel to the people of Germantown, Pa., over a hundred and fifty years ago. In those troublous times his life was an eventful one, and now the faded parchment before me, well authenticated, though unpublished, is its only record.

Johann Naas and Jacob Preis were travelling together, preaching first in Crefeld, then in Marienberg. It was at the time when the caprice of Frederick William for a regiment composed of giants had obtained world-wide renown. No expense of money, fraud, or intrigue was spared to obtain gigantic men. Johann Naas was a veritable Saul, standing head and shoulders above his fellows. The king's officers asked him to become a soldier. This he firmly refused to do, as he advocated peace principles. They proceeded to torture him, but without any effect. At last they took him before the king. "Sire," said the captain, "this man absolutely

refuses to enlist in thy service. We have brought him to thee to dispose of according to the will of your Majesty."

The king scrutinized the prisoner very closely. Then addressed him, said, "You would make me a very desirable soldier. Tell me, why you will not enlist?"

"Craving forgiveness of your Majesty," was the reply, "I have long ago placed my name upon the noblest and best of enrollments, and I would not—indeed, could not—become a traitor to Him. Therefore I cannot enter thy service."

"To whom do you belong? Who is your captain?" queried the astonished king.

"My captain," said he, with a quick, dramatic gesture, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and, your Majesty, I cannot, and will not, forsake Him."

"Neither will I that you shall forsake Him," answered the king. And, handing him a slight token for his fidelity, he dismissed him. Then, in the quaint language of the narrator, "Johann Naas was exceedingly glad, and preached nightly in those parts."

But sore trouble and tribulation were his lot. The persecution became more bitter, and at last he made his way to Surbusterveen, in West Friesland, Holland, and finally set sail for America. And we are told that he settled in Germantown, Pa., Fifth Month 12th, 1741. I turned to the old manuscript again, and read the burden of his heart's desire there:

"I would count all things but dross;
Souls of men are lost forever,
Knowing naught of thee, our Saviour;
Help me lead some to the Cross!"

Selected.

NERVELESS CHINESE.—A North China paper says the quality of "nervelessness" distinguishes the Chinaman from the European. The Chinaman can write all day, work all day, stand in one position all day, weave, beat gold, carve ivory, and in fact do tedious jobs perpetually and discover no more weariness and irritation than if he were a machine. This quality appears in early life. There are no restless, naughty boys in China. They are all appealingly good and will plod away in school without recesses or recreation of any kind. The Chinaman can do without exercise. Sport or play seems to him so much waste of labor. He can sleep anywhere, amid rattling machinery, deafening uproar, squalling children, and quarrelling adults. He can sleep on the ground, on the floor, on a bed, on a chair, or in any position.

The Chinese have strong filial affections. The mourning period for a relative is three years, and this full period must elapse after the death of a parent before a child can marry. Of all the objects of care among the Chinese, there are none to which they more religiously attend than the tombs of their ancestors.

An anecdote is told of a Chinese youth whose mother had always expressed great fear of thunder, and when stormy would request her son not to leave her. After her death, as soon as he heard a storm coming on, he would hasten to his mother's grave, saying softly to her: "I am here, mother."

Items Concerning the Society.

A visitor from North Dartmouth, Mass., reports our Friends Zebedee Haines and Cyrus W. Harvey as having been engaged in public service there, and that C. W. Harvey, besides attending the mid-week meeting of the larger body in New Bedford, had been granted the use of their meeting-house

for two public appointed meetings. They have been in attendance the past week at the yearly meeting held in Western Rhode Island, and intending after its close to start for Canada.

At the "Conference of Educators," announced to be held at Providence, R. I., on Sixth Month 28th to 30th, after the President's address by Isaac Sharpless, the following subjects of interest to our religious Society are to come under discussion: "What Denominational Influence should our Religious Schools Exert?" "Sociology from a Quaker Standpoint." "A Modern Thought in Friends' Educational Work." (Geo. A. Barton); "High Scholarship and Modest Pretensions in College Work." (L. L. Hobbs); "Education and Modern Business Life." (Thomas K. Brown); "The Importance of Teaching the Principles of Peace in our Schools, with Suggestions as to Methods." (Richard H. Thomas.)

SUMMARY OF EVENTS.

UNITED STATES.—The value of the real and personal property of the United States is about \$90,000,000,000.

The total wealth of the millionaires in the United States is about \$5,587,000,000.

The consolidated returns of the different crop-reporting agencies of the Department of Agriculture, made up to Sixth Month 1, indicates a reduction of about 8 per cent. in the acreage planted in cotton, as compared with last year.

The Monthly Weather Review states that the greatest thickness of ice on the barbers and rivers of the country during the past winter was during the third Month 20-27 at Moorhead, Minn., when ice forty-four inches was measured.

Last year was a prosperous period in the fishing industry of the Pacific coast, the total product amounting to 40,000,000 pounds, or 20,000 tons, of a total value of nearly \$7,500,000. These figures are, however, of the recorded product, and do not include large quantities that were sold of which no record was kept.

There were 156,287,744 of the old copper cents coined by this Government. There were 37,853,693 have been received in payment and remitted, and 118,405,051 are still unaccounted for. This is very strange, since they are rarely seen in circulation.

It is said that an Atlantic liner will carry 16,000 oysters, about 1500 clams and 700 pounds of lobsters to supply the wants of the passengers on a single trip of from ten to eight days. The oysters and clams are kept in cold storage in the bottom of the steamer.

Over five billion gallons of petroleum are now produced annually in the world. Of this amount two and one-half billions are produced in the United States, two and one-fourth billions in Russia, and the remainder is distributed among a dozen countries. Austria produces 57 millions; Sumatra 72 millions; Java, 30 millions; Canada, 29 millions; Romania, 24 millions; India, 15 millions; Japan, 8 millions; Germany, 7 millions; Peru, 3 millions, and Italy about one million gallons. While the United States and Russia furnish the bulk of the world's petroleum and stand almost alone in the quantity of crude oil produced, the amount of refined illuminating oil supplied by the United States far exceeds that furnished by Russia.

The United Kingdom is the largest consumer of mineral oils exported by the United States, our total export to that country in the last fiscal year being 212,265,563 gallons, against 153,303,222 to Germany, 58,288,115 to Japan, 44,525,552 to China, 20,561,084 to Brazil, 20,495,308 to British Australasia, 12,885,631 to France and 260,431,216 gallons to other European countries. The total exportation of refined illuminating oil from the United States in the fiscal year 1898 was 900,998,875 gallons, while Russia's exportation of the same mineral oils amounted to less than one-third this quantity.

The War Department has promulgated immigration regulations for the island of Cuba. These regulations are substantially the same as those now in force for the United States, except that the regulations for making no distinction between aliens arriving from Canada and Mexico and other foreign countries, as is done in the regulations for this country.

Governor General Brooke has appointed Gonzales de Quesada Special Commissioner for Cuba at Washington, with a salary of \$5000.

At nearly 1500 Cuban exiles have been paid by the United States army paymasters in Havana Province this far.

A full skeleton of a great marine lizard discovered

in the cretaceous chalk of Kansas, and which is a reminder of the time when that State was the bottom of a big inland sea, has been mounted in the American Museum of Natural History and will be on view next week. It is nearly thirty feet long, the tail alone being fifteen feet.

The Chicago News says: Not the least valuable of the work done by the religious conventions held in various parts of the country during the present year is that devoted to the discussion of the condition of the colored people at the South and the relations they sustain to the crime that is common in that section. The Assembly of the United Presbyterian Church, held at Philadelphia, went at the subject with a commendable spirit and re-olved upon the employment of colored teachers and the organization of colored congregations at the South. As a prelude to such action the question of the crime charged to negroes was investigated, and it was reported that in one of the typical Southern States 66 per cent. of all the crime justly charged to colored men was perpetrated by persons under twenty-five years of age. It was brought out in the discussion that this condition of affairs was largely due to the fact that the younger generation was growing up with free access to the saloons, gaming houses and other disreputable resorts which could only be reached by the colored people without special instruction. Lynchings and drastic laws are powerless to bring about a change in present conditions, and this is recognized at the South as well as among those who have had the opportunity to study the prevailing conditions. In such a movement as was outlined the Southern people will extend all the aid possible, for none recognizes more than they what it means to have the rising generation of the colored race grow up as criminals, as they have been permitted to do.

Erie, in the northwest corner of Pennsylvania, reports a scarcity of school teachers. Chester, in the southeast corner of the State, has an unusually large number of applicants for teachers' certificates, much in excess of the demand.

A magnificent grove of black walnut trees, most of them with trunks four feet in diameter, have been discovered in the heart of the Miami Indian Reserve in the southern part of Wabash County, Ind. The timber has been sold for \$60,000.

A mushroom raising is a profitable business. Dr. Wm. Watson, of Chester, Pa., produced 4,000 pounds of the vegetable in his hothouse during the past winter, the bulk of the plant being sold in New York and Washington at about 80 cents a pound.

A tornado is reported to have swept over Hastings, Minnesota, and Hudson and New Richmond, Wisconsin, the night of the 12th instant, and unconfirmed reports reached Minneapolis that there had been great loss of life at New Richmond.

Torrents of rain fell on the 11th and 12th at many places in Minnesota and Wisconsin, the resulting floods doing great damage to railroad and other property. The many washouts blocked travel in all directions.

Deaths in this city last week were reported to number 478, which is 92 more than the previous week and 115 more than the corresponding week of last year. Of the foregoing 207 were males; 102 were females; 102 were under one year of age; 50 died of consumption; 47 of heart disease; 25 of old age; 24 of pneumonia; 22 of cancer; 21 of typhoid fever; 18 of convulsions; 17 of inflammation of the brain; 17 of nephritis; 16 of apoplexy; 15 from casualties; 14 of inanition; 13 of inflammation of the stomach and bowels; 12 of diphtheria; 11 of cholera infantum; 10 of marasmus; and 10 from sunstroke.

Markets, &c.—U. S. 2's, 100 1/2; 4's, 109; 6's, 112 1/2; 113; coupon, 113 1/2; 114; 1901 & 1902, 138 1/2; 134; 113 1/2; 2's, 109 1/2; 4's, 109 1/2.

Cotton sold in a small way to spinners, on a basis of 7 1/2 cts. per pound for middling upland. FLOUR.—Winter super, \$2.15 a \$2.35; do, extras, \$2.50 a \$2.75; Pennsylvania, roller, straight, \$3.25 a \$3.50; Western winter, straight, \$3.40 a \$3.60; spring, straight, \$3.80 a \$3.90; city mills, straight, \$3.60 a \$3.80. RYE FLOUR.—\$3.10 a \$3.15 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75 1/2 a 75 3/4. No. 2 white oats, 38 1/2 a 39 1/2. No. 2 mixed corn, 38 1/2 a 39 1/2. No. 2 white oats, clipped, 32 1/2 a 32 3/4. BEEF CATTLE.—Extra, 5 1/2 a 5 3/4; good, 5 a 5 1/2; medium, 4 1/2 a 4 3/4; common, 4 a 4 1/2. SHEEP AND LAMBS.—Extra, 4 1/2 a 5; good, 4 a 4 1/2; medium, 3 1/2 a 4; common, 2 1/2 a 3 1/2; full lambs, 6 1/2; spring lambs, 5 1/2 a 5 3/4. HOGS.—Best western, 5 1/2 a 5 3/4; other grades, 5 1/4 a 5 1/2. FOREIGN.—Admiral Lord Beresford, in the British

House of Commons, discussing the situation in Chi asserted that Russian encroachments had killed British open door trade policy, and advised a union on t part of England, Japan, Germany and the Unit States in reorganizing the Chinese army and for t protection of mutual commercial interests.

London, 17th inst.—Lord Althous viceroy has been agreed upon, fixing a temporary boundary two years, during which time the dispute will be somitted to arbitration.

At a largely attended meeting of peers, common engineers and others held on the 12th inst., in House of Commons, a resolution was adopted to add a petition to the First Lord of the Treasury, Arthur Balfour, relative to the projected tunnel between Ireland and England. The proposed route is a distan of twenty-five miles under eighty-five fathoms of wat and the estimated cost of the undertaking is \$600,000.

As an outcome of the political feeling over the Dré fus case, the French Ministry, headed by Premier D puy, submitted their resignations to President Loub on the 12th inst.

There are serious apprehensions that the hostility Germany towards the plan of international arbitral may operate disadvantageously in the Peace Congr at The Hague.

Germany publishes about 20,000 books a year, Fran 11,000, Italy 9000, England 6000, United States 500.

The total length of electric railways in Switzerland is 105 miles, of which 47 miles were opened last ye The power for nearly one-half of the lines is obtain from waterfalls.

An aggressive military movement against the Philip nos south of Manila was begun on the 10th inst. Ge neral Otis reports that the movement has been a gr success, the enemy being disorganized and routed, the loss at a conservative estimate being about 400. T Amer home boys had four killed and thirty wounded.

The annual production of rice in the Philippines about 36,000,000 bushels.

A crisis in the affairs of the Transvaal may be h tened by some untoward incident at Johannesburg. B. Robinson, the South African millionaire and m owner, received a telegram on Seventh-day last, fr his friend, Johannesburg, saying the situation the is most serious.

The Cape Government is spending about \$1,000, yearly in well digging. There are but few distri where boring to 200 feet will not tap water su with a minimum lift of 10,000 gallons daily per th inch hole. In some places will, with a larger bo hole, yield 50,000 gallons.

A message from Apia by way of Auckland, unde of Fifth Month 31st, says that both native factions a disarming. Mataafa has surrendered 1,800 guns.

General Gomez issued a farewell manifesto, in wh he urged Cubans to drop political contentions and w together for the advancement of the island, that t Americans may the sooner evacuate.

A despatch of the 7th inst, from Quebec, says: "T steamship *Lake Huron*, from Batoum, Russia, with 6 Kudukhor immigrants on board, is detained at t Grosse Isle quarantine station, the five being a cas snailpox on board. There were five deaths on the j sea. The steamer will probably be detained two three weeks."

Three billion, one hundred and fifty million lobst have been hatched and planted by the Newfoundland Fish Commissioners during the last seven years. One case of the world's was since the Crimean ca paign has been \$12,263,000, or just about one ch to give a golden eagle to every man, woman and ch on the globe.

NOTICES.

A WOMAN Friend wishes a situation as companion assistant to middle-aged or elderly persons in the B est of Philadelphia reference given.

Address "S" Office of THE FRIEND.

A YOUNG woman Friend of experience wishes engage to teach young children at their homes by t hour. Good references. Address "A."

Office of THE FRIEND.

DIED, at his home near Paullina, Iowa, on t eleventh of Fifth Month, 1899, HUBERT ROCKWE a beloved member and overseer of Paullina Month ly Meeting, who died here since the meeting was

held. Though the call was sudden at the last, he h not failed through years of ill health to leave to friends a comforting assurance that he was prepar for the change.

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Revelation to Have the Precedence.

The supremacy of revelation in meetings for ship was stoutly affirmed by the apostle when he charged all other speakers in congregations to give way to him who should be a revelation: "If anything be revealed to other than thiseth by, let the first keep silence." It had been profoundly taught, not only on away to Damascus, but in visions and revelations of the Lord since, the prime importance of these openings of Divine truth to the individual soul and the church. It was by these that he had been taught the Gospel. "For other did I receive it from man," said he, "but as I taught it, but by the revelation of Jesus Christ." And then he goes on to show how little any of the other apostles had a hand in communicating to him the gospel truth. After they were opened at Damascus, immediately conferred not with flesh and blood, but went to Arabia and other parts; then after three years to Jerusalem, abode with Peter fifteen years, but saw no other apostle save James; then went away from the neighborhood of Christian churches in Judea; and fourteen years after returned by revelation to Jerusalem, and communicated unto them that gospel which he preached among the Gentiles.

Paul's investment with the gospel revelation was so very immediate and direct from Christ himself, and not dispensed in the apparently gradual course in which the other apostles had been led, that we are not surprised that the Book of church accords the primacy to him as chief apostle and first bishop of the church, rather than, as the Romish church does, to Peter. Yet was Peter, to whom the revelation was first made, more, as it were, by instalments, any less entitled to revelation than Paul? As when, because of a Divine revelation, Christ called him a "Blessed," For not flesh and blood, but Father in heaven had revealed unto him that Jesus was the Christ. And so we hold that to Peter, "a stone," he declared that such

revelation was the Rock* on which he would build his church, not on Peter, for "Other foundation can no man lay than that which is laid, even Jesus Christ the righteous," who is "the Word" of the Divine revelation.

"There is one, even Christ Jesus, who can speak to thy condition." These were words sounded by revelation in George Fox's ear to become the distinctive foundation-principle of Quakerism, even as laid by Christ for his church in Peter's hearing, and especially revealed through him, on the day of Pentecost, as fundamental to the church, and testified of by Paul as his exclusive ground of gospel knowledge. Thus, primitive Christianity and primitive Quakerism are one in spirit, even in "the spirit of wisdom and revelation in the knowledge of Him."

How many doctrines revelation shall lodge in each one's religious experience, no man can determine. That which was opened to Paul is partly spread out in his Epistles, and partly was heard in the "unspeakable words which it is not lawful for a man to utter." At what degree of light between dawn and noon-day brightness we shall draw the line and say, "on this side all openings shall be called revelation, and on that side by inferior names," we presume not to say. But it is safe to believe that he who is faithfully following the witness for Divine truth in his own heart is following in the line of revelation of clearer and clearer Truth. "He that willeth to do the will of God shall know the doctrine" in its Divine quality. His light differs from an apostle's light, not in kind but in degree of clearness and power. He may not reach the whole contents of Paul's doctrine under the same Spirit,—Peter had to own that some of them were beyond him,—but he will be following the openings of the Living Word that opens the Written Word to his disciples' understanding as they are able to bear it. And these two,—the inspeaking and the written word of revelation,—will agree in one. The entertainer of his private visitations of the Spirit must respect the revelations of the same Spirit in others, whether given in their written or their vocal ministry. No genuine geometer fails to own the quality of ancient Euclid's geometry, though there may be diversities of demonstration.

Upon similar Divine openings rests the preaching of the Word, else it is the word of man. As in human society we are members one of another,

*In the original the distinction appears in the words *petra*, a rock, and its derivative, *petros*, that is, a stone, as Jesus had early named him Cephas, "which is by interpretation, a stone."

the Word of life speaking to our condition is accommodated to the human condition so as to be communicable through member to member. By varied avenues the Word seeks admittance, so only that no man or no thing that ministers shall be ordained to stand between the soul and God,—none but the one Mediator, Christ Jesus.

The scope of revelation includes the whole of Christian work, making all work Christian to us that is opened as individual duty by the one Mediator. He who is the foundation of his Church which He has purchased with his own blood, is Head over all things to it. The communications of the Head to the members of the body are discoveries of life and duty. Take away the spirit of individual revelation in the knowledge of Him, and where or what would be the church? A body without the spirit, and so dead. An ecclesiastical treadmill of slaves, and no bride of Christ. Well chosen were those words: "Upon this Rock will I build my Church." Peter had his place as a "lively stone" in the "spiritual house," but the crying complaint of the church of to-day is, "we have too few Rock Christians, and too many rocking Christians!"

How otherwise than by the inward revelation of Christ do we see our secret sin in the light of his countenance? How else know repentance towards God, and faith towards our Lord Jesus Christ,—or receive the witness: "Thy sins are forgiven thee:—Go and sin no more?" How else get answer to the question, "Lord what wilt thou have me to do?" How know our right place in the church, or others' right place? How else have the interpretation of revelations of holy men of old? What man knoweth the Father, but he to whomsoever the Son will reveal Him? How wise and prudent do men have to become to be enlightened enough for these things? From such they are hid, but are "revealed unto babes." Simple, unquestioning dependence and obedience to the witness of his Spirit in us, a single eye to the evidence of his truth and will, is the secret of being filled with light, of knowing his covenant, of being built on the foundation of the apostles and prophets.

In a small village there once lived an industrious little lad who was desirous to earn his own spending money. So he began the gathering of bones and old iron. One day a buyer came, and as the colored man was weighing in his balances the boy's merchandise a bystander said; "Now, old man, don't cheat the boy." "I certainly won't," he replied, "as I am not going to stay here long." "Where do you propose going?" he was asked. "I am going to judgment. As I weigh here, so shall I be

weighed there, and in that balance I do not want to be found wanting."—*The Battle Cry.*

Civilization of The South Sea Islands.

(Continued from page 349.)

These sketches of missionary work attended with results so remarkable, embrace but a small portion of the many islands of the Pacific. The period of time involved is from the beginning of the century to about 1835. Some of us may remember that while we read of Christian converts in the Society Islands and elsewhere; there were places where the native population remained ferocious cannibals. These islands were noted for certain uncommon instruments of warfare, and for a persistent propensity to feast on human flesh.

The Christian people who had been interested in the arduous labor already spoken of, were largely of the Methodist denomination. The London Missionary Society was ostensibly non-sectarian. But it appears that a leading person in this association was Dr. Haweis. He was chaplain to Lady Huntingdon and this would identify him with the Whitfield branch of the Methodists. The labors of these people were quite extensive, but we find there were a number of missionary centers under the care of the Wesleys. Others were started and maintained under the care of the Presbyterian Church of Scotland. American missionary societies also had a share in the work.

These instruments from various church organizations were careful to not interfere with one another's labors. All had in view the same grand purpose—to bring disciples to Christ, and while differing in some points of form, were united in the essentials of a religious life. "They kept however, rather distinct in their fields of service, lest the new converts should perceive those little differences, and be stumbled by attempted explanations."

It was some time after the labors of John Williams were closed by his martyr death in 1839, that the Wesleys planted their first mission on the Fiji Islands. After weary years of precept and example, the people began to appreciate the advantages of a more excellent way of life. Yet there was a long struggle of light with darkness before the people gave up their continuous wars, terminating each campaign with a feast on the bodies of the slain.

After the impulse of this wonderful change had fairly set in there were cases where it appeared to be an independent work of the Holy Spirit that turned the minds of these benighted people to the light. Neither the English Wesleys nor the native teachers could traverse the land as if it had been contiguous. Thus while the good work was going on in many places, there were solitary islands with no living examples of the true religion. And as God leaves himself not without a witness in the remotest corners of the earth, the minds of some were profoundly stirred to enquire for some better understanding of the purposes of human life. They obtained a faint idea of the methods of Christian worship from intercourse with the distant island Tonga, and when at length the white Wesleys first landed on the island of Ono, they found a company with prepared hearts, who met and worshipped as best they knew.

After thirty or forty years of labor and of conflict, the swelling tide of Christian devotion and civilization overthrew the last barriers of heathen usage. The chiefs were now so pro-

fondly impressed with the blessings of the new religion that they desired the full measure of its advantages in administering the government. So, mistrusting their own fitness for the task they ask Great Britain to extend its rule over them. Thus officers of an English government were brought face to face with chiefs who had but just laid down the war club and ceased to roast their human victims. They found the islands so desolated by violence and neglect that the necessities of life could hardly be obtained. But in five years (1780), such was their improved condition, that at a public meeting one of the chiefs said, "Now you have plenty of money the native officials receive their salaries regularly. The people are flourishing and have plenty of goods. The people are better off than they ever were before."

The New Hebrides, whose people were, if possible, yet more savage than those of Fiji, were about the last to experience the benefit of Christian civilization. It was there that the devoted John Williams lost his life a few minutes after he had landed.

These islands were the scene of the life labors of John G. Paton, a member of the reformed Presbyterian Church of Scotland. He was one who, like Judson, felt his mind called to Gospel service among the heathen in early life, and was so fully intent upon obedience in this line of duty that no prospect of ease or preferment at home would divert him from it. He landed on the island of Tanna in 1858, with his young wife, in company with some half-dozen teachers from another island in the group where the labors of other missionaries had met with some success. The scenes of horror they witnessed, and the peril of life through which they passed during the years of their sojourn, were beyond mere human endurance. The wife died of sickness, and it seemed a mercy that she was not left to be the unavailing witness of the aggravated annoyances her husband afterward suffered. J. G. Paton appeared to have secured the respect of both chiefs and people. Such upright and heroic conduct naturally produces such effect. But for various reasons many of them wanted him removed. Their island was suffering a share of calamities common to our human allotment, and they seemed to really think he was in some way chargeable with them. Many times they tried to kill him and we can account for his escape only by assuming that they were not permitted to do so.

It might truly be said of these missionaries as of the early Christian apostles, they were sent forth as lambs among wolves, and as of the martyrs, "they loved not their lives unto death."

According to our views of Christian duty they fell short of the true standard of religious life. The necessary fruits of the doctrine they preached, were to end wars by rooting out the cause of war. Yet although in practice on these regenerated isles was generally came to an end and peace and order reigned, they did not tell the people the Christian must on no occasion draw the sword. They inculcated so much of formality as is involved in stated preaching, baptism, &c., but it would be presumptuous to question on that account the genuineness of their call to the work.

As has been stated, these laborers were largely Methodists. These people rose up in England nearly one hundred years after Friends had occupied that field of Gospel service, and after the preaching and example of Friends had ceased to draw converts in any considerable number. I have sometimes thought that the

Methodists were called to a somewhat low standard of Christian practice than Friends, purpose to reach and gather the "lower class" of our fellow-men. It does not become a humble follower of the lowly Jesus to speak any as being of a "lower class" than him, but as the term has an established meaning is here so used.

Whether it was in the Divine appointment or only suffered to be so, the great fact appears that many thousands of our fellow creatures who were living without hope and who in their posterity were likely to continue in that condition were by these means awakened to the verities of a religious life. The work of grace offered by such methods and involved in much of a ceremonial nature, has been a agency by which this astonishing change the Pacific Islands has been wrought. There is no doubt that novelty had much to do with the activity they at first displayed in supplanting the new worship. But without the spiritual life experienced by some of them it must fall into neglect when that novelty wears off.

(To be continued.)

A Visit to the Catacombs.

Catacombs are underground burial places. They were used also by the Christians for worship and for places of refuge from the fury of the heathen. Twenty-five of them have been found outside the walls of ancient Rome and is estimated that six million Christians were buried in them the first few centuries of the Christian era. Recent and "further investigation has shown that five of the catacombs date from apostolic times and of the remainder a greater number date to the second century. There were scarcely any burials in them after A. D. 410. The entrances were closed and the places of their existence were unknown to the world for nearly a thousand years. In the last few centuries they are being discovered. Callistus, the one most frequently visited, was opened in 1854, another one in 1859 and so on. Several were visited by the writer. The descent into them is by stone steps. The corridors or passage ways are from two to four feet wide and from six to fifteen feet high, and with few exceptions are hewn out of volcanic rock. From these intricate corridors of all angles and curves others lead out and branch off until whole hills are undermined. On each side of the corridors are niches varying in size, one above another like shelves for the interment of the dead. Some times a niche contained three or four corpses but generally only one. They were closed with marble slabs or with pieces of tile carefully cemented together. On these the epitaphs were painted or engraven. There are usually five or six and sometimes even twelve of these little sepulchres one above another on each side of the corridor. If all these passage ways were a straight line it is estimated that they would extend two hundred and fifty miles. At one place we were at a depth of ninety feet and there are other places deeper. I say we, because I always had a guide with candles and would rather be lost on the surface than under it. In one part there are burials down in a several stories, but generally there are only four or five stories. As you pass through the rock channels, frequently you reach large openings for family vaults and for Divine service where a hundred could congregate. In places where many bones, but most of them—and many loads there were—have been taken out and buried in the crypts of the churches in the city.

Some men have given nearly their whole lives (the study of the catacombs. De Rossi has given the subject the most thorough study in its palaeontological, artistic, chronological, geological, and architectural aspects. He gathered eleven thousand inscriptions and has quoted them in several large volumes that he has written on the subject. The oldest inscriptions are in Greek, which was the language of the earliest Christians in Rome. Some of the names which are recorded in history with the dates are left in these subterranean chambers. On the rough rock surface in places there is a thick coat of Roman cement and upon it is a thinner coat of more durable substance called stucco. Upon this surface there are many scenes representing Bible incidents, such as the multiplication of loaves and fishes and the seven talents full taken up, the resurrection of Lazarus, the miracle of fishes, Jesus and the women at the well, the good shepherd with a sheep on his shoulders (this is very frequent), the paralytic carrying his bed, the crucifixion, the communion and baptism; Jonah being swallowed by a great fish and again vomited on dry land, Noah under the gourd, Noah receiving the olive with the olive branch, Abraham offering Isaac, Moses taking off his shoes at the burning bush, Moses striking the rock, David with his sling, Daniel in the lions' den, the Hebrew children in the fiery furnace, and many others. These are quite interesting, knowing that they have come to us from the immediate successors of the apostles. Pictures of these frescoes taken in magnesia light and thousands of the original inscriptions I saw in the Christian Museum in Rome.—A. D. Wenger in *Herald of Truth*.

Message to International Conference Delegates.

Andrew D. White, Seth Love, A. D. Mahan, William Crozier and Stanford Newel, delegates from the United States to the International Conference at The Hague:

Deeply impressed by the humane and lofty sentiments which have actuated the Emperor of Russia in inviting a conference of the civilized nations of the world upon the subjects of limitation of the increase of military armaments, and the maintenance of peace; we would respectfully express the interest which has been felt by us at the religious Society we represent in the objects of this Conference, and our desire that may result in the prevention of future wars, and the lessening of the burden of great armies at fleets in time of peace.

In accomplishing these ends, we are earnestly of the belief that success will largely depend, under the Divine blessing, upon the Christian spirit in which the delegates approach the momentous subjects committed to them.

Many of the nations represented will be those who profess the Christian name, and who acknowledge as obligatory upon them, the precepts and commands of the Lord Jesus Christ, the Prince of Peace. The language and spirit of these precepts, declared by Him in the Sermon on the Mount, and at other times, forbid war, and He bestows his blessing on the peacemakers.

We hold that to love enemies and the precept that "all things whatsoever ye would that men should do to you, do ye even so to them," are commands which apply to nations in their dealings with each other, as well as to individuals, and that the real welfare and prosperity of nations have been and are promoted as their

statesmen and rulers adopt this high standard as their settled policy.

The principle of arbitration and a permanent tribunal, to which occasions of difference between nations could be referred, appear to us a most practical means of arriving at the objects sought by this conference, and we sincerely hope that your efforts and the influence of the Government of the United States may be largely instrumental in securing so happy a consummation.

In the responsible and important trust committed to the members of this Conference, we wish to express our sympathy and our earnest desires that the Almighty Ruler of the Universe, and the Preserver of those who trust in Him, will bestow his blessing upon this august occasion, give counsel and wisdom to each of those who may participate in it, and render it the means of advancing the benign kingdom of Christ in the earth.

On behalf and by direction of a Meeting of the Representatives of the Religious Society of Friends (commonly called Quakers), for Pennsylvania, New Jersey and Delaware, held in Philadelphia, the ninth day of the Fifth Month, 1899.

GEORGE J. SCATTERGOOD,

Clerk for the day.

Reply to the Above.

INTERNATIONAL CONFERENCE AT THE HAGUE.
Commission of the United States of America.
May 23rd, 1899.

MR. GEORGE J. SCATTERGOOD,

119 South Fourth Street, Philadelphia, Pa.

Dear Sir:—I am directed by the American Commission to the Peace Conference, now in session at this city, to acknowledge the receipt of the address signed by you on behalf of and by direction of the meeting of the Representatives of the Religious Order of Friends for Pennsylvania, New Jersey and Delaware, held in Philadelphia the ninth day of the Fifth Month, 1899, and to express on behalf of the commission our deep appreciation and sincere thanks for the words of sympathy and encouragement in our important work, set forth in your address.

We unite with you in the hope that our labors here may not be in vain, and assure you that our best efforts will be directed towards the noble ends which your address so eloquently sets forth.

I am, sir,

Very respectfully yours,

FREDERICK W. HOLLS, *Sec'y.*

BREAD ON THE WATERS.—One of the closest friends of Baron Rothschild, of Paris, was Carolus Duran, the artist. During the entire course of a certain large dinner party the great financier noted that the painter kept looking at him with a most intent and peculiar expression. After the coffee and cigars, the Baron drew his friend aside, and said: "My dear fellow, pray tell me why have you stared at me so peculiarly this evening?"

"I'll tell you with pleasure," answered Duran; "I am painting a beggar for the salon, and have looked all over Paris for a suitable head to draw from. I've finally found it. Yours is the ideal."

Rothschild laughed heartily, and promised to sit for his friend in suitable attire on the following day.

During the progress of the sitting a young artist, one of Duran's pupils, came into the room. Naturally he had not been in a position to meet people of Baron Rothschild's importance, and so did not know him; but the beggar's miserable rags, was face and wistful expression appealed deeply to the young man's sympathies. Waiting until his master was busy mixing colors, the pupil took a franc from his vest pocket and

held it out behind his back to the model, who seized it with feigned avidity.

When the sitting was over Rothschild made inquiries of Duran concerning the philanthropist, and was informed that he was a student of great promise and attainments, but among the poorest of the inhabitants of the Latin Quarter.

Some six months after this occurrence the young man received a note which ran about as follows:

"Dear Sir:—The franc that you gave in charity to a beggar in the studio of Mr. Duran has been invested by us, and we take pleasure in forwarding to you our check for two thousand francs, the principal and increment of the same.

Yours, etc.

"Rothschild & Cie."

For "THE FRIEND."

Friends and Slavery.

(Continued from page 373.)

The reception of this address opened the first of the long line of acrimonious slavery debates which lasted for seventy years. The arguments on either side of the great question which afterwards so emphatically divided the Union were enumerated in embryo, and the hot feeling which accompanied the discussion of the subject in later years here shows its dawning. As a side light we have an evidence both of the enmity and respect felt towards the Quaker by the different elements of the population eight years after the close of the war.

The debate began by the usual motion made by Hartley, of Pennsylvania, to refer the address to a committee; he thought it a mark of respect due to so numerous and respectable a part of the community.

The Southern members, Smith, of South Carolina, and Jackson, of Georgia, opposed this unusual proceeding. Madison, of Virginia, called attention to the fact that the Constitution forbade all interference with the slave trade prior to 1808, and argued that no commitment could possibly affect the question, and he was therefore in favor of it. Stone, of Maryland, and Burke, of South Carolina, while respecting the Quakers, did not think they possessed more virtue than other people and thought that the other side should be presented and then all referred together. It would injure the value of slave property to have it made the subject of special inquiry in this way.

Other Southern members saw in this movement but a prelude to an attack on slavery itself. Nor did the Quakers deserve any special consideration. "Is the whole morality of the United States confined to the Quakers?" asked Jackson. "Are they the only people whose feelings are to be consulted on the present occasion? Is it to them we owe our present happiness? Was it they who formed the Constitution? Did they by their arms or contributions establish our independence? I believe they were generally opposed to that measure."

The matter went over. The next day the address was reinforced by a petition from the Pennsylvania Society for promoting the abolition of slavery, signed by the venerable Dr. Franklin, as President. The debate went on, however, on the commitment of the Quaker address.

Scott, of Pennsylvania, regretted that the abolition of the slave trade was prohibited by the Constitution; he looked upon it as one of the most abominable things on earth, nor could he conceive how one person could have a right of property in another. If he were a judge he

did not know how far he could go in the direction of emancipation but he would go as far as he could.

Jackson found a warrant for slavery in the Bible from Genesis to Revelation and in all history. If he (Scott) were a Federal judge he might not know how far he could go; but his judgment would be of short duration in Georgia, perhaps even the existence of such a judge might be in danger.

Much stress was laid by the Southerners on the constitutional inability to grant the petition, and the consequent folly of committing it. To which it was replied that the commitment was only for purposes of discussion and that from the Southern standpoint a quiet acquiescence would have saved all the discussion which they deprecated. The motion to commit was carried 43 to 14.

Five weeks later the House resolved itself into a committee of the whole to discuss the report of the committee.

The report stated the limited power of Congress in dealing with the traffic; that it could not prohibit the trade prior to 1808, that it could not decree emancipation, nor interfere in the general treatment of slaves in the States; that it had a right to lay a tax of ten dollars on importations and regulate the African trade so as to secure humane treatment of the negroes, and finally it assured the Memorialists that so far as its powers could go it would endeavor to exercise them in the interests of justice, humanity and good policy.

A fierce debate immediately ensued. White and Brown, of Virginia, were opposed to some parts of the report as unnecessary, to other parts as mischievous. The interposition of the Quakers in the affairs of the Southern States had made slave property very precarious, and they hoped that in order to gratify people who had never been friendly to the independence of America, Congress would not precipitate this great inquiry.

The Quakers, said Burke, of South Carolina, were not the friends of freedom; in the late war they were for bringing this country under a foreign yoke; they descended to the character of spies; they supplied the enemy with provisions; they were guides and conductors to their armies; and whenever the American army came into their neighborhood they found themselves in the enemies' country. Here Burke was called to order.

His colleague, Smith, took up his parable and called attention to the publication of 1775, "The Ancient Testimony and Principles of the Quakers," in which they said that it was not their province to set up and pull down governments; that was God's prerogative; they were to pray for those in authority and live a peaceable life under them. Why did they not leave this matter also to God? They evidently did not believe what they professed or else they had not virtue to practise what they believed. It was difficult to credit their pretended scruples, because while they were exclaiming against the mammon of this world they were hunting after it with a step steady as time and an appetite keen as the grave.

He appealed to Congress to allow each section to attend to its own abuses. The Southern people saw many evils in the North, but they let them alone. Each was aware of the existence of weakness in the other when they formed the Union. The wise men of the North knew that slavery was ineradicably ingrafted upon the South, and the Southerners knew that Quaker

doctrines had taken such deep root that resistance to them would be useless; "We took each other with our mutual bad habits and respective evils, for better, for worse; the Northern States adopted us with our slaves and we adopted them with their Quakers." He argued that slavery was a necessity to South Carolina; no other form of labor was possible. The slaves would leave all the low land as soon as emancipated, and rice and indigo would no more be raised. Commerce and manufactures would suffer the country over.

(To be concluded.)

The Mennonites.

There are just about sixty thousand baptized Mennonites in Europe. Higher estimates have been given but in places the children were included. There are three chief centers where fully five-sixths of them are found, namely: East and West Prussia, Germany; South Russia, and Holland. The following statistics of Mennonites may be of interest: Austrian Galicia, 450; Russian Poland, 510; France, 591; Baden and Wurtemberg, Germany, 667; Switzerland, 859; scattered, 1181; German cities, 1406; Palatinate and Rheinhesse, Germany, 1960; East and West Prussia, Germany, 6,794; South Russia, about 21,000; Holland, 25,232. The great bulk, you see, are in Holland and Southern Russia. In France, Switzerland and southern Germany they have much declined in numbers on account of immigration and other causes. It is needless here to go back to the apostles and trace up through the ages the brethren of like precious faith called by different names. In 1525 we find large numbers of them around Zurich, Switzerland. They stood out boldly against the corruptions of Catholics and Reformers, and were bitterly persecuted by both. Many of the communities were totally destroyed.

They fled northward, and many of them finally to America. They were called Waldenses and other names. In Holland a Catholic priest by the name of Menno Simons saw the Catholics take off a brother's head for his faith. He was astonished at such steadfastness unto death and began to investigate the Scriptures. This led to his conversion and he united with the church. He had been baptized in infancy, but now he desired "scriptural" baptism upon his confession of faith. This took place in Leeuwarden in 1536. The next year he was called to the ministry. Through his great influence many were led to forsake their former sins and turn to the Lord. Because of the prominence of this converted priest among the people of God the enemies of the Truth began to call them "Mennonists," and later "Mennonites." Persecutions raged, yet the church grew, until eighty years later there were possibly 200,000 Mennonites in Holland. How true the proverb, "The blood of the martyr is the seed of the church."

At an early date (1562) many began to migrate from Holland to northeast Germany, and built up a large settlement in East and West Prussia, on the shores of the Baltic Sea, not far from the Russian boundary. Here, on the fertile soil, around the delta of the Vistula, they prospered in their agricultural pursuits. Empress Catharine of Russia, seeing they were good tillers of the soil, induced many to emigrate to the rich agricultural regions north of Odessa, Russia, where many thousands now are. This emigration began in 1789. To the displeasure of the Jews, some of them are now

placed in the Jewish colonies to teach them how to farm.

The first emigrants to America were probably from Switzerland and Southern Germany. Prof. Cramer, of Amsterdam, says the first frigate, Holland, settled on the Conestoga in Pennsylvania settlement we know was a little later than the one at Germantown in 1683. During the past century many have gone to America from every part except Holland. The emigration from Russia in the last half century has been very strong.

After more than a month to and fro inland the writer stood again on the seashore far to the northwest, where the Vistula River empties its waters through several mouths in the Baltic Sea. There is something awe inspiring about the seashore, especially if you are far away alone in meditation while the waves rise and fall about you. A few days were pleasantly spent among the brethren here near the sea where they possess the goodly land for many miles around. With their 78 ministers and nearly 7,000 members they constitute a conference district of their own, but are in close touch with the Mennonites of Russia than with those of Holland and the rest of Germany, of which are hundreds of miles away.

On my way through Holland I visited the home of Menno Simons at Witmarsum. It is about four miles from the North Sea, and a little farther from the Zuider Zee. One mile from the village I found the place where the church stood in which he preached. On a few of the old bricks yet remain among the trees that surround the beautiful plot of ground forty by eighty feet. Beyond the tree deep ditch encircles for drainage. The brick walk that led from the road to the church covered with earth most all the way. Over a brick bridge, through the iron gate and up the sea shell walks by some flower beds you reach a large stone that has been set up to memorialize the spot. Here in his home church, as well as elsewhere Menno boldly preached, not things that he thought might suit the people but the principles of the word of God. If this he was persecuted and several times narrowly escaped death. He is not buried here. At the age of sixty-seven he was laid to rest in Holstein, Germany, in 1559, and the spirit of the faithful laborer we trust has gone home to God who gave it. Nothing remains to mark the spot. All was destroyed with the town the thirty year's war.

A house in which Menno Simons lived and wrote still stands in Witmarsum. It is a very old looking one-story brick structure fifteen by thirty feet. It is barn-shaped and has a high steep roof covered with tile extending within five feet of the ground. Endwise it faces a very narrow and dirty street.

When just about to leave Amsterdam I found an old instrument that was used to torture the early Mennonites. The box that it was kept in and the original document telling of its finishing are with it. I have a copy of this paper in the original Dutch language, but the relic could not be purchased. It has been handed down from generation to generation for several hundred years. It consists of two iron plates each a little more than three inches long and a half inch wide. These plates are fastened together in a hinge fashion. Through the free ends is a screw nearly two inches long. The tongue was placed between these plates and the ends screwed most together. Then the tongue was burnt with a red-hot iron to prevent them from sin-

praises to God, and from speaking to others. Sometimes both lips were put in a tight vice and screwed tightly together to keep the martyr quiet while being tortured and tried. I think the names of Hans Bret and Aelijken Wens are connected with this kind of torture. Do you read of it in the English Martyr's Mirror? Through much tribulation these faithful ones entered the kingdom above. With the assistance of a Dutch student on the ship who knew a little German and English, I was able to give the following translation of my story in that old paper:

"With this small vice the mouth of a martyr was screwed up who was burned for his faith but he should not sing songs. This, our uncle, Hans de Rees, saw for himself at Antwerp, and said that notwithstanding all this they sang incessantly during the time they were tortured in that vice, standing in the fire. This small vice was obtained from the house where Hans de Rees lived, and he told me himself when he was in life that he found it under the ashes when the burning was over.

FRYNTIENS SYMONS."

When night came I was in Antwerp, Belgium, but could not sleep well on account of the thoughts of the awful tortures of our brethren and sisters in these cities and the recollection of having had in my hands that day one of the very instruments that had passed through the flames with a martyr.

A short visit to Dordrecht brought fresh to memory the conference of 1632, when fifty-two of our ministers came together and drew up the eighteen articles of the "Confession of Faith," to which they all subscribed their names. One that could not be present at that time on account of distance, concurred later with the proceedings of the conference. Many thoughts would upon you as you visit these places.

One will learn a great deal of German in a month of travel in Germany. At last in the (Palatinate), I found the dialect that we call "Pennsylvania German." It has undergone a little change, however, since it was imported. The early emigration from this part of Germany to our country must have been very young to predominate over other German dialects and the Holland Dutch in America. It was quite homelike here to hear so frequently the names Brubacher, Graybill and Heatwole. There are not very many of our Amish brethren in Europe. They are nearly all in America, where they number more thousands than hundreds here. My visit to Alsace, where some of them are, convinced me that they have more faith in God and his word than some of these Anabaptists have.—A. D. Wenger, in *Herald of Faith*.

The Two Letters.

The confidential clerk of a firm in an inland town was sent to Philadelphia on important business. He had always been a steady fellow, was married, and was fond of home, wife, and child.

But he was young, and it was his first visit to a large city. He was elated with the importance of his errand, and had a vague idea of "seeing life." A single sip of the intoxicating pleasures of a large city could surely do him no harm! He hid the thought away almost out of his own sight.

Arriving at the city on Seventh-day night, he went to one of the principal hotels, registered his name carefully, reading it over after the manner of unaccustomed travellers and went to

supper. Before he had finished the waiter brought him two letters.

"Already! why, these are from the city! Nobody knows I am here!" he exclaimed. "City folks mighty wide awake!" ejaculated John.

Our traveler tore open one envelope. Within was an invitation to a variety theatre of bad reputation, that evening with a hint of a "sacred concert" on the next day, and an "unlimited fun."

The young man's face reddened, and his heart throbbed hotly. The door was open to that secret glimpse into iniquity! What harm could it do him—or anybody?

He opened the other letter. It contained a few words:

"Dear Sir: In order that you may not pass a lonely Sabbath in a strange city, we enclose a list of churches open to-morrow near your hotel, in any of which you will be cordially welcomed. Our rooms and libraries are also at your disposal. You will find friends there who will be glad to serve you."

It was signed by an officer of a Christian association.

"These invitations of both kinds are left at the hotel, and directed to each guest as soon as he registers his name," explained the clerk. "Which will you accept?"

The young countrymen colored and laughed.

"The first is tempting. But that," touching the second, "has the true ring about it. I'll accept that." He kept his word. It seemed to him as if he was close to his wife and little boy all day. Going to his hotel that evening, he saw a group of pale, bloated creatures coming out of the "sacred concert" hall. One or two were arrested for disorderly conduct.

"They have been seeing life," said the clerk: "they accepted the other invitation."

The stranger looked after them.

"I very nearly stood in their place," he said to himself, and went to his room a wiser and humbler man.

General Washington's Courtesy.

Martha Littlefield Phillips gives "Recollections of Washington and his Friends." The author is a granddaughter of the youngest daughter of General Nathaniel Greene, and she tells the following story, in the words of her grandmother, concerning a visit of the latter to Washington at Philadelphia: "One incident which occurred during that visit was so comical in itself, and so characteristic of Washington, that I recall it for your entertainment. Early in a bright Winter morning a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from his saucer; but, lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the table-cloth. He did it with such audible vigor that it attracted my attention and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation, and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once.—*Century Magazine*.

FOR "THE FRIEND."

Gleanings in the Early History of Friends.

(Some instructive accounts gleaned from William Sewel's History of the Rise, &c., of Friends or Quakers, with an earnest desire that some honest seekers after Truth, and especially some young Friends, may be encouraged to read more concerning the work and sufferings of the pioneers of Quakerism.)

In the early years of the seventeenth century A. D., there were in England many separate societies. Now those people who began to take heed to a Divine conviction in the conscience, and accordingly preached to others the doctrine of an inward light, wherewith Christ had enlightened men, in the latter end of the time of king Charles I., began to increase in number, and they became a separate society among men, and in process of time the name of Quakers was in scorn imposed upon them.

In regard to entering upon his weighty undertaking to describe impartially, and according to Truth, the beginnings and rise, and also the progress of that people in his time, Wm. Sewel says: "I enter upon a work, which consisting of many very singular instances, in its beginning appears hard and difficult, and in the process often sad and dreadful. For among manifold adversities, we shall not only meet with bitter revilings, scornful mockings, rude abuses and bloody blows from the foolish rabble; but also severe persecutions, hard imprisonments, grievous banishments, unmerciful spoil of goods, cruel whippings, cutting off of ears, smothering in prisons, and also putting to death by the hands of the hangman, by order of the magistrates.

"Afterwards some quiet and rest; then again severe persecution, until the previous promoters of it, at last wearied, desisted from their mischievous labor for a time, more by being at their wit's end, than out of mercy. And among all these vicissitudes, notable instances have been seen of unfeigned godliness, sincere love, much true-heartedness, extraordinary meekness, singular patience, ardent zeal, undaunted courage, and unshaken steadfastness, even among the female sex, which though the weakest, yet in the hardest attacks showed a more than manly spirit, inasmuch that seldom any age hath afforded matter where more powerful examples to virtue have been seen."

"The first I find that was thus immediately reached in his mind was a young man called George Fox, born at Drayton in Leicestershire, in the month called July, in the year 1624, from parents that were members of the public church, or church of England, as appeareth to me from a paper, in his life-time, drawn up by his order, at my request, and sent me. His father was Christopher Fox, a weaver by trade, an honest man, and of such a virtuous life, that his neighbors were used to call him righteous Christier. His mother was Mary Sago, an upright woman, and of the stock of the martyrs. This George Fox was even in his minority endued with a gravity and staidness of mind, that is seldom seen in children; his parents in the meanwhile endeavored to train him up, as they did their other children, in the common way of worship, his mother especially contributing thereto, as being eminent for piety; but even from a child he was seen to be of another frame of mind than his brethren; for he was more religious, retired, still and solid, and was also observing beyond his age, as appeared from the answers he gave, and the questions he asked,

concerning religious matters, to the astonishment of those that heard him."

"When he was come to eleven years of age, he endeavored to live a pure and righteous life, and to be faithful in all things, viz: inwardly to God, and outwardly to man; since the Lord by his good spirit had showed him that he was to keep his word always, and that he ought not to commit excess in eating or drinking. Thus growing up in virtue, some of his relations were for having him trained up in the schools, to make a priest of him; but others persuaded to the contrary, and so he was put to a shoemaker, that dealt also in wool, and in cattle. In his master's employment he took most delight in sheep, and was very skilful in what belonged thereto, for it was an employment that very well suited his mind, and his thus being a shepherd was a just emblem of his after ministry and service."

"He acquitted himself so diligently in business and minded it so well, that his master was successful in his trade whilst George was with him. He often used in his dealings the word 'verily,' and then he kept so strict to it, that people that knew him would say, 'If George says 'Verily,' there is no altering him.'"

"Because the Parliament was of opinion that king Charles I. encroached upon their privileges, which they would not suffer, this so exasperated that prince, that he brought together an army, and set up his standard, first on the castle of Nottingham, where it was blown down the same evening, on the twenty-fifth of the month called August, in the year 1642. . . . About this time (1642), George Fox, who more and more endeavored to lead a godly life, being come to the nineteenth year of his age . . . prayed and cried earnestly to the Lord; and it seemed to him that his supplications were answered after this manner: "Thou seest how young people go together into vanity, and old people into the earth; therefore thou must forsake all, both young and old, and be as a stranger to them." This, which he took to be a Divine admonition, made such a powerful impression on his mind that he resolved to break off all familiar fellowship and conversation with young and old, and even to leave his relations, and live a separate and retired life."

In the year 1643, he departed to Lutterworth, where he staid some time, and from thence went to Northampton, then to Newport-Pagnel, in Buckinghamshire. To Barnet in the year 1644.

[This year 1644 Oliver Cromwell took command of the Parliamentary army]. Whilst he thus led a solitary life, he fasted often and read the Holy Scriptures diligently. . . . In this time he fell into a strong temptation, almost to despair. . . . In this state he saw how Christ had been tempted, but when he looked to his own condition, he wondered, and said, 'Was I ever so before?' He began to think also that he had done amiss against his relations, because he had forsaken them; and he called to mind all his former time, to consider whether he had wronged any. Thus temptations grew more and more; and when Satan could not effect his design upon him that way, he laid snares for him to draw him to commit some sin, thereby to bring him into despair. He was then about twenty years of age, and continued a long while in this condition, and would fain have put it from him. In this miserable state he went to London, in hopes of finding some relief among the great professors of that city; but being come there, he saw them much darkened in their understandings.

He had an uncle there, one Pickering, a

Baptist, and those of that persuasion were tender then, yet he could not resolve to impart his mind to them, or join them. . . . And though some of the best would have had him staid there, yet he was fearful, and so returned homewards; for having understood that his parents and relations were troubled at his absence, he would rather go to them again, lest he should grieve them. When he was come into Leicestershire, his relations would have had him married; but he prudently told them he was but a lad, and must get wisdom.

Others would have had him in the auxiliary band among the forces of the Parliament; but to persuade George to list himself a soldier, was so against his mind, that he refused it, and went to Coventry, where he took a chamber for awhile at a professors' house, where he staid some time, there being many in that town who endeavored to live religiously. After some time he went into his own country again, and was there about a year, in great sorrow and troubles, walking many nights by himself.

(To be continued.)

Platform of the Fifth Annual Lake Mohonk Arbitration Conference.

We urge the immediate establishment of a permanent international Court, which shall be open to all nations for the adjudication of whatever controversies may arise between them, and which they are unable to settle by diplomacy or mediation.

In the constitution of this Court we urge the application of the same principles which experience has shown to be most conducive to the ends of justice in judicial controversies between individuals.

In this highest of human tribunals the judges should be selected solely for their recognized ability, learning and impartiality.

During the past few years the cause of Arbitration has made wonderful progress. Since our last meeting a treaty between Italy and Argentina has been negotiated. This marks a great advance over all former arbitration treaties, in that it provides for the settlement of all disputes that may arise between them, questions of honor not being excepted.

Within the past year another event of transcendent importance has occurred in the summoning by the Czar of Russia of a great international Conference to consider how war can be avoided and its burdens reduced. This Conference marks an epoch in the history of the world. It is the first great step towards the federated peace of the world. The Czar is entitled to gratitude and respectful admiration for his noble initiative.

Earnestly do we hope that the work so auspiciously begun at the Hague will go forward until at last, and at no distant day, the peace of the world shall rest on the sure foundation of justice, and nations be relieved from the well nigh intolerable burdens of war.

We must not forget, however, that the work of that conference is only preliminary and that the results of its deliberations must be submitted for ratification to the several governments there represented.

We therefore here earnestly resolve to do what we can to promote popular intelligence and quicken the popular conscience, to the end that when this subject comes before our representatives at Washington there shall be no doubt as to what the people demand in this time of supreme opportunity.

We believe that the gratifying progress ready made and the inspiring hopes which confidently entertain for the future are because men are learning the moral righteousness of peace, and because God rules the world.

At the evening session, Everett P. Wheeler reported the following Resolution to be sent the American Commissioners at The Hague:

Resolved, That the Fifth Annual Conference of American citizens for the promotion of international Arbitration now sitting at Moho Lake, New York, hereby respectfully presents to the Representatives of the United States the International Conference at The Hague, congratulations upon the progress reported have been made already in the interests of International Peace, and the fervent hope that their efforts, with those of their Associates, to the attainment of those ends may result in such measures as will receive a permanent advantage in the peaceful history of nations and crown the closing century with an enduring moment of peace and good will to every man. And this Conference respectfully expresses its hope that the deliberations at The Hague may result in the establishment of a permanent Court for the adjudication of national controversies.

FRIENDS' POSITION SEEM TO BE INEVITABLE

Several times during the Mohonk Conference was made by members of other denominations, to the position Friends have maintained regarding war. And acknowledgment was made that the foundation of Friends' view on this subject was the one which all must build upon as the fundamental principle which will cause all wars to cease.

ALEXANDER C. WOOD

THE TIGER'S BATH.—A good story has been copied in the papers from *La France du Nord* about a Cossack, ignorant of the French language and equally ignorant of fear, who was hired at Moscow by the lion-tamer, Pezon, to clean the cages of his wild beasts. Their understanding, or misunderstanding, was arranged by means of gesture and dumb show, but Pezon thought that the man thoroughly understood what he had to do.

The next morning the Tartar began his duties by entering, with bucket, sponge and broom, not the cage of a tame beast, as his master had done, but of a splendid untamed tiger which lay asleep on the floor. The fierce animal awoke and fixed his eyes upon the man who calmly proceeded to wet his large sponge, and, unterrified to approach the tiger. At that moment Pezon approached on the scene, and was struck with horror. Any sound or motion on his part would intensify the danger of the situation by arousing the beast to fury; so he quietly waited till the need should arise to run to the man's assistance.

The moujik, sponge in hand, approached the animal, and, perfectly fearless, proceeded to rub him down, as if he had been a horse or a dog. While the tiger, apparently delighted by the application of cold water, rolled over on its back, stretched out its paws, and purring, offered every part of its body to the Cossack, who washed him as complacently as a mother bathes her infant. Then he left the cage, and would have repeated the hazardous experiment upon another savage from the desert had not Pezon drawn him off with difficulty.—*Ex.*

Visit to the Dukhobors in Manitoba.

FROM A LETTER OF WILLIAM EVANS.

WINNEPEG, Manitoba, Sixth Mo. 10th, 1899.

"In the journey from Quebec to Winnipeg we had much interesting conversation with Prince Hilkoff, during our two days enroute to the train.

"He told of the circumstance which led him to abandon the profession of a soldier, and named an incident which occurred early in his knowledge of the Dukhoborts. While he was acting as an officer, and not over twenty years of age, one day one of his men struck a man in the street for some supposed offence. Dukhobor, looking through a window, saw the act, and asked the Prince if he thought it right to worship images. The Prince replied in the affirmative. He was then asked if he thought it would be right to strike or mutilate an image?

"The answer was in the negative; the Dukhobor next said "If you do not think it right to strike a wooden image, why do you think it right to strike a man, who is made in the image of God."

"When we reached the city of Ottawa, we found the river of the same name, bank full, and recent rains, and all the region west of that point that we have traversed, has been recently well watered, this being spoken of as very favorable for crops. Much wheat seems to be only a few inches high, in marked contrast to the growth in Bucks county, through which we had passed one week before.

"During the night of the 8th the temperature was so much that we were uncomfortably cool in the morning.

"On the 9th we became acquainted on the train with a Dr. Gordon, Presbyterian minister at Halifax, a very intelligent and kind hearted man, who has a great deal of information about the Dominion of Canada.

"Sixth Month 11th, yesterday, we awoke upon a dry sky and found the air quite warmer than when we followed the shores of Lake Superior. In the early morning passed through such uncultivated country, quite rocky; and heavy timber having been some time back moved, the soil was dotted with scrub birches and evergreens. But long before we arrived at Winnipeg at 11.30 A. M., the prairie land had been itself; the black soil being turned by numerous plows, and in many other long fields wheat was showing in the drill rows, perhaps six inches high. We were told that usual hundred days elapse here, between the sowing and the gathering of the wheat crop; this season, the planting having been late, it being followed by much rain and warm weather, it was thought it might mature in fifty days.

"In an item read on the train, in a Winnipeg paper, stated that fresh cases of small pox had been reported in the quarantine at Grosse Island, and that the Huron Dukhobors might have to remain there six weeks. This, however, was confirmed by the Canadian Pacific authorities, when we reached Winnipeg; no telegrams that effect having reached them. So we are urged for the best.

"We called at the Immigration Office and were pleased with the intelligence and goodness of McCreary, the agent. He told that he had some time ago arranged a contract between the Dukhobors and a company, for the clearing of land, by which the Russians

had in a month, cleared \$3800, besides which their subsistence had been paid for.

J. S. Elkinton has arranged for a meeting with some of the people of the town, in a lecture room connected with the Congregationalist place of worship, on Second-day evening the 12th inst.

In the afternoon of First-day, Rose M. Osborne, a member of "The Universal Brotherhood," a religious organization, called with her husband to see J. S. Elkinton. She had employed herself last winter in teaching the children of the first arrival of the exiles, and had been greatly impressed with their possession of Christian faith and practice, which so many professors fail in.

She recited many incidents of interest, showing the care which the parents had bestowed. When she had garments to distribute, she asked her scholars who needed them the most? In no case did a child apply for itself, but they would indicate those who they thought were the worst off.

After holding her classes for some time in a room in the Immigration building and finding it poorly adapted to the purposes, she applied to a congregation having a place of worship near, for the use of their building and obtained consent. She then asked Dukhobor men to carry wood; but when they had gone into the room, they hurried back to their people and said the children could not go there. It appeared there were pictures upon the walls, among others a representation of the Saviour on the Cross. When the pictures were removed from the walls, the room was quickly put into use. The uneasiness was of course, connected with the thought of worshipping images.

Winnipeg is a city of nearly 55,000 population. A large proportion of the people it is said attend a place of worship, and the place is an orderly and attractive one; desirable to settle in, but for the severe winters, the temperature frequently falling to 40°, and sometimes to 60°.

We expect to start on Third-day for Yorkton, in company with Prince Hilkoff, to begin the work of inspecting the colonies."

WHEN you come down from the summits, you do not come away from God. There is no task in life in which you do not need Him. The work bench needs his light as truly as the cloister.—*Phillips Brooks.*

LIVE not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—*Ez.*

Items Concerning the Society.

Haddonfield Quarterly Meeting on the 15th continued a committee for six months to assist in the holding of the meeting at Merchantville which begins at 3.30 P. M. every First-day. On account of the death and departure of members especially interested in having this meeting set up, much discouragement had of late been felt concerning the continuance of these meetings. In a conference with the attenders, they manifested so earnest a desire to have the Friends' meeting kept on among them, that the tide of discouragement was turned, and the committee recommended the continuance in a revived hope.

Thomas H. Whitson, accompanied by Lloyd Balderston, is reported to have attended Chester Monthly Meeting, held at Moorestown on the 6th instant, visiting in the afternoon the school chil-

dren in Friend's Academy; on the 7th, Haddonfield Monthly Meeting; on the 8th, Evesham Monthly Meeting at Mount Laurel; on the 10th, Upper Evesham Monthly Meeting at Medford; on the 15th, Haddonfield Quarterly Meeting, and in the evening of the same and the next day meetings were held for the colored people in and near Haddonfield; on First-day, the 18th, Haddonfield Meeting; on Second-day, the 19th, in the afternoon an appointed meeting at Cropwell Meeting-house, Marlton; on Third-day, the 20th, a meeting appointed at Medford for laboring people, and expected to be at Easton meeting on Fifth-day, the 22nd.

New England Yearly Meeting held at Westerly, R. I.—The Meeting of Ministers and Elders of this Yearly Meeting convened on Sixth Month 10th, 1899. There was an unusual number of Friends present with credentials from other Yearly Meetings—Zebedee Haines and wife from Philadelphia; Eli Harvey and Thomas Elmore, his companion, from Indiana; Ida Chamness and Cyrus W. Harvey, ministers from Kansas, with Enoch and Catherine Carter, elders, companions for Ida Chamness. The meeting seemed tendered in spirit at this evidence that the Lord had thus afresh remembered them.

Two well attended public meetings were held on First-day in the Friends' meeting house, and a public meeting was appointed in the Opera House in the evening. The Yearly Meeting opened at 10 A. M., on Second-day, the 12th. Epistles were read from Ohio, Kansas, Western Iowa and Canada Yearly Meetings. A communication was also received from a member of the body sometimes distinguished as the "Race Street body." It was referred to a committee to examine, who reported in favor of receiving it. It was read, and seemed to savor of right concern.

On Second-day Persis Halleck of New York came in and was made welcome by the Friends of this Yearly Meeting. It was thus a meeting where all the branches of the Society of Friends were represented, for there was also present one minister of the larger body of New England. Such association in the bonds of Christian fellowship was a comforting reminder that when all branches of Friends come into the true spirit of Divine life, for which their doctrine of divine and spiritual guidance makes demand, we are all in the unity of the Spirit and so far one people.

The afternoon session was devoted to the consideration of the Queries and Answers.

The business meeting closed on Third-day, the latter part of the meeting being occupied in the reading of a most excellent epistle to each of the Yearly Meetings with which this Yearly Meeting corresponds.

Near the close of this meeting Zebedee Haines laid before it a concern for a youths' meeting, which was appointed, and held to good satisfaction on Fourth-day night, after the close of the Yearly Meeting.

After the conclusion of the Yearly Meeting at Westerly, Eli Harvey and Thomas Elmore went to Dartmouth, Mass., and Ida Chamness, Enoch and Catherine Carter, and John W. Foster, besides Zebedee Haines and wife and Cyrus W. Harvey, started for Canada.

SUMMARY OF EVENTS.

UNITED STATES.—Less than a century ago, says the *Chicago News*, the English language was spoken by hardly more than 20,000,000 people, while at day it is now commonly used by more than 200,000,000. Nor has there ever been a time when the spread of our native tongue was more rapid or when it had become more necessary to the commercial transactions of the world than at the present time.

The largest history ever published is *The War of the Rebellion*, issued by the United States in 120 octavo volumes of 1000 pages each, with a gigantic atlas in thirty parts. The books occupy thirty feet of shelf room and weigh one-quarter of a ton. The series, limited to 11,000 sets, has been in course of publication for over twenty years.

Congressman Richard P. Bland, died at his home near Lebanon, Mo., on the 15th inst. He was born in Kentucky, in 1835.

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LETTERS to the editor and communications of THE FRIEND, should be addressed during the summer months to J. H. Dillingham, West Abington, Massachusetts.

From Letters of William Evans.

WINNIPEG, Manitoba.

On Second-day morning, the 12th ult., we were present, by invitation, at a part of the 1st sitting of the Methodist Conference, presided over by a very able man, Dr. Sutherland. Knowing that we were travelling in the interest of the Dukhoborts, opportunity was given to address the conference briefly, on their behalf, and what was said was kindly received. We next called at the Manitoba Presbyterian College, and had much agreeable conversation with some of the instructors, and promised him some tokens for the library.

J. S. Elkinton feeling best satisfied to make call upon Dr. Gordon of Halifax, with whom we had become acquainted upon the train, we found him at the home of Prof. Hart, and had very agreeable interview, both with the doctor and the family whom he was visiting. The doctor had been quite a traveller and is possessed of much information, and also of unusual ability to impart it.

I heard in passing through the streets, robins, wren, and the universal English sparrow; and the night hawks overhead were conspicuous by their frequent peculiar cry.

In a garden the Tartarean honeysuckle was in full bloom, and elms are often seen, although the maple is the national leaf.

The Manitoba soil is very sticky when wet, and a great deal of it must be carried into the homes of the citizens.

In the afternoon, calling upon McCreary, the able and kind hearted immigration agent, we had some interesting conversation with the wife of Wilbur F. Crafts of Washington, D. C., respecting the Dukhoborts. She is, I believe, President of the Sunday School Union of the United States and Canada.

Later we encountered Peter Jansen, a Russian Mennonite from Nebraska, who had been put to come to Manitoba by his people, to look after the condition of the Russian exiles. In conclusion after the inspection, is as our

own, that after getting over one or two winters, the Russians will be entirely self-supporting.

Jansen's father, Cornelius, was expelled from Russia, twenty-five years ago, on thirty days notice, for advocating peace principles; but said before his death, that he believed it had been the best thing for him.

His son owns two thousand acres in Nebraska, and is a large dealer in sheep, pasturing sometimes twenty thousand at a time. He told me that he would give the Dukhoborts a car load of corn meal himself, seeming to be not only a very able, but a large-hearted man.

We accepted the invitation of Rose Osborne and her husband to take tea with them on Second-day, and went from their home to the Congregational Meeting House, where J. S. Elkinton had appointed a meeting. Perhaps one hundred persons were present.

We are informed that there are twelve banking institutions in the city of Winnipeg, among them a branch of the bank of Montreal, this last having a capital of twelve millions, and a surplus of six millions. The necessity for so many banks arises from the enormous wheat crop of Manitoba. The farmers thresh their wheat in the field, haul it to the elevators, and take for it certificates, which the banks will cash. Thus the banks become wheat merchants.

On Third-day the 13th, we left Winnipeg at 8.30 A. M. for Yorkton, Assiniboia, a distance of two hundred and eighty-two miles, our furthest point accessible by railroad. We traversed prairie land the greater part of the day, reaching our destination about eleven o'clock at night. The day was cloudy, and temperature so low that a fire in the car was needed for comfort. The excessive rains which have prevailed throughout this region had caused the accumulation of much surplus water.

We were told that the inhabitants could not recall such a rainy Sixth Month. Many wild ducks could be seen on the water, even within one hundred and fifty feet of the railway track, and hawks and swallows were numerous, the latter having their mud homes under the eaves of many buildings, even of the railway stations.

The dwellings were not numerous, humble in character, barns small, the stables for stock built of logs and covered with straw, which was also piled about three sides to keep out the winter winds.

Very large fields drilled in with wheat, which now showed a few inches above ground, lined much of the way, and again great pastures were dotted with cattle and horses, and not infrequently our locomotive whistle was employed in scaring bunches of cattle from the neighborhood of the track. I had as fellow passenger a Methodist minister who was very familiar with the whole country; and he apprised me in advance of the character or nationality of the resident population as we approached the far apart stations. As for instance at Langenberg, the platform was occupied by Germans with their tobacco pipes.

At Churchbridge, where English people had

settled, a woman entering the car, for whom a trifling service was rendered, responded with the characteristic English expression, "Thanks very much." My friend had said as we approached Fox Warren, "Now there are some of your people living at this place," and when he came back into the car after having talked with people on the platform, he said, "I told a man that some Friends from the States were on the train visiting the Dukhoborts," and in the resulting conversation the man said, "I have the journal of a Friend named Evans."

Alighting at Yorkton late at night the air was chilly.

Upon awakening on Fourth-day morning, the 14th, the first sight from the window was the Dukhobor camp, the Cyprus conical tents and others of various shapes thickly dotting the prairie beyond the railroad.

As the Prince was not yet visible, Joseph and I walked over before breakfast and took a turn among the temporary homes of the people whom we had come twenty-one hundred miles to see. The many and varied scenes of the camp I would have been glad to have brought back for my friends' inspection. With the exception of a few children in arms, and a small number of others covered up on their couches, there was not much evidence of sickness; although we learned that some malarial disease still lingered, not only among the Cyprus contingent, but with those from Elisavetpol. Two deaths of children have occurred, but no adults; and we are told that there are now not more than two grown persons too sick to prevent them from standing on their feet. Two nurses from Russia, one a Red Cross, are now resident in the camp and dispense medicine as needed. In one tent we heard the hum of the spinning wheel, and an elderly woman was deftly converting wool into yarn. Near each tent an excavation in the ground was made, perhaps eight inches wide and deep and two feet long, in which a little brushwood fire was burning, and over it simmered the porridge kettle. In one roomy tent a sort of Russian stove had been constructed of stones and clay, with a circular aperture for the kettle, and a sheet iron drum at the rear to radiate the heat. This tent was occupied by nearly a dozen people, and the temperature was too high for our comfort, but there was no odor of uncleanness.

A frequent sight was of children dragging brushwood from a distance, and a store of it lay near each tent. The women and girls were clad in vestments of bright colors, generally red and yellow, but sometimes in part blue, and there was no attempt at tight lacing. Skirts by no means dragged on the ground. The women's heads were invariably covered with kerchiefs of lighter color than the dress material, and the hair in stripes came below the head piece perpendicularly upon the forehead. We were told that it is considered unseemly for women to be seen by men with uncovered heads.

Notwithstanding their total abstinence from flesh food, both men and women were of good

stature and well developed muscularly, evidently able for work.

The children seemed cheerful and lively and wonderfully restrained, under parental care, from any display of selfishness or quarrelsomeness; but in no instance do I recall seeing a parent chide or correct a child. There seemed throughout the whole community no evidence of unhappiness or of impatience; but the indications all were of religious restraint, and of apparent thankfulness for release from a country where they were unable to carry out their convictions unmolested, and of hopefulness for the future in their newly chosen land.

It should be stated that this camp is only a temporary tarrying place, and that the exiles are daily leaving it to occupy the sections of land which under the liberality of the Dominion they and their children are to remain permanent possessors of.

Twenty-three teams left to-day (the fifteenth of Sixth Month) loaded with tents, provisions, women and children, for the promised land. In looking upon these people I suppose I have never seen any who, as a community, have come so near realizing the advice of the Apostle: "Having food and raiment let us be therewith content."

A citizen of Yorkton, a Methodist minister, with whom we had become acquainted at the conference in Winnipeg, kindly called for us with a pair of ponies and drove us through the little eight year old town of five hundred inhabitants, and into the country just outside.

We came upon a group of Dukhobor women at a water-side, engaged upon their laundry work. They had home-made washtubs scooped from logs or neatly made from joined boards so as to be water-tight. In addition to soap they used lye, which they made impromptu at their work, by pouring water upon ashes saved from their fires. The clothing was pounded upon the bottoms of the inverted tubs. The finished and dried laundry-work looked creditable, both to the skill of the women and to their sense of what cleanliness should be.

At a subsequent visit to the camp I noticed children playing with a little home-made toy wagon, the wheels of which were tin discs from the ends of fruit cans, and a doll was reposing in the chariot. We purchased spoons and puzzles carved from wood.

A Dukhobor was bargaining for leather in a store which we had occasion to enter, for they make their own shoes. An anvil brought from Cyprus occupied a position in the camp, for some of the men are competent to do blacksmith work. We were shown the bread-oven partly under ground, into which we descended by several steps. It appeared to be fashioned much on the principle of the brick-ovens in which our mothers baked such excellent pies, and the whole affair was roofed over with dried clay. The floor used is perhaps the lowest grade which is ever barrelled up. In one place little girls of six or seven years had a miniature fire in a trench, and were boiling something in a fruit can; and one dreaded the risk of their clothing taking fire.

J. S. E. desired to hold a meeting with the Dukhobors, and on consulting with them they assented, and proposed the hour of two. Near that time we went with Iwan Verigin, one of their elders, to the open ground east of their camp, and notice having been given previously, men, women and children began to arrive. As they approached, the women were stationed in rows of perhaps twenty feet in length, one

behind the other, at the south end of a rectangle. The boys and girls were placed in rows of perhaps forty feet in length at right angles to the women, the older children behind the lesser.

The end of the rectangle opposite the women was left open or unoccupied. Then the men stood in lines, opposite the children, with the American strangers at the end next the women. It will be seen that thus a hollow rectangle was enclosed, approximately twenty by forty feet, excepting that one end was left open. When a considerable number had arrived, apparently all dressed in their best attire, the women began chanting. Successive groups continued to come, perhaps for a half hour, and always approached the open end of the rectangle, and as they stood there, they bowed, and all those previously on the ground, men, women and children, bowed in return; then the new arrivals went behind the others, and took up positions similar to the first comers. It was supposed that in all there were from five to six hundred present. At length Prince Hilkoif who acted as interpreter, came, the chanting proceeding up to this time. J. S. E. soon addressed the women, and was ably interpreted by the Prince. Occasionally there would be responses, mostly by the elder, Verigin, and bowing by all the Russians. After a time of silence, J. S. E. knelt in prayer, and at its conclusion, all knelt upon one knee, and bowed their heads nearly to the ground. They then explained through the interpreter that the bowing was not to man, but in acknowledgment of the blessing of the Divine Spirit; and signified their entire assent to the spiritual truths that had been declared; and said that before they left Russia they had been told there was a people in this country called Quakers, who held spiritual views like their own, and that they were glad to be acquainted with them; and that they were thankful to this people, not only for having helped them pecuniarily, but for giving them their sympathy in a strange land. Their demeanor and actions showed plainly the sincerity of their feeling and expression.

From the beginning to the end of our interview there was no indication of listlessness or inattention, but a serious and earnest entering into communion of feeling, which was very remarkable. Finally they asked through the Prince that our Society should intervene with the Czar for the release of their relatives who are banished to Siberia. And here one of the most interesting parts of the whole deeply impressive occasion manifested itself.

Six matronly women left the line in which they had stood, and advanced in front of us, who were, the Prince said, the mothers or relatives of some of the banished ones. We explained to them that our Society had already addressed a memorial to the Czar, invoking his clemency for those in his dominions who, from conscientious motives, could not carry out all the government requirements, and that when we returned home, we would present their request to our people, and do what we could for them. The women quietly wiped their tears, and one with noble features said they were the mothers of sons who were in banishment, and they earnestly hoped that our people would do what they could for their help. By this time, such was the feeling, that the regular ranks of the rectangle I have described, were broken, and the people pressed in close, until there was only a small circle clear, with the women in the centre. We asked them to give us a list of

all their people who were in Siberia, with the post office addresses, which they readily undertook to do, and by the next morning a list two hundred names was handed to the Prince.

The Dukhobor men are hiring themselves out to work on railroads and elsewhere, opportunity presents, and the immigration agent at Winnipeg is careful to stipulate that no man shall be placed over them who would profanely in his directions, coupled with the quest that food should be supplied which they can cook for themselves, as they do not consume flesh food.

We are having most delightful weather nothing in this respect could be more favorable for us. Thermometer about fifty degrees in the early morning to seventy degrees at noon. We expect to start to-morrow, the 16th, for the ordinary settlements, and hope to get back to Yorkton in about five days.

There are but two trains here from the Es in a week, so that we shall not be likely to receive much mail.

Address of the New York Bar Association to the Emperor of Russia.

[We print the body of the following address which has been forwarded for the purpose. The matter is of interest to Friends, and some part of the manner of address show what Friends have escaped.]

The New York State Bar Association avails itself of this manner of expressing to Your Imperial Majesty its profound gratification at the action of Your Imperial Majesty in soliciting the attendance of representatives of all nations at a conference for deliberation on subjects of international significance. It was indeed a happy inspiration that prompted so pacific and so unanimous an act. The measure of its influence will not be unfolded for many generations, but posterity will surely point to the Congress of The Hague as the beginning of a new era the world's history, when Reason ascended the tribunal and nations paid court to her decree.

In view of the signal dissimilitude existing between the social conditions and customs of the Empire of Russia and those of the English speaking Republic of America, it will not appear inopportune to direct attention to the fact that the occupation of the law in America is classed among the honorable and lettered professions. Men of that calling are sought for to assume the duties of the most responsible public positions. More than three-fourths of those who have filled the important office of President were taken from the legal profession. The present incumbent of that position and his five immediate predecessors were barristers. This fact is not mentioned in disparagement of other avocations or professions but solely in explanation of the prominence of the membership of the Bar, which might otherwise seem obtrusive, in matters of international moment.

The Bar Association of the State of New York is a brotherhood of men whose lives are passed in the adjustment of legal controversies. Some of them sit in judgment on disputed claims while the greater number appear before the benches of courts of justice in behalf of litigants to secure or defend personal rights. These walk through they lead through labyrinths of litigation and confusion, are nevertheless paths of peace. The lessons they teach are lessons of patience, constancy, impartiality and integrity. The conduct invariably to the conclusion that rule of law and equity are always adequate for the

complete satisfaction of every rational demand made by one man or by any number of men on others. Taught in this school, it need hardly be subject for surprise that the members of such a profession look forward eventually to the adjustment of all international differences by the same peaceful methods that are now applied to personal controversies; and, to that end, they hail with enthusiasm every indication that implies a movement toward the fulfillment of the manifest destiny of Christian civilization, the substitution of Right for Might in intercourse between nations.

While the codification of a system of judicious international laws and the establishment of a court to expound and enforce them are not directly within the scope of the subjects suggested by Your Imperial Majesty for the consideration of the Congress, yet the Bar Association observes with especial pleasure that among the last suggestions by Your Imperial Majesty for consideration at The Hague is one that bears directly upon the "principle of the using of good offices of mediation and arbitration, to the end of preventing armed conflicts between nations." As the Association has said in an address to the President of the United States, may not this object for the deliberation of the Congress have hidden within it the germ of all the others, and, like the stone rejected of the builders, may it not be found to have been designed, and alone to be adapted for the head of the corner of the projected structure, in comparison with which every other stone is of secondary significance.

On a former occasion, when the people of the United States were in imminent peril of entering into a physical conflict with a kindred people across the sea, the duty seemed to rest upon the New York State Bar Association of taking an active part in shaping public opinion in this country, and of seeking a plan by which all international controversies that appear to be beyond adjustment by ordinary diplomatic agencies, may be settled without resort to arms. As a plan for an International Court was devised and submitted to the President by the Association. Subsequently some of the suggestions of the Association were found to be useful in the negotiation of treaties between the governments of Great Britain and the United States. In order that Your Imperial Majesty may be made familiar with this work of the Association, and especially to the end that that work may be beneficial to the deliberations of the Congress of the nations about to assemble at The Hague, there is appended hereto a copy of the Memorial to the President, together with its plan for an International Court and the address of a member of the Association, Dr. Chauncey M. Depew, now United States Senator, delivered before the Association in 1896.

It is proper to add that the Bar Association is not wedded to any specific plan for an International Court. It will as gladly support any other scheme for such a court which has in it the necessary elements of utility and stability. Its one aim and purpose is to secure the universal recognition of the principle of arbitration and the early adoption by all nations of peaceful methods for the settlement of international differences. It would not lessen its watchfulness over peacefully disposed communities while there lurks any danger from that element of society which still exists in them that thrives on others' misfortunes and seeks to multiply them by its own overt acts. In other words, it would not disband the police force or unneces-

sarily cripple it by reduction until it becomes clearly apparent that conditions have so far improved as to make such policy consistent with the best interests of the community. It would educate and assimilate conflicting elements as rapidly as consonant with existing conditions on the broad lines of Christian utility and philanthropy.

The brotherhood of the legal profession of the State of New York feels that the action of Your Imperial Majesty is a long step towards the fulfillment of this great purpose among the civilized powers of the world, and it extends to Your Imperial Majesty its unmeasured congratulations upon the happy circumstance that has made Your Imperial Majesty the instrument, in the hands of Divine Providence, for the inauguration of so propitious and so grand a movement as is embraced in the conference of the nations on subjects of peaceful import. The Association also ventures earnestly to solicit Your Imperial Majesty's powerful influence and active co-operation at the coming Congress in seeking the early organization of an International Court that may eventually hold jurisdiction over grave matters of international importance and thereby secure the happy consummation of all the worthy aspirations of Your Imperial Majesty in calling for conference the Christian powers of the world. In holiday attire, with arms stacked, the battalions of the nations already mark time to the music of a new song, yet old as the Christian centuries, that Your Imperial Majesty has renewed in the hearts of the people of all nations: "On earth, peace, good will toward men."

Dr. Colton and Anaesthesia.

The death of Dr. G. Q. Colton, dentist of this city, eighty-four years old, recalls his service to the progress of science and to the mitigation of pain and suffering. Born in Georgia, Vt., his first means of making a living was working at chair-making, which he began when only sixteen years old. By toil and study, at the age of twenty-eight he became a student in the College of Physicians and Surgeons. After being graduated from this institution he lectured on chemical subjects, which he popularized by experiments with nitrous oxide gas, then known as laughing gas. When about thirty years old he was lecturing at Hartford, Conn., and illustrating it by amusing exhibitions given by people under the influence of this gas. Among others was the case of a young man who badly bruised his legs while running across the stage, but he said afterward that he felt no injury at all until the influence of the gas disappeared. Dr. Horace Wells, who was on the platform with Dr. Colton and heard the young man say this, exclaimed, "Why, then, could not a man have a tooth extracted while under the influence of gas, and not feel it?" The next day he (Dr. Wells) inhaled the gas and had a decayed tooth extracted without the slightest pain. He then exclaimed, "It is the greatest discovery ever made!"

Independently of the controversies it is positively known that physicians in the eighteenth century recommended the use of ether, by inhaling, for relief of pain, and that Sir Humphrey Davy, in 1800, proposed the use of nitrous oxide in surgery.

It was claimed by the late Dr. Colton that he and his assistants had extracted more than one million teeth.—*Christian Advocate*.

The direst poverty is poverty of soul.

Civilization of The South Sea Islands.

(Continued from page 386.)

"The letters of C. F. Gordon Cumming, written about 1880, afford a view of the condition of these islands after about half a century of some experience of civilization. She was a woman of comprehensive mind, and although not herself fully imbued with the missionary spirit, was prepared to speak well of whatever was advancing the interests of religion and the welfare of humanity. She had been spending two years in Fiji as companion for the wife and family of Sir Arthur Gordon, the British Governor, when an opportunity being offered to visit certain other islands she embraced it. As it was a part of the assumed duty of the Catholic Bishop of Samoa, to visit other islands of his diocese. A French man-of-war was ordered to convey him, and C. F. Gordon Cumming became one of the ship's company. She was most kindly treated by the Captain, the Bishop and all others, and thus was made acquainted with all the convents, schools and centers of Catholic influence throughout their field of operation. While she praises the goodness of her conductor she tells in the course of her narrative in what manner the Catholic Church obtained a footing in these regenerated islands.

The French people wanted commercial posts among the many islands that stud the Pacific. About the time they expected the Panama Canal to be realized, they prepared to mark out across the ocean a pathway for their commerce, by taking possession of such stopping places as could be grasped and held. One of these was the Marquesas Islands. The inhabitants there had been such incorrigible savages that several attempts to civilize them had been repelled.

While these events were transpiring a French fleet anchored at the islands. The inhabitants were divided into hostile factions and the Admiral by joining with one of these, subdued the others. Then investing the favored chief with the insignia of authority, he raised the flag of France and established a sovereignty over the group. The attempts which had been made to introduce Christian worship among these people had extended over the preceding fifty years. The French after their occupation maintained some kind of government but religion had no where any root.

At length, in 1853, a Marquesan chief came in a whale ship to the Sandwich Islands, and requested that teachers should be sent to his people. Thompson Bicknell, with four native teachers and their wives agreed to return with him to his island called Fatuboua. Five days after they arrived a French brig anchored there, having brought a Catholic priest, who demanded, they should be at once sent away. He asserted that the Marquesas belonged to France and that no English teachers should be tolerated. The chiefs refused to dismiss their teachers, but they by no means yielded implicit obedience to their lessons or even treated them with uniform kindness. Nevertheless the Hawaiian teachers held their ground. Though discouraged and oppressed, they have trained native teachers from among their converts, established boarding schools, so as to separate scholars from evil influence at home, organized churches and done everything in their power to advance the good cause.

C. F. G. Cumming goes on to say in regard to the Catholic effort, "In the matter of stone and mortar a good deal has been done. Well-

built churches having been erected in all the principal valleys in the proportion of one church to every one hundred and fifty inhabitants. Unhappily, however, the people show small disposition to adopt any form of Christianity. The Queen Visikui, and a few of her household are devout Catholics, and a little flock who profess to be Christians rally around each of the missionaries. But a great majority continue heathen with a deep rooted belief in the old superstitions." It were not surprising that a religion made up so largely of ceremonial observances should make so little impression upon a savage people. But she adds "If the Catholic mission has hitherto failed in its ostensible work, it has at least given the natives a good example of industry; for every available inch of ground within reach of the mission is under most careful cultivation."

After settling the French authority over the Marquesas, in 1843, the Admiral Du Petit Thouars turned his attention to the Society Islands. C. F. G. Cumming says, "He anchored in the harbor of Paapeete and sent a message to Queen Pomare to the effect that unless she immediately agreed to pay about \$30,000 as an indemnity for certain alleged insults to the French flag, he would bombard the defenceless town. The said insults were very much like those offered by the lamb to the wolf in the old fable,—the pretext being that Queen Pomare and all her people having already become staunch Christians, according to the teaching of the London mission, had positively refused to allow certain French priests to settle in the isles and found a Roman Catholic mission with the view of proselyting. These proving obstinate in their determination to remain, had with all due honor, been conveyed on board a vessel about to sail for some distant port, with a sensible recommendation to pursue their calling on some of the many islands that were still heathen."

"The French Admiral now insisted that in addition to paying the indemnity demanded, the people should at their own expense build a Catholic house in every district where they had built one for their own congregational worship. The unhappy Queen, terrified lest the arrogant Frenchman should commence bombarding her helpless capital and utterly incapable of complying with his demands, fled by night to the island of Eimeo (Moorea). She knew that no decisive action could be taken in her absence. Her best friend and admirer throughout these troubles was—Pritchard the British Counsel. The Admiral perceiving this caused him to be arrested and imprisoned. After being kept ten days in solitary confinement he was put on board an English vessel out at sea and forcibly sent away from the island without a trial or investigation of any kind."

The French government approved the action of its officials but promised to indemnify Pritchard. The English left the matter drop thus leaving the poor Queen helpless in the clutch of the French pirates. She had proved a wise ruler of a peaceful and happy people but could do nothing to quell the turbulence that followed this intrusion of France.

She was declared incompetent to govern and a French protectorate established over the islands.

The Jesuits and other Catholics have made favorable impressions upon uncivilized people in various parts of the world, but the manner of entering upon "other men's labors" here described is certainly very unsavory. The various

Protestant sects had been careful that these islands should witness Christianity in its heart-changing power and in its unity. Hence the work of these intruders is most lamentable. It does not appear that at the time of this visit of C. F. G. Cumming, the Catholic Church had a footing on many of the islands; and where they had establishments their adherents were but as one to ten of the Protestant converts.

(To be concluded.)

FOR "THE FRIEND."

What is Worship?

Worship is praise, adoration and intense love, begotten by the Spirit. An object of such love must fill the soul with a sense of its perfection; and when this object is realized to be the embodiment of an Almighty Creator and preserver of all things, who beholds our innermost thoughts, and from whom we cannot hide or disguise a word or motive, with what intense awe should we approach Him to open our lips in prayer! Shall we attempt to supplicate his favor, or ask his blessing upon efforts begotten in our own wisdom for the advancement of his kingdom here on earth? He left his throne in Heaven and came to earth to suffer and die, to open up a way into the holiest of holies, that his kingdom might be set up in our hearts, and that we might have a living access to the fountain of all life, wisdom and power.

What a presumptuous insult to the One, Eternal, Almighty, Omnipotent God to prescribe a form of worship, and choose singers, who shall perform such worship according to their own ability and not in accordance with the ability which God giveth.

"If any man speak let him speak as the oracles of God, if any minister let him do as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (1 Peter iv: 11). Can anything be more idolatrous than a prescribed form of singing? as if God were a heathen potentate, who might be deceived, appeased, or flattered, by a great ado of vocal or instrumental music. Sinners are even in requisition to sing praises, and to magnify the name of a righteous God. All that is required in this mock worship is to have a musical voice.

The Scriptures teach throughout that praises to God must be rendered through a holy life. "O worship the Lord in the beauty of holiness" (Ps. xvi: 9). "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (Ps. xxx: 4).

"Sing unto the Lord, bless his name, show forth his salvation from day to day" (Ps. cxvi: 1). "Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence" (Ps. xvii: 1, 2).

If people would learn of Him, and leave their songs that are attuned to music in man's wisdom out of the question, I believe He might be found, in his own times, as able to inspire singing by the immediate revelation of the Holy Ghost in the hearts of his true followers, as he was to inspire hymns in the past. But this is no allowance of the artificial singing generally in vogue as worship. "O Lord, open thou my lips, and my mouth shall show forth thy praise" (Ps. li: 15). "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii: 16).

"Is any among you afflicted? let him pray; any merry? Let him sing psalms" (James 1: 13). "What is it then, I will pray with the spirit and I will pray with the understanding also, I will sing with the spirit and I will sing with the understanding also" (1 Cor. xiv: 15).

The Saviour testified against hypocrisy in its varied forms, and said, "God is a spirit, as they that worship Him must worship Him in spirit and in truth" (Jer. iv: 24). "This people draweth nigh unto me with their mouth, but their heart far from me. But in vain do they worship, teaching for doctrines the commandments of men" (Matt. xv: 8, 9).

J. JENNINGS.

YARKER, Ontario.

Child-Study—No. 6.

BY S. W. E.

*The Child Study Monthly** for the Fifth Month contains a paper on "Scientific and Practical Child-Study—its scope and limitations." The address was written by Frederick E. Bolto, Prof. of Psychology and Pedagogy in the State Normal School, Milwaukee, Wis., and was before the Wisconsin State Teachers' Association. It contains such a comprehensive summary of the subject that, as an emphasis to articles which have already appeared in *THE FRIEND*, it is hoped that some selections from it will prove helpful and acceptable.

Some have been disposed to look on this very important study as "a fad," whereas it is worthy of "the noblest endeavor of all who do serve the name of teacher or parent."

Education is the most serious question, the most significant question that has ever occupied our ever will occupy the minds of intelligent humanity. Child-study is primarily for the sake of the child, and there is a practical as well as a scientific side to it.

The recognition of underlying principles is vitally important. These may be gleaned from psychology, medicine or other sciences or they may be reached by purely empirical methods."

In the home and school it is the practical solution and method which must ever have the first consideration and will always "be concerned with a determination of the needs and possibilities of childhood; with a determination of dominant interests and best ways of making these interests productive of true development. It should seek to know how to gain the child's confidence and affections and how to make him susceptible to best influences; it should seek a deeper insight into child-nature; and above all to enable the child to know himself, his possibilities and limitations."

"Other things being equal the practical work will be more rationally conducted and more effective if preceded by a thorough scientific preparation." "Those who have scientific psychological preparation will be the better able to understand child-nature aright, and better to further the development of the growing child into a nobler manhood and womanhood."

"The interest of the teacher is not in the theoretical consideration of the science, but in the practical application that can be made of the well formulated principles in teaching. The school-room is not the place for the scientific experimentation on children and the teacher not essentially an experimenter."

* A. W. Mumford, publisher, 203 Michigan Ave., Chicago, Ill. (\$1.00 a year.)

It is well for the teacher to have gained scientific insight, but the schoolroom is not the place to obtain so much as to carry it into execution.

The sooner teachers and parents learn that the function of child-study in the home is primarily for the good of the teacher or parent in increasing insight and sympathy, and only incidentally for the science, the better it will be for schools and homes and for the reputation of the science.

If a teacher approaches the study of mental science with the supposition that it is going to open up to him a short and easy road to his professional goal; he will be disappointed.

"Never before in the history of the world has there been such a healthful interest in the cause of education as there is to-day."

All the great nations are devoting their best thought to improved educational facilities—there are fourteen State organizations, sixty and more than three hundred local associations with fifteen college chairs for the purpose of a child-study alone in the United States. Thousands of young mothers and fathers are studying their offspring with minutest care."

The writer of this absorbing paper summarizes the results of much observation and experience in connection with school work substantially as follows:

1st. Hygienic surroundings must be secured, possible, including heating, lighting, venting, seating.

2nd. Well regulated play has a place and is a distinct educational factor in all grades of schools.

3rd. Mental development is not continuous, it occurs by stages and varies greatly, as does physical growth.

4th. There are well defined nascent periods, when the mind is most receptive to certain influences; to be ignorant or neglectful of these often fatal to the child's best development, or, at least, "a golden opportunity is lost."

Most religious conversions occur between the ages of fifteen and seventeen. This truth applies equally to play and the various classes and branches of study. Prof. James says: "If a boy grows up alone at the age of games and sports and does not learn to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days."

"In all pedagogy the great thing is to strike the iron while hot and to seize the wave of the pupil's interest in each successive subject before it ebbs has come. . . . There is a happy moment for fixing skill in drawing, for making boys collectors in natural history and presently insectors and botanists."

"In each of us a saturation point is soon reached. . . . and unless the topic be one associated with some personal need that keeps the wits constantly whetted about it we settle down to an equilibrium, and live on what we learned when our interest was fresh and instinctive, without adding to the store. . . . To detect the moment of the instinctive readiness for the subject is then the first duty of every educator."

5th. Physical and mental development proceed from the fundamental to the accessory.

The older, larger, simpler and stabler organs function much earlier than the finer, more reticent, more complex and less stable organs. This is true of both muscular and neural tissues. Well informed teachers now use the blackboard for young children in place of the finer

writing on slates or sheets formerly required of them.

6th. Periods for rest must alternate with those for work, according to well proven principles both psychological and physiological.

"The best period for work by the average student is between eight and ten A. M., the next between three and four P. M., while that between eleven and twelve A. M. is the worst to accomplish a given mental task, and no thoughtful teacher would place mathematics at this hour if avoidable.

"Even physical exercise should not be undertaken directly after severe mental labor.

"Complete rest is needed at times; the whole of the body and brain require to go through a period of quiet nutrition without any expenditure of force that can be avoided. This may be effected after feeding, when the blood is rich with nutritive material."

7th. Good physical training in school has diminished the number of dull children and the evidences of brain disorders.

8th. Physical training improves the brain conditions both of normal and abnormal children, preventing or correcting disorderliness in motor and mental action and promotes activity in both directions.

9th. Child-study has shown that "a perfect idea always has the motor side strongly developed."

10th. "That the young child's most pronounced tendency is toward imitative action."

11th. "Habitual actions are most powerful inhibitors of movements which do not tend in the same directions as the old. Hence youthful habits of the right kind should not be narrowed down to one field.

"Too much specialization in early youth can have only bad cerebral results."

12th. Physical and moral education are inter-dependent. Judicious physical training will do more for moral education than all the lectures on moral science that can be bestowed.

13th. Methods for training the feeble minded have been much improved by substituting physical exercise for abstract mental training so as to gain muscular control and develop attention.

14th. All sentiments of right doing must end in action, if the result is to be permanent.

The teacher must furnish opportunity for right-doing as well as to point out what is desirable and what is undesirable.

15th. The strongest potential capacity of the child is for action.

16th. School occupations have greatly increased myopia. Insufficient and glaring light, bad print, a wrong position in writing, and a fetid atmosphere have all contributed to this as well as overstudy.

Finally. The period of adolescence is a period requiring great tact and caution on the part of educators. It is the great period of readjustment. Often children take on entirely new physical characteristics. "It is a period of great unrest—boys often run away from home and girls become giddy and wild.

"There is a great desire to get out to see the world, to do battle for themselves. It is the great period for doubt, for argumentation, debate and sophistry. Most religious conversions occur about this time; it is the age when crime is begun and speculations upon more cosmic relations first enter into the youth's thinking. Great care and discretion is necessary on the part of teachers and educators to guide the restless youth safely over this period.

"Every teacher should study children and the best teachers study them most.

"While pursuing this study acquaint yourselves with the best available literature on the subject.

"This will enable you to correct your own observations.

"In order to do child-study work, the teacher need not wait until the spirit moves to work out something entirely unheard of."

"The best work will be of the plain everyday sort of observation of children—observations of characteristics that are easily apparent, but that are factors in determining a child's status in class and his future character.

"The teacher should determine what are the child's greatest possibilities, needs and limitations, and how to help him to surmount obstacles to success.

"The immediate outcome of this study should be better methods of dealing with the individual pupil and a greater mutual sympathy existing between teacher and pupil.

"Too often all pupils of a given age are required to do the same work. By such work the weak are discouraged because of the excessive burdens and the strong are disgusted because they are made to mark time."

Simple physical tests should be made occasionally, and without irritating the child, to confirm or dispel suspicions about defects in sight and hearing.

"The teacher should further inform herself or himself by talks with pupils and parents of the child's general health—whether sleep is normal and sufficient—whether great fatigue is noticeable, whether the school work is too heavy or not.

"Teachers do not as a rule give due weight to the far-reaching results of school work, of loss of sleep or lack of proper food.

"Be especially on the lookout for nervousness—exhibited by tremulousness of hands by shyness, by stammering, by irritation, etc.

"The causes of nervousness should be closely inquired into. . . .

"To determine what a child already knows and how best to lead him the next step is fundamental of all true teaching.

"The works of Preyer, Tracy, Baldwin, Hall, and others are full of suggestions.

"Hail with delight anything that will enable you to know your child or pupil better, and do not regard the field as exhausted by the study of one child, by examination of one characteristic.

"The whole goal of life is education and we should strive diligently, as did Pestalozzi, better to know the human spirit, its laws of development and the means of vivifying and enabling it."

A TEACHER may possess every other qualification, but if he lacks a deep and abiding purpose to build up right character in his pupils, he will miss the mark of highest success.—*Irwin F. Mather.*

SENSUALITY shuts us off from hearing God's voice. Unbelief shuts us off from hearing God's voice. Love of money cuts us off from hearing God's voice. Fear of men shuts us off from hearing God's voice. But if we will shut out these earthly clamors, though we may hear no voice of thunder, we shall hear distinctly the still, small voice: "This is the way, walk ye in it."—*Pentecostal Herald.*

For "THE FRIEND."

From Travellers in the Orient.

(Continued from page 381.)
(Taken from Family Letters.)

BAALBEC, Fourth Month 6th, 1899.

Here we are encamped between two ridges of snow-clad mountains—Lebanon on one side and Anti-Lebanon on the other. We started from Beyrout on Second-day on horseback, and called at Theophilus Waldemeir's, where we had a coriell welcome from them. We then pushed on, and had a hard ride of about fourteen miles, and we were out in showers, sleet, and heavy thunder, with lightning very near. We were thankful at last to reach a poor man's house, which was to be our shelter for the night, and on going up the stone stairs, on the outside of the house, we found our rugs spread, cots up, and table set for afternoon tea. Our camp outfit had preceded us on horses, mules, and donkeys. We were welcomed by a pretty little Syrian woman, who kissed us on our cheeks. She lived there, with her husband and four children. They had only a tiny stove in one room, the floors were stone, and the children had on hoods, no drawers or stockings or shoes, and paraded around in bare feet, while we were so cold, we hardly knew how to bear it. We got our wet things partially dried, and watched our cook getting supper. He is a Syrian, and has a long brazier with charcoal burning in it, and on that he gets up delicious course dinners, better than the hotels give. He sits on a low seat, sometimes smoking, and cooks course after course, setting them aside to be warmed up when the time comes, and brought on smoking hot.

We got in that night just in time to miss a driving sleet storm. The large Cook party, about seventeen in number, started on ahead, and went further than we, and were out in it. It seems as though you can hardly make the horses face these storms.

Next morning we walked in the rain to a station and took the train to Mallakah, and staid there all night. But our horses and camp equipment had a rough trip over the mountains, in deep snow at times. Our train was in a snow-storm, and we found quite deep snow on the car-steps when we went to get out. We staid there over-night, and about 8.30 next morning mounted our horses again. I had mine changed from a dun horse called "Judas" to a "spifire" small chestnut sorrel, showing Arab blood, and I found him the most springy, easy horse I think I ever rode. He has a very smooth walk, a pace, and a canter that seems almost like flying.

Our dragoman is Chalil S. Gandour, and is one of the best two in the country. Richard Cadbury thought a great deal of him, and gave him a gold watch, chain and medal at one time. He was with the family when Richard Cadbury died, just going through Palestine with them, and went with the wife and daughters and dead body to Alexandria. He is about thirty-four years old, and very smart, interesting and amusing. He is a magnificent horseman, dresses very picturesquely, and rides a fine horse, which he makes out many capers; and as they flourish across the fields or race by us on the road, he looks just like a wild brigand. He is most capable, and very prompt, and looks after our comfort, our meals, and everything about camp.

When we arrived here at Baalbec we found tents all up, rugs spread, etc., and the large Cook party camped near by. We had a stove

of charcoal to keep us somewhat warm. But we were cold all night, the ground was so damp, and the thermometer went down to thirty-two degrees. Imagine that after one hundred and four degrees on the Nile.

This morning the other party left at about seven, and rode about three and one-half hours to a train, and took that to Damascus, and I suppose we shall do the same to-morrow. We have had a great deal of uncomfortable weather. Our dragoman seems determined to make Dr. W. useful. He had a man for her to doctor who had been kicked by a horse, a man with sore eyes to be prescribed for, and another who felt bad in his chest or stomach, it was hard to tell which. Then he took her to see a woman who had mashed her hand four weeks ago and had gone to bed with a palmer abscess. She had suffered much, and it had been opened, and our doctor made her more comfortable by washing and dressing it. Chalil seems to have much sympathy for the very poor.

Dr. Howitt and I took a walk thro' the town and saw a beautiful spring of water. A man was determined we should drink, and got us a glass, but we did not, as we had been warned that though very clear it was not wholesome. I think we shall heat stones to warm our feet to-night. We rode yesterday about three and one-half hours in the morning along a good carriage road in a valley, bounded by snow-capped mountains. We shall probably have very rough, stony riding after awhile, along a trail where carriages cannot go. As an Englishman said, "you had to suffer hardship in travelling."

The day we took such a long ride we stopped for lunch at a small village and went into a native house, and our waiter spread a tablecloth on the matting, while we sat around on pillows or floor and ate. Nearly every man, woman and child in the place turned out in a big crowd, and some watched us with great interest as we ate. It was impossible for us to stir without nearly the whole troop at our heels.

The country here at Damascus reminds us of our springtime, and is very beautiful now with the tender green, but it becomes parched and brown later where not irrigated, after the dry season begins.

E. W. S.

DAMAS, Fourth Month 5th, 1899.

We found Baalbec very interesting. The ruins of those old temples are wonderful, and cover fifteen acres of ground. They are said to surpass everything of the kind in Egypt, Athens, or Rome.

It seemed very remarkable to have our tents pitched between Lebanon and Anti-Lebanon, and just in front of the grand, snow-covered peak where the famous cedars of Lebanon are now buried in snow.

Yesterday morning we mounted our horses between seven and eight, and started toward Damascus. The weather was perfect, clear, fresh, but not cold, and the views of the two mountain chains were charming. Our path was often narrow and very stony. I never saw such a road. But our horses seemed to understand it, and handled their feet well. I am getting very much attached to my horse. He is a tall, well-bred sorrel. Chalil says he is a real Bedouin Arab, and that he is the one the German Empress rode. So they call him the Augusta Victoria.

Some of the way was so steep that we walked down the hill, as it was very rough and stony, and we did not wish to run any risks. I never

saw such colors as were on the mountain-sides and in the valleys! Pink and grey, brown and mingled with the vivid green of the fe valley, while above towered the rocky p with their soft white covering of snow. Beautiful flowers were blooming about us, and birds sang so sweetly. It was a pleasure to alive on such a morning to such a place!

When we reached Jahfufeh our attend prepared a delicious lunch in one of our tents and we did full justice to it. We had mutton, eggs, chicken, potted chicken, and bread and butter with orange marmalade, raisins and oranges for dessert. In a short time the train came, and we with our baggage in nice, first-class carriage all to ourselves.

The ride over the mountains was very beautiful. The tender green leaves are just coming out, and the blossoms of apple, apricot, and walnut were lovely. The railroad followed a rush stream a good part of the way, which Chalil said was one of the chief sources of the Abana. It was a pretty stream, and tall poplars grew thickly on either side of it. We saw numerous pomegranate trees just putting out their tender leaves.

When we arrived here, Chalil brought us this hotel, and says he got us the best rooms in the house. They are communicating, and very pleasant, each one having a little balcony. This house is built in Syrian style around an open court in which some trees are growing, and there is a fountain. We went up on the hotel to last evening to view the sun-set, and it was most glorious.

We can see beautiful, snow-covered Hermon from our rooms, and the sun dropped behind him last night. The Abana flows right by hotel. When we leave here on Third-day morning we pass over Hermon and near the source of the Pharpar. Does it not seem too wonderful to be true? The first of the trip was interesting, but this is surpassingly so, and I feel though I could not put it in words. Hermon is the source of all the fertility of Palestine. Read the one hundred and thirty-third Psalm.

As soon as we had breakfasted Chalil had landau with two fat grey horses at the door, and we all went for a drive about the town. First we drove out to see the old road on which Paul came to Damascus from Jerusalem. It may have been the place where he had his vision. We then went to see the tomb of Fatima, Mahomet's sister, one of "the perfect women," you know. Here we saw a supposed place where Paul was let down over the wall, and the tomb of "St. George," who helped him to escape." We also saw the house built over the wall, which made us think of Rahab.

We then visited the house of Naaman the leper, which is now a leper hospital. We went in and saw one of the women, but she was not bad case. From here we came to the eastern gate of Damascus where the "street called Straight" begins. We entered this gate at walked to the supposed house of Ananias which is now a Greek Catholic chapel. We next drove around and entered the city by the gate of St. Thomas, and drove through that part of the street called Straight till we came near the house of Judas, where Paul lodged. We had to get out and walk to the place, as it is not on the Straight street. The house is now a Mohammedan mosque.

Last evening we took a walk in the bazaar and saw strange sights. Dogs abound, and such horrible specimens I never even imagined.

They are the city scavengers, and it is unlawful to kill one. They lie about and sleep all day, and wake up and howl all night! If any one goes over a dog, he is liable to be fined.

In our walk we saw an Oriental plane-tree, very large, but hollow. On it were hanging pieces of rags which Chaili said were put there for offerings for the people who were sick or afflicted. The passage of Scripture which says, "Lend your hearts and not your garments, and turn unto the Lord your God," refers to a practice.

A party has just come through the country camping, and they have, I understand, had sixteen wet days out of eighteen. They went about in wet beds, and put on wet clothes when they arose, and then rode in the rain. The dry season is nearly over, so I trust we shall have fine weather. It is a hard trip for any strong people. S. E. W.

The Bibles of Heathendom.

The largest Bible known is a Hebrew Bible Vatican, in manuscript, weighing three hundred and twenty pounds, for which the Venetian Jews once offered Pope Julius II. its weight in gold, or about sixty-two thousand pounds sterling. And yet the substance of all this book is found in two simple precepts on which "hang the law and the prophets." (Matt. xxii. 40.) And the whole book, combined with the New Testament, can now be found in legible printed form weighing only one and one-eighth ounces. And this book is a collection of sixty-four different volumes, all of which can be read in one hundred and eighty hours, an average one of less than three hours to a book.

Compare these little simple tracts with the Sacred Books of the East, of which the learned Max Müller has edited some fifty octavo volumes. In an article in the *Nineteenth Century* this eminent scholar writes concerning these cumbersome volumes as follows:

"The sacred books of the Buddhists are particularly appalling in their bulk. They are called the Tripitaka, the Three Baskets, and were originally written in Pali, a vernacular form of Sanskrit. They have been translated into many languages, such as Chinese, Tibetan, and Manu. They have also been written and published in various alphabets, not only in Devanagari, but in Singhalese, Burmese, and Siamese letters. The copy in nineteen volumes lately presented to the University of Oxford by the King of Siam contains the Pali text written in Siamese letters, but the language is always the same; it is the Pali or the vulgar tongue, as it is supposed to have been spoken by Buddha himself about five hundred B. C. After having been preserved for centuries by oral tradition, it was reduced for the first time to writing under King Vattagamani in eighty-eight-seventy-six B. C., the time when the truly literary period of India may be said to begin. But besides the Pali Canon there is another in Sanskrit, and there are books in the Sanskrit Canon which are not to be found in the Pali Canon, and vice versa.

"According to a tradition current among the northern as well as the Northern Buddhists, the original Canon consisted of eighty-four thousand books, eighty-two thousand being ascribed to Buddha himself and two thousand to his disciples. Book, however, seems to have meant here no more than treatise or topic.

"But as a matter of fact, the Pali Canon consists, according to R. Spence Hardy, of two hundred seventy-five thousand two hundred

and fifty-eight stanzas, and its commentary of three hundred sixty-one thousand five hundred and fifty stanzas, each stanza reckoned at thirty-two syllables. This would give us eight million eight hundred and eight thousand syllables for the next and eleven million five hundred sixty-nine thousand six hundred syllables for the commentary. This is, of course, an enormous amount; the question is only whether R. Spence Hardy and his assistants, who are responsible for these statements, counted rightly. Professor Rhys Davis, by taking the average of words in ten leaves, arrives at much smaller sums, namely, at one million seven hundred fifty-two thousand eight hundred words for the Pali Canon, which is an English translation, as he says, would amount to about twice that number, or three million five hundred and five thousand words. Even this would be ample for a Bible; it would make the Buddhist Bible nearly five times as large as our own; but it seems to me that R. Spence Hardy's account is more likely to be correct. Professor Rhys Davis, by adopting the same plan of reckoning, brings the number of words in the Bible to about nine hundred thousand. We found it given at seven hundred seventy-three thousand six hundred and ninety-two. But who shall decide?

"The Kanjur consists of a hundred volumes in folio, the Tanjur of two hundred and twenty-five volumes, each volume weighing between four and five pounds. This collection, published by command of the Emperor of China, sells for six hundred and thirty pounds sterling. A copy of it is found at the India Office. The Burmese, a Mongolian tribe converted to Buddhism, bartered seven thousand oxen for one copy of the Kanjur, and the same tribe paid twelve thousand silver rubles for a complete copy of both Kanjur and Tanjur. What must it be to believe in three hundred and twenty-five volumes, each weighing five pounds—nay, even to read through such a Bible!"—H. L. HASTINGS.

THE only way to have a friend is to be one.

Items Concerning the Society.

Joshua L. Bailey, of Philadelphia, has been visiting the cities of Maine, studying the workings of the prohibitory law.

Phebe R. Gifford, of Providence, R. I., passed her ninety-sixth birthday at Portland, Maine, during the New England Yearly Meeting recently held there.

Caleb R. Kemp, who has been at the Clerk's table of London Yearly Meeting twenty-seven years (being assistant from 1872 to 1890 when he became Clerk), was this year released, and John Morland is the present Clerk.

Our friend William Evans has returned from his visit to the Dukhobors in Manitoba. Joseph S. Elkinton was intending to remain a little longer, and perhaps again go to Quebec to meet with those of the fourth immigration, when released from their quarantine.

Thomas H. Whitson and Lloyd Balderston, having attended Newtown and Merchantville Meetings on First-day the 25th, and the Monthly Meetings at Woodbury and Salem, N. J., on Third and Fourth-days, were looking at that as the conclusion of their present service before returning home.

The *British Friend* takes issue with the *London Friend* on the following declaration of the latter: that "The Church in its corporate capacity, under

the Spirit of God, must take control of its meetings for worship." This says the *British Friend*, "gives away the whole basis of Quakerism as we have known it."

At Westtown School on Sixth-day the 53rd instant, thirty-four students received diplomas, having finished the required course of study, and prepared final essays, as follows:

"The Bicycle," Henry L. Balderston, Colorado, Md.
"Physical Education of To-day," Shipley Brown, Westtown, Pa.
"A New Question in American Politics," C. Reed Cary, Charlottesville, Va.
"The Book of Books," Herman Cope, West Chester.
"The Building of Character," also the "Valedictory," Wm. V. Dennis, Dover, N. H.
"Siberian Exile System," Alfred J. Edge, Darlington, Md.
"Sir Thomas Moore," Wm. Henry Elfreth, Chicago, Ill.
"Virgil and Cicero Compared," Charles Evans, Norristown, Pa.
"True Patriotism," Howard S. Fawcett, Salem, Ohio.
"Nicaraguan Canal," G. Spencer Garrett, Lansdowne, Pa.
"The United States of To-day and Yesterday," Isaac J. Jacob, Philadelphia.
"Dreyfus Case," Lloyd B. Jones, West Grove, Pa.

"Influence of One Man on History, Mahomet as an Example," Jos. G. Normart, Philadelphia.
"A Plea for Forestry," Jos. H. Painter, Chadd's Ford, Pa.
"The Cost of War," Jas. R. Pennell, Wawa, Pa.
"The Place of Sports in the Well-being of a Nation," Edw. W. Savery, West Chester.
"The Labor Problem," Herbert A. Scattergood, West Chester.
"The Effect of Persecution on Reformation," Benjamin J. Thomas, Pleasant Grove, Ohio.
"Superstitions," Henry D. Wood, Trenton, N. J.
"The Ministry of Suffering," Edith C. Dillingham, Philadelphia.
"Caste System of India," Isabelle Embree, Springfield, Iowa.
"Grecian Culture With Reference to the Present," E. Frances Greene, Clarksville, O.
"The Mythic Age in Man's History," Edith L. Palmer, Media, Pa.
"Classic Myths in English Literature," Cassandra C. Platto, Baltimore, Md.
"Dragon Kings," Margaret M. Reeve, Philadelphia.

"Ideal Characters—Being a Study of Wordsworth and Ruskin," Carrie B. Robinson, Shannonville, Ontario, Canada.
"Holland House and Its Occupants," Bertha Sharpless, London Grove, Pa.
"Bismarck," Elizabeth W. Shoemaker, Jarrettsville, Pa.

"Scottish Characteristics," Harriet E. Thatcher, West Chester.
"Frances Willard as a Teacher," A. Grace Webster, Media, Pa.
"Progress of Civil Service Reform," Agnes M. Webster, Glen Riddle, Pa.

"Holland, Her Queen," Esther S. Whitacre, Marlton, N. J.
"Our Educational Inheritance," Rachel C. Wickersham, West Grove, Pa.
"Chester County—Its History and Literature," Mary E. Worth, Marshalltown.

The diploma conferred on each of the above seemed a model of simplicity and fulness, namely: This certifies that _____ has completed a regular three year's course of study in this institution, and that he has borne a good character.

An Address to the Class, given by J. H. Dillingham, of Philadelphia, had reference to the True Spiritual Qualifications for Outward Expansion.

*Only the five denoted in the list by a star, were selected to read their Essays on Commencement-day. The others were read in a Literary Union held the evening before.

sion, whether national or individual. Its key-note was in the first sentence, that "Greater America" needs greater Americans.

The occasion was crowned by a covering of higher solemnity, when an aged Friend made the following remarks: "Dear young friends, we have listened to your several essays with much interest; our hearts have gone out towards you with earnest desires for your best welfare, and there is but one safe way for us all and that is in faithfulness to the teachings of Truth in our own hearts. When young in years, about your age, I was frequently met by the discouraging remark 'Youth was the happiest period of life, I had better make the most of it.' I have not found it to be so; and now that the evening curtain of life is fast closing around me, I can truly say there is a peaceful serenity, a calmness of feeling, and a permanent happiness that was unknown in youth. The sunset of a Christian life-time exceeds in happiness the joys of youth." Another Friend was led to the throne of grace in strong supplication.

SUMMARY OF EVENTS.

UNITED STATES.—The work of the United States Fish Commission for the fiscal year about to close has been the most successful in its history.

L. M. Crogan, member of the Texas Legislature from Nolan County, is authority for the statement that an English syndicate, with a capital of \$100,000.00, has been organized to purchase the cattle ranch in Texas, with the view of cornering the cattle market for the country.

A despatch from Newport News dated Sixth Month 25th says: The Danish Steamship *Alexandra* sailed this morning for Copenhagen, Denmark, having aboard the twenty locomotives built for the Government of Sweden by the Richmond Locomotive Works. This order was filled in a few months, and is of especial interest as the largest consignment of American built engines ever sent abroad.

The Agricultural Department has issued a bulletin treating of the probable success of the efforts of the Department to establish the Smyrna fig industry in California. It appears that the fruiting of the Smyrna fig is dependent upon the introduction from South Europe and the establishment in California of a little insect which fertilizes the fig. Experimental introductions of the insect were thereupon begun, and some of them brought over in 1898 have succeeded in penetrating the closed flowers of the Capri figs growing at Fresno, making the first step to the successful raising a success. The bulletin adds: "Since the insect has maintained itself for an entire year, there is reason to suppose that it will continue to breed, and that California in the near future will be able to place a fig upon the market which will possess the same superior flavor as that which has given the imported Smyrna figs their pre-eminent commercial rank."

California produces about one-third of the almonds consumed in the United States.

An analyst has made the discovery that California roses contain 20 per cent. more perfume than those grown elsewhere.

A letter from Dawson, dated Fifth Month 26th, says the clean-up for the present season will amount to at least \$18,000,000, more than twice last year's yield. The increase is due to the fact that Dominion, Sulphur and Hunter creeks, which were practically unworked last season, have been developed to a considerable extent with favorable results.

In 1886 the Erie Canal carried to tide-water 1,489,000 tons of vegetable food; in 1897 it carried but 744,000 tons.

A company has been organized at Sanford, North Carolina, to operate a cotton mill by electricity.

The historical society of the County of York held its annual meeting at Upland on Sixth Month 22nd. A paper on "Caleb Pusey and his times" was read by a descendant of his nephew William Pusey, whose progeny numbers many thousands. The house erected by Caleb Pusey in 1683 is still standing and was visited by many members of the historical society and their guests. It is the oldest dwelling-house now standing in Delaware County. Caleb Pusey was a leading Friend and member of William Penn's Council and was often employed by the latter in managing difficult and delicate questions in the Colony. He was attacked by George Keith in a pamphlet entitled "The Spirit of George Keith's attack on Caleb Pusey and his brethren." C. P. answered this in a defence of Friends and their principles. The old house was Penn's home when on a visit.

The *Public Ledger* says editorially: The Anti-Slavery constitutional amendment adopted by the New Jersey electors, a measure which has become a part of the fundamental law by the action of the Court of Errors and Appeals. The legality of the amendment was challenged on the ground that it was not adopted by a majority of the electors and that the decision of the Board of Canvassers declaring the amendment adopted also raised the technical question that the ballots used at the special election were not in legal form. The Court of Errors and Appeals negatived all these positions, holding with respect to the form of the ballots that it was a question which ought to have been decided before the special election took place. With this deliverance the Anti-Slavery amendment becomes firmly imbedded in the Constitution of New Jersey, from which it cannot be readily removed.

In an interview with a correspondent of the *New Voice*, the following startling statement was made by Thomas A. Edison: "There will never be another great war. By great war I mean a war between the civilized nations lasting more than thirty days." This declaration, made to me a few days ago by Thomas A. Edison, did not contain any reference to the Czar's peace conference. "The conference at The Hague will not doubt have its good results," said Edison, further, "but the one thing that is going to make war a permanent relic of the past is electricity. How? Simply this way: Electrical development is now so far advanced, and by the time, say, that Germany and the United States would declare war against each other is certain to be so much further advanced, that the war apparatus which the electricians would turn out would make the war so terribly destructive of property and lives that for their mutual preservation each of the warring countries would rush to declare peace. In a word, electricity will within five years make war so terrible that war will be impossible."

The winter of 1898-99 was the most destructive of evergreens and shrubbery in the history of Iowa. It is estimated that one-half of all the evergreens in the State were killed.

Deaths in this city last week were reported to number 379, which is 44 less than the previous week and 8 less than the corresponding week of last year. Of the total, 197 were males and 191 females; 50 died of consumption; 29 of cholera infantum; 23 of dysentery; 14 of cholera infantum; 16 of marasmus; 14 of casualties, including 7 from drowning; 14 of old age; 14 of pneumonia; 13 of nephritis; 13 of Bright's disease; 12 of apoplexy; 12 of inflammation of the stomach and bowels; 11 of inflammation of the brain; 10 of cancer; 10 of convulsions; 9 of inanition, and 9 of typhoid fever.

Markets.—U. S. 2's, 100 to 101; 4's, reg., 112 1/2; 112's, coupon, 113 1/2; new 4's, 129 1/2; 3's, 129 1/2; 113's; 3's, 108 1/2; 108 1/2.

COTTON was quiet and closed on a basis of 6 1/2 c. per pound for middling upland.

FLOUR.—Winter, super, \$2.15 to \$2.25; Pennsylvania, roller, straight, \$3.35 to \$3.50; Western winter, straight, \$3.40 to \$3.55; spring, straight, \$3.70 to \$3.80; city mills, straight, \$3.45 to \$3.60. **RYE FLOUR.**—\$3.10 to \$3.15 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75 1/2 c; No. 3, 74 1/2 c.

No. 2 white oats, clipped, 32 1/2 c; 32 1/2 c.

BEEF CATTLE.—Extra, 5 1/2 c; good, 5 1/2 c; medium, 4 1/2 c; common, 4 1/2 c.

SHEEP AND LAMBS.—Extra, 5 1/2 c; good, 4 1/2 c; medium, 4 1/2 c; common, 2 1/2 c; spring lambs, 4 1/2 c.

HOGS.—Best western, 5 1/2 c; other grades, 5 1/2 c.

FOREIGN.—The Joint High Commission appointed to settle the issues in Samoa has unanimously sustained the position assumed by Chief Justice Chambers at Tanu, and, after recognizing the rights of Malietoa Tanu, has recommended the suspension of the Mataafa faction, abolished the kingship and arranged for a provisional government for the islands.

The English Secretary of the Colonies, Joseph Chamberlain, in the House of Commons announced, amid cheers, that New South Wales had voted in favor of the abolition of the monarchy.

A new French Cabinet was formed last week, with Senator Waldeck-Rousseau as Premier and Minister of the Interior. Delcasse, former Minister of Foreign Affairs, retains that portfolio. General the Marquis de Gallifé, a Royalist, is Minister of War. It was estimated that the consumption of pure alcohol in France equals the head of the population. In 1896 it had increased to 419 liters, apart from the use of wines, beers and cider.

The bill authorizing the acquisition from Spain the Caroline, Ladrones and Pelew Islands by Germany has been submitted to the Reichstag and passed by the Reichstag. Queen Regent of Spain has signed a bill for the cession of these islands to Germany.

A law was recently passed in Norway prohibiting the sale of tobacco to any boy under sixteen years of age without a signed order from an adult relative employer. Even tourists who offer cigarettes to themselves are liable to prosecution. The police officers in Norway prohibit the pipes, cigars and cigarettes of lads who smoke in the streets. The fine for the offence is also imposed, which may be where between 50 cents and \$25.

Eastern and Northern Finland, according to a dispatch to the *Times* from St. Petersburg, are threatened with famine and floods. The late cold weather has ruined the rye crops.

Great interest is taken in the result of the first which is now being taken in Manila in the direct of self government. The Supreme Court is sitting daily and the American and Filipino Judges are holding consultations through an interpreter. A unanimous vote is required for a decision.

In Morocco at this time entire wagon-loads of locs are brought to the market in Fez, because they are a regular article of food for the Moors who inhabit this part of North Africa. Here, also, the locs are eaten in every style, pickled, salted, simply dried, or in any other possible way, except not eaten. The negroes on the northern coast of Africa eat locs to pigeons, and they eat from 200 to 300 locs sitting. They remove head, wings and legs, boil them for half an hour in water, then add salt and pepper and fry them in vinegar. In a similar way locs are prepared at other points in Africa and Asia. Locs served in salt pickle the large green, are a staple commerce. Locusts in Africa are also compressed with fresh, in barrels, and are then dished out like butter meat times.

California and Australia may yet find in South America a rival as a supplier of fruit to the English market. The great variety of fruit, such as the small black and the large green, have been ready with flavor, and with improved methods of picking and packing would be formidable competitors to other foreign grapes. Figs, loquats and other fruits from the same source are also being imported in increasing quantities.

Consul Griffith writes to the United States Department from Matamoros as follows: "Public land private properties, big haciendas and large bodies of wild lands held by private individuals or syndicates in Mexico are rapidly changing hands at prices far in advance of those of last year, and certainly 500 per cent above those of ten years ago. This advance in price is warranted by the production of the soil in the southern states, where the annual rainfall is sufficient to guarantee two crops of cereals per annum, where rubber, vanilla, coffee, cacao, pineapples, oranges and other valuable tropical and semi-tropical products are raised. Mexico is not all tropical in climate, and the above remarks are not applicable to those lands in the south, which do not receive one-fifth of the area of this Republic."

The Administration Economica, which is charged with the disbursement of the finances of the provision government of Havana and the province, publishes a statement showing that for the Fifth Month of 1898, the receipts were \$763,194 and the expenses \$178,228, the balance being cash on hand. This causes general astonishment among the Cuban and is unprecedented in the history of Havana. New receipts have not been published openly. The officials formerly in power made a financial statement which were not figures. No two years in the Spanish regime have yielded as much as the past five months.

Yellow fever has broken out among the American troops in Cuba, fourteen cases of the disease being reported from Santiago. Four soldiers have died.

NOTICES.

WESTWON BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to instruction and discipline, will be addressed to WILLIAM F. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westown P. O., Chester Co., Pa.

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LETTERS to the editor and communications of THE FRIEND, should be addressed during the summer months to J. H. Dillingham, West Elmwood, Massachusetts.

Not Yours, But You.

It has been observed that we as children of a world show deference to fellow beings in proportion as they have something that we desire.

Having men's persons in admiration because of advantage," and "showing respect of persons for the sake of advantage," are marks of the natural man, which Jude has described as sensual, having not the spirit," and they belong to that "covetousness which is idolatry."

Mutual acquaintance seems the key-note of business life, and it seems mutually understood that most of worldly intercourse is conducted on the basis of self-seeking.

So that gain does not take the place of goodness, there is a place for the acquirement of means, for the support of existence and the help of others. And there is a commendable diligence in the honest exchange of resources between man and man, for the maintenance of themselves and their dependents. But this pursuit of what is called "self-support," is abused at the point where it engenders a spirit of selfishness.

Far from the Christian spirit is that which looks upon fellow-beings as so much game, to be hunted for what they have, that may be captured for one's self, or possessed for the gratification of any desire. If we have use for others only for what can be gotten from them, and for their own welfare along with ours—yea, sometimes at the sacrifice of self interest—we are not in the Spirit of Him who pleased not himself, whose whole life and death on earth were for the good of men.

Accordingly one of his own could well say—and must say, or practice it as he was Christ's—"I seek not yours but you."

"We are glad when we are weak and ye are

strong." "Let no man seek his own, but each his neighbor's good." Thus is shown the true spirit of the gospel of Christ in human relations, even the new commandment whose name is Love.

To the changed heart every fellow being with whom it meets is presented in a new light—as some one whose welfare it craves, and hopes to increase; some one to whom we may be an instrument of good or advantage; some one for whom we can secretly feel, "May he increase though I decrease; I seek not his, but him—his best interest, to gather him to his higher good rather than be thinking what he or she can give to me." By this simple rule spiritually felt. "I seek not thine, but thee," we shall adorn the doctrine of our Saviour in many things.

John Yeardley and his Travels.

(Continued from page 319.)

"John Yeardley, in one of his letters, in a lively manner describes the mode of travelling in Norway:

"The usual vehicle in this country is the single-seated carriage, made exactly to fit the figure of the traveller, and no spare room except a little well under his feet. The seat is placed on two crossbars fixed to the long shafts, the spring of which is intended to mitigate the jolting of the road. We chose double cars on iron springs, which we found not too easy; they were like old-fashioned, worn-out, and very shabby English gigs. The posting is under government regulations, and is performed by sure-footed ponies kept by the farmers, who are obliged to supply them under any circumstances after having had notice. A *forbud* is sent on with printed notices filled up with the time at which the traveller expects to arrive at each station. This *avant courier* is often a little boy, and sometimes, to save the expense of a horse, for which the traveller has paid, he is sent on foot. On one occasion we met a young girl, with bare feet, who had walked sixteen miles with notice papers, as our *forbud*. Now away goes the traveller, accompanied by a man, or more often a boy, or it may be a little girl, to bring back the pony. They run by the side, but down hills always seat themselves behind on the luggage as best they can. The traveller drives himself and the little horses are so brisk that, whatever the state of the road may be, they run down the mountains as fast as they can clatter, and so sure-footed that they are scarcely ever known to fall; but a person of weak nerves has no business to be the rider.

From Christiansand to Stavanger is about two hundred miles, which took us four days. Our road lay occasionally over a wild and stony heath by the sea, sometimes along the riverbanks, lakes, or fiords, but more often among and upon the high and rugged rocks; the passing of some of which is, I think, more difficult

than crossing the Alps between Switzerland and Italy."

"Immediately on arriving at Stavanger, the Friends commenced visiting the families of the Friends in the town and on the adjacent islands, and on the next First-day held a meeting about eleven miles up one of the fiords, to which so many flocked from all directions that they were obliged to assemble in the open air.

"It was," says J. Y., "a lovely sight to see so many clean-dressed peasants, in their mountain costume, with a seriousness in their countenances which indicated that a motive better than curiosity had brought them together. I was reminded and had to speak of the miracle of our blessed Saviour, when He commanded the multitudes to sit down on the grass, and fed them with five barley loaves and two fishes.

"Since this time," he says in a letter, "we hold our public meetings in the open air, and the stillness that prevails is quite remarkable. Last evening we had a solemn opportunity in a plantation belonging to one of our Friends by the sea-side. The hushing of the trees, the gentle rolling of the waves behind a strong seawall, and the warbling of the little birds, all seemed to aid our worship; but these would have been nothing had not the presence of our Divine Master been near. After the meeting, as many as could be seated partook of tea, etc. The seriousness, simplicity, kindness and hospitality, are great. All flock together as if they were one family."

"After this the Friends advised themselves of the efficient assistance of Endre Dahl, and of the active peasants who form a large portion of the Society of Friends there, in a more extensive excursion which they made up one of the fiords which in so remarkable a manner intersect the country. John Yeardley gives a graphic description of this voyage.

"Our efficient helper prepared his own boat; our ship's company are all volunteers. We set out with seven, but were joined by others on the way, so that this morning we started with ten men. They are most cheerful and playful company, all interested in the object of our voyage. It does my heart good to see with what delight they bring planks for seats, and run in all directions to give notice of our meetings. Each seems to strive which shall show us the most attention, even anticipating our wants. They enjoy our family readings and worship; their conduct is instructive, and the solemnity on these occasions precious."

"John Yeardley during his visit in Norway relates an occurrence which happened at Sand, worthy of note in itself, and which must have been not a little confirmatory of his faith. It came to his knowledge after his return to Stavanger.

When we were at Sand, one of the Friends who joins in holding the silent meeting invited several of our ship's company to his house; but the man's wife was so exasperated that she drove them away, saying she would not have such folks under her roof. She had confounded

the principles of Friends with those of some wild persons who had gone about the country spreading rantism, and giving the people the idea that they were of our Society. It was in vain to reason with her, and the husband, for the sake of peace, mildly consented to let the Friends withdraw. However, she attended our public meeting, where the gospel doctrine of our Society was pretty fully illustrated; and I felt constrained also to preach on the unreasonableness of persecution for conscience' sake, either by the government, private persons, or families. Conviction seized her heart, and she became broken to pieces. After the meeting she sought up the Friends whom she had driven from her house, and told them she could not be happy unless they would give her a proof of forgiveness by taking up their abode in her family so long as they might remain in the place. Several of them accepted the invitation, which gave them an opportunity for free and satisfactory conversation.

"How merciful are the Lord's doings with us in sending help in the needed time! I was so spent when we arrived at Sand, having had nothing for breakfast till five o'clock, that I said in my heart, it is impossible to get through the meeting this evening."

"On their way back to Stavanger, among the passengers were two Finland convicts, for whose peculiar case they felt much sympathy."

"On board our steamer were two prisoners on the deck, in heavy irons. They were natives of Finland and had been sentenced to some month's confinement in irons at Christiania, for having, it is said, committed some outrage on the priest in disturbing the national worship. There has for some time past been a great awakening about religion in Finland and other parts of the North, and the most active among this number, in their zeal not tempered with right knowledge, have transgressed the law. I heartily pity the two poor creatures, inasmuch as I feared justice had not been done them; the prejudices of the priests and judges are so great in all matters connected with any separation from the national worship. They were chained together, and were clothed in their native reindeer skins, and on their ironed feet were snowshoes turned up with a long toe. We offered them money, but they turned from it; and when acceptance of it was pressed, their change of countenance indicated anger. They understood nothing but the Finnish language."

To be continued.

Gleanings in the Early History of Friends.

(Continued from page 380.)

Nathaniel Stevens, the priest of Drayton, would often come to him, and he would sometimes bring another priest with him. Once Stevens asked him, why Christ cried out upon the cross, 'My God, my God, why hast thou forsaken me?' and why he said 'if it be possible let this cup pass from me; yet not my will but thine be done.' To this George answered thus: 'At that time the sins of all mankind were upon Christ, and their iniquities and transgressions with which He was wounded, which He was to bear, and to be an offering for them, as He was man; but died not as He was God, and so, in that He died for all men, and tasted death for every man, He was an offering for the sins of the whole world.' When George Fox spoke this, he was in some measure sensible of Christ's suffering, and what He went through."

"After some time he went to an ancient priest at Mansetter, in Warwickshire, and reasoned with him about the ground of despair and temptations; but he being altogether ignorant of George's condition, bid him to take tobacco, and sing psalms. But George signified that he was no lover of tobacco, and as for psalms he was not in a state to sing. . . . And he saw they were all miserable comforters." "After this he went to one Macham, a priest of high account; and he no more skillful than the others, was for giving George some physic, and for bleeding him; but they could not get one drop of blood from him, either from the arms or the head; his body being as it were dried up with sorrows, grief, and trouble, which were so great upon him, that he could have wished never to have been born, to behold the vanity and wickedness of men; or that he had been born blind, and so he might never have seen it; and deaf, that he might never have heard vain and wicked words, or the Lord's name blasphemed. And when the time called Christmas came, while others were feasting, . . . he went from house to house, looking for poor widows and giving them some money; for he had wherewith both to keep himself from being chargeable to others, and to administer something to the needful [needy]."

In the year 1846, as he was going to Coventry, and entering towards the gate, a consideration arose in him how it was said that all Christians are believers, both Protestants and Papists; and it was opened to him that if all were believers, then they were all born of God, and passed from death to life, and that none were true believers but such, and though others said they were believers, yet they were not. At another time, as he was walking in a field on a First-day morning, it was discovered unto his understanding, that to be bred at Oxford or Cambridge was not enough to make a man a minister of Christ. At this he wondered, because it was the common belief of the people; but he took this to be a Divine revelation, and he admired the goodness of the Lord, believing now the ordinary ministers not to be such as they pretended to be. This made him unwilling to go any more to church, as it was called, to hear the priest Stevens, believing that he could not profit thereby, and therefore instead of going thither, he would get into the orchard or the fields, by himself with his Bible, which he esteemed above all other books, seeking to be edified in solitariness. At this his relations were much troubled. But he told them, did

FOR "THE FRIEND."

not John the apostle say to the believer, 'thou needest no man to teach them, but as thou anointest teacheth them,' and though thou knewest this to be Scripture and that it was true yet it grieved them—he would not go to the priest with them, but separated himself from their way of worship. . . . Thus lived by himself, not joining with any, . . . relying wholly upon the Lord.

Some time after it was opened in him that God, who made the world, did not dwell in temples made with hands. And though it seemed at first strange to him, because he priests and people used to call their church dreadful places, holy ground and temples of God. Yet it was immediately showed him that the Lord's people was the temple he dwelt in. He had great openings now, concerning the things written in the revelations; and when he spoke of them, the priests and professors would say, that was a 'sealed up book.' But to this he said Christ could open the seals, &c. His understanding was so opened, that he could say with David, 'Day unto day uttereth speech and night unto night sheweth knowledge.'

"George Fox, in the beginning of the year 1647, feeling some drawings to go into Derbyshire, went thither, and meeting with so friendly people, had many discourses with them. Then passing further into the Peak-County he met with more such people. . . . At travelling into Nottinghamshire, there he met with a tender people, and among these one Elizabeth Hooten; with these he had so meetings and discourses. But his troubles and temptations still continued, and he fasted much and walked often abroad in solitary places taking his Bible with him, &c. Having forsaken not only evil company, but also taken leave of father and mother, and all other relations; and so he travelled up and down as a stranger on the earth, which way he felt his heart inclined, and when he came into a town he took a chamber to himself, there, and he tried some times a month, &c., for he was afraid of staying long in any place, lest, being a tender young man, he should be hurt by too familiar a conversation with men."

"As he had forsaken the priests, so he left the separate preachers also, because he saw there was none among them all that could speak to his condition. He heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' Having heard this his heart leaped for joy, and it was shown him why there was none upon the earth that could speak to his condition; namely, that he might give the Lord alone all the glory, and that Jesus Christ might have the pre-eminence. The Lord assisted him in his deepest miseries and sorrows, and he found his grace to be sufficient inasmuch, that though he had yet some desire after the help of men, his trust was chiefly in the Lord, the Creator of all, and his Jesus Christ; because nothing could give him any comfort but the Lord by his power; and he clearly saw, that all the world, though he had possessed a king's state would not have profited him."

"After this there did a pure fire appear in him; and he saw that the appearance of Christ in the heart was as a refiner's fire, as the fuller's soap; and that a spiritual discerning was given to him, by which he saw what it was that veiled his mind, and what was that did open it, and that which could not abide in patience, he found to be of the flesh that could not give up to the will of God, nor

DELICATE WORK INTRUSTED TO WOMEN.—Eighty-three cases of money, charred so as to crumble at the touch, came from the great Boston fire. One case was found by six ladies to contain \$89,000. How they did it is described in this manner by one of them:

"After unpacking the money from the raw cotton in which it travelled, as zealously swathed as the most precious jewelry, the ladies separated each small piece with thin knives made for the purpose; then laying the blackened fragments on sheets of blotting paper they decided by close scrutiny the value, genuineness and nature of the note. Magnifying glasses were provided, but seldom used, except for the deciphering of coupon numbers or other minute details."

"The prices were then posted on this paper, the bank notes returned to their respective banks, and the United States money put in sealed envelopes and delivered to a committee of four, who superintended the final burning."

ield up itself to die by the cross, to wit, the over of God. On the other hand, he perceived it was the groans of the spirit which did per his understanding, and that in that Spirit here must be a waiting upon God to obtain demption."

(To be continued.)

FOR "THE FRIEND."

Advice to Educated Women.

A woman of culture thus writes of the besetments of ambition to which many educated girls are now exposed, and which are not unknown to our own Society. The extract is taken from booklet entitled, "What is worth while," by *na Robertson Brown* :—

Let us lay hold of common duties and relations. Let us lay hold of the tenderness that dongs to them. Shall we miss all the Divine retness of life in order to have a career? Shall we shed home, family, relatives, and domestic ties, in order to learn Sanskrit, ethnology, nilology? Not all college-bred women think w that sounds when, led by no pressure of ead-winning which impels them to seek higher advantages, but simply by an absorbing ambition, they leave their father or mother, or both, a lonely home. Let us consider life at all ints before we rush into a new phase of it, m which, once in, we may not soon with-aw.

This is the great danger, and a grave one it that is apt, at some time or other, to confront all—the danger of substituting some intellectual ambition for the ordinary human affections. I do not know how to speak strongly ough on this subject, and yet gently enough. It is on my heart night and day, as I consider a common problem. Ambition is, in many ys, the most deadly foe we have—the most adly foe to our character I mean. Little by little that intellectual ambition will draw us ay if we are not careful, from our true place of life, and will make cold, unloved, and unful women of us, instead of the joyous, affectionate and unselfish women we might have en. We need not try to annihilate ambition, it let us keep it in bounds; let us see to it at it holds a just proportion in our lives. We ed not let our talents lie idle, nor neglect to ke the most of them; there is a place and a work for them all; but let us keep their velopment forever subordinate to simple hu-an duties, usually at home. Very few lives e free—free to go and come, travel, read, write, think, paint, sing, at will. In the es of most women these gifts are an aside in e, as it were, an underbreath. Most of us are et with loving calls of toil, care, responsibility, and quiet duties, which we must recog-ize, heed, obey.

We must love our mothers more than Greek alects. If the instinct of daughter, sister, wife, mother dies out of a college-bred woman, even the course of a most brilliant career otherwise, e world will forget to love her; it will scorn e, and justly. If she does not make her surroundings home-like wherever she is, whether e be teacher, artist, musician, doctor, writer, ighter at home, or a mother in her household, id if she herself is not cheery and loving, dainty dress, gentle in manner, and beautiful in soul, every true woman ought to be, the world will el that the one thing needful is lacking, vivid, nder womanliness, for which no knowledge of ymptotes or linguistics can ever compensate. e is better for a woman to fill a simple human art lovingly, better for her to be sympathetic

in trouble and to whisper a comforting message into but one grieving ear, than that she should make a path to Egypt and lecture to thousands on ancient Thebes.

Civilization of The South Sea Islands.

(Concluded from page 396.)

Arrived at Moorea (formerly called Eimeo) she writes: "I have rarely in any land seen a nicer and more thoroughly respectable looking body of people than these; so gentle and courteous in their manners and apparently so reliable. I fancy that in this secluded isle the people have retained more of their primitive, Christianity than in Papete, where French influence and utter infidelity are continually acting as a leaven of evil, and where the fervor of first love is a thing of the past as regards the mass of the population. Such at least is my impression, seeing only the surface of life and comparing things here with the very high standard now existing in Fiji, which has been my home for the last two years.

The impulsive children of the South seas are readily influenced for good or evil, and as they quickly and whole-heartedly turned from their idols to embrace the purer faith, taught them by devout white men, so now they are in danger of becoming more careless than the average foreigner; I do not however mean that the Tahitians or any of the islanders, who have once adopted Christianity have yet fallen from its practices, so far as the bulk of the people in any European nation.

In such matters as meetings for family prayer and thanksgiving at meals, probably a much larger portion of Tahitians than of Britons are true to their early teaching.

It is really very difficult in the presence of such peaceful, kindly people and such settled forms of civilized Christian life, to realize what different scenes were witnessed by the earlier visitors of this lovely isle at the time of its first discovery by Captain Wallis in 1767, and Captain Cook's subsequent visit."

It was in 1797 that the first band of missionaries arrived here in the ship *Duff*. Our author gives a running account of some of the incidents forming the experience of those missionaries. Her account drawn from personal intercourse on the spot where the records existed, or from traditional accounts that had been handed down, is much the same as that already published in these articles drawn from the narrative of Tyerman and Bennett.

She gives a vivid account of the savage manners of the population among whom the missionaries lived at that time, and proceeds to say: "While such scenes were the incidents of daily life, they had hardships enough to contend with. Five whole years elapsed without either letters or supplies reaching them from England. Their clothes were worn out; boots and shoes were forgotten superfluities; tea and sugar were among the luxuries of the past. At length a small vessel arrived specially chartered to bring letters and supplies that had been accumulating at Port Jackson. Imagine the rapture at seeing that little vessel arrive and the dismay at discovering that almost everything she had brought was either useless from having laid so long at Port Jackson, or saturated with salt water from the wretched condition of the ship. Nor was there anything cheering in their daily life. The mission work seemed to make no progress at all. The people openly mocked the white men and despised their teaching."

She proceeds to say that amid the violence

that prevailed, all the missionaries except Nott and Hayward fled for their lives.

After pursuing this dreary conflict to 1817, a period of twenty years, when the king openly favored the new religion, and the people generally attended at places of worship: she goes on to say in writing to a familiar friend: "Have you ever realized the innumerable difficulties under which these early publishers had to contend? They had to reduce barbarous and hitherto unknown tongues to a written language, no easy matter considering some of these dialects are so rich as to have far more words to express shades of meaning than any European language. So beginning with the alphabet they had to work out equivalents for words in which the slightest change of accent conveyed totally different meanings. They had to puzzle out the very difficult grammatical structure, and then having mastered all this to translate it into the language of the Bible. Yet in the short space of thirty years the Scriptures have been translated into twenty different languages, all previously unknown. There is not now one group throughout Polynesia, the inhabitants of which do not read the Scriptures in their own tongue. Even New Guinea, which ten years ago was an unknown land, has already received portions of the New Testament, in the language spoken by at least one of its tribes."

Further on after speaking of the former apathy and cruelty, in connection with infancy and the infirmities of age, she says, "It seems scarcely credible that such deeds were perpetrated by the same people we now see so gentle and loving. But heathenism always tended to cruelty. In nothing was this more apparent than in their treatment of the sick. Generally speaking, the best a sick man could hope for was simply neglect. As soon as it was evident his sickness would be protracted, a hut of cocoa-palm leaves was built for him at a little distance from his dwelling, and he was carried there; for awhile he was supplied with food and drink, but his friends soon grew careless and so often forgot him, he very probably died of starvation."

The alternative to this death from neglect was what we sometimes deal out to our domestic animals where there is no hope for life, but with much less of compassion in the act.

Almost the first change wrought by Christianity in the usages of society was in the care of the sick. They are now nursed with the utmost tenderness. The natives years ago formed themselves into companies for the express purpose of building houses where the aged and infirm who had no friends or children to tend them at home, might be fed and clothed and comforted by the ministrations of Christian teachers.

"This cheering evidence of a regenerated nature is observable wherever Christian influence has extended. It was observed near the commencement of these sketches that the people of Tahiti were sunk to about the lowest depths of depravity. Yet it seems as though this wickedness did not exactly belong to their natures. It appeared there was something of kindness inherent about them that when relieved of the yoke of satanic bondage, was ready to assert its character in deeds of love and forgiveness. Hence it was not surprising that when their hearts were touched by Divine Grace they experienced a full measure of peace and joy in believing."

But in other islands, notably Fiji and the New Hebrides, the natives appeared to be of a different race. They possessed the deep-rooted treachery and ferocity attributed to the Malays,

and however had the experience of Nott and Hayward among the unconverted Tahitians, that of Paton and his fellow laborers in the New Hebrides fifty years later was still worse. It was there on Erromanga in 1839, that the devoted John Williams lost his life; he was killed on first landing before there was opportunity to show his character. On the same island about twenty years later,—Young and his wife were killed, after long enough residence for their purposes to be known. On a neighboring island Tauna, J. G. Paton passed two years in constant peril. The natives, too cowardly to do mischief under his eye, were continually watching to find him off his guard to strike a fatal blow. It appeared however, that his good Master was pleased to display his power in restraining the hand of wickedness, while he, trusting to Divine protection, refused repeated offers from friendly vessels to be taken off the island. Yet even these in whose hearts remorseless malignity seemed an inseparable element, were changed by the power of the Gospel to show forth Christian virtues.

Having extended these sketches to embrace the principal islands over a large part of the South Pacific and having continued the notice of the working of the new order of things for more than half a century, these papers may be brought to a close. Those who wish for more particulars, may find books in the libraries which record the experience of witnesses to these surprising changes. I think it is stated by C. F. Cumming that three hundred of the Pacific islands have renounced idolatry—that the Bible has been translated into twenty of their dialects and is now a book to be had by all who wish to read it on those islands. How far the people are benefited by the light thus shed around them we know not.

It is to be much deplored that the very nations who have been instrumental in teaching them the precepts of Christ, are showing them such a monstrous perversion of those precepts in bloody wars. It is to be deplored also that in the pathway of commerce they find it is the practice of the white race to make religious duties subservient to trade. They are in the midst of all the vices connected with those interests which so much absorb the dominant nations of the earth. We have introduced them to an acquaintance with the world lying in wickedness and can only urge again the prayer that they may be kept from its evils.

THE Christian who makes much of the opinions of men will feel lonely in this world. But he to whom Christ is all in all never feels lonely. "For I am with you always even unto the end of the world." The purpose of Christ is to keep us company. When we forsake Him and seek comfort in other society, preferring it to Him, there must to a Christian be an awful sense of loneliness as if he were indeed in a vast wilderness. That, we fear, is rather the common situation. In consequence some have wished to die rather than live. Never talk about being lonely with Christ, lest He think you do not enjoy and prize his company. "Our fellowship is with the Father and his son Jesus Christ."—*Christian Instructor.*

THE best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—*Bishop Vincent.*

True Patriotism.*

BY HOWARD S. FAWCETT.

There is a principle implanted in the heart of every reasonable man that causes him to have a deep regard or love for "his own native land." This love of country we call *patriotism*.

So long has the idea of fighting for one's country been associated with the word patriotism, that when we hear it, we are apt at once to think of soldiers on the battle-field doing war-like deeds for their country's cause. We think of the Spartan sons who were told to return, "with their shields or upon them;" we think of Arnold von Winkelried who bore down the Austrian spears that he might make a gap for the Swiss to pass through; we think of Robert Bruce, at Bannockburn, and later of Warren at Bunker Hill, and Wayne at Stony Point—men who performed some daring deeds or sacrificed their lives for their country.

This has been, and still is, to a great extent, the popular idea of the highest patriotism, and while it may be right to admire the courage and unselfish spirit of those men in the past, who thought it their duty to take up arms in defense of their country, yet,

"New occasions teach new duties;

Time makes ancient good uncouth,

They must upward still and onward

Who would keep abreast of truth."

and in this age with our civilization, enlightenment and Christian influences, we have a right to expect a far different patriotism from this.

What then, is this different patriotism which the "new occasions" teach? Is it our present party strife? Is it making "Fourth of July" orations, shooting off firecrackers and roaring cannons? Is it holding great meetings and boasting of the greatness and prosperity of our country? Is it the feeding of our minds upon the great deeds and exploits of the Past, and perhaps even longing for some great war by which to show our *so-called* patriotism; while we will not raise a hand against the private evils and corruptions that lie at our very doors?

Surely there should arise, and there is arising, a higher and broader standard of patriotism—one that will cause men not simply to die for but to live for their country; one that will be exercised every day of the year and every year of a man's life; one that, while it causes an intense love for one's own country, will cause no hatred for a foreign nation; a patriotism that will array itself against all forms of evil, no matter how popular. This is the true standard of *Twentieth Century Patriotism*.

As every substantial building must have a good foundation, so must patriotism also. Neither drunkenness, nor corruption, nor political scheming will do for this noble structure, but it must have for its foundation the true manhood and personal integrity of

"Men, high minded men"

With powers as far above dull brutes endued,

In forest, break or den,

As beasts excel cold rocks and brambles rude."

Without such a foundation true patriotism cannot exist. Women, as well as men, have helped to establish it. Who but patriotic mothers could have laid the foundation of such patriotism as we find in Longfellow and Whittier, John Bright and William Gladstone?

Patriotism with such a foundation will not hide in a corner. There is plenty of work for

* Delivered on Graduation-day at Westtown.

it. Those who have it, will begin in their own town. They will attack all the private vices that lie at their very doors. They will opp with all their might the death-dealing salo the gambling den, political corruption and the dangerous forms of idleness, luxury a extravagance. Actuated by a Christian, a sacrificing spirit, they will take a little ti from their business, if duty call, to serve juries, to attend primaries, to vote conscientiously, and to strive for clean politics. A though their names may in after years be forgotten, and may never be seen upon the white page of history, yet they will be patriots their country.

Our country to-day is suffering from the lack of such patriotism. Great evils are allowed to go on with little opposition. Good men withdrawing themselves from politics because it is so corrupt. Our army is increasing a with it a military spirit, and the pride a greed of territory. The most optimistic m admit this. What we need, therefore, are Christian patriots, men who are not too busy, a are not too indifferent, who are not too self in their money-getting, to take an interest public affairs; men who, feeling their individual responsibility, will carry their religious principles into their daily lives, and will be ashamed or afraid to stand up against popular evils.

Whittier said that the best thing a young man could do was to ally himself with so unpopular, but good, cause. Our country loud calls to-day for young men to enlist, not in the army which goes forth with guns and cannon to spill the blood of our fellow men, but in the army which goes out with more effective weapons to a far nobler warfare. She calls for pick men who will not flinch, but who will do so hard fighting for their country—who with the "sword of the spirit, the breastplate of righteousness and the shield of faith" will stand bravely and fight valiantly against the power of evil that are lurking in every corner of a loved land; evils that are to be seen only men so equipped, and that are a hundred times more dangerous to a nation than any foreign army; evils that if not overcome will in time destroy the very foundations of our republic.

With an army of earnest, energetic, patriotic soldiers such as these our country will safe. May such an army soon come for whose principle of action shall ever be a "righteousness alone exalteth a nation," a that those acts only that tend to make a nation better, and to bring it nearer to the ideal Christianity, constitute *True Patriotism*.

BUSINESS, as conducted in our struggling competitive age, is not favorable to piety. It is hard and practical, and destroys the sense the spiritual and the unseen. The tempo seems stronger than the eternal. Those devoted to money-making, as well as those working others, see only the gain to be derived. G enters not into the calculations. A sort of nostic spirit is developed. Religion is remand to the rear. Atheism is often the outcome. I who would not be led away under the influence of the fierce exactions and every-day struggle in commercial life must seek special grace fr on high.—*Ex.*

THERE never has been a great and beautiful character which has not become so by fill well the ordinary and smaller offices appointed of God.—*Horace Bushnell.*

For "THE FRIEND."
Friends and Slavery.
 (Continued from page 388.)

The slave trade was too valuable to be abused. (en would not destroy their own property, nor d slavery debase the owners. Witness the ble hospitality, the art, enterprise and ingenu- y, the genuine love of freedom, which prompt- l all the sacrifices of the war of South Caro- na.

The Quakers found a defender in Boudinot, New Jersey. He was in favor of the resolu- tions, and thought an explicit declaration of e powers of Congress ought to allay rather an excite fears. The ill treatment of the or negroes on shipboard was no fiction. He oted Anthony Benezet's writings and said he mself had verified them by personal inquiry. e had little respect for the Biblical and his- cal arguments adduced. It is true the gyptians had the Israelites in bondage and he pposed supported the practice by the same guments as the Southerners to-day. But God ivered them and He is the same. He knew e Quakers. He was Commissary General ring the war and he knew how much their luntary care of the suffering had relieved the nation. Some of them opposed the Revolu- on—so did individual Presbyterians, Episco- dians and members of almost every other dy, while the Quakers gave the patriot cause Greene and a Millin.

The resolutions after being amended by large nissions were carried against the Southerners y a vote of twenty-nine to twenty-five. The gning of the memorial of the Pennsylvania ocity was almost the last act of the life of r. Franklin. He died very soon after the te. His Society having received the answer hat Congress had no right to interfere in the nicipation of slaves or their treatment in y of the States," sent in no more petitions nfining their efforts to purely philanthropic bers.

In the second Congress, the declaration made 1790 that the government had power to mi- tate the evils of the slave trade brought in a nitude of petitions from the North. They ere, however, all smothered without debate cept one from Warner Millin. He had freed s own slaves on his Delaware plantation and ade ample provision for their maintenance. e now sent a memorial to Congress asking the nited States to do likewise. It was presented y Fisher Ames, of Massachusetts, who dis- veyed any sympathy with the petition and nsidered it inexpedient to bring the subject y. But he recognized the right of the memor- y to be heard. The Southerners were im- mediately in arms. Such things did immense ischief in the South and did not meliorate he condition of the negroes. They should not be esented to the house and such summary ac- on should be taken as to contrive all enthu- sts that the subject would never be considered. o this the House apparently agreed. On mo- n it was carried "that the paper purporting e a petition from Warner Millin be return- d to him by the clerk of the House."

Spurred by the Haytien revolution, Congress ted favorably on a Quaker petition to pro- bit the carrying of slaves from the United ates to the West Indies with large penalties y its evasion. But when Philadelphia Yearly eeting in 1797, again appealed to them, the iscussion opened as fiercely as ever. The emorial itself like all Quaker papers was iet and moderate:

To the Senate and House of Representatives of the United States in Congress assembled.—
 The memorial and address of the people called Quakers from their Yearly Meeting held in Philadelphia by adjournments from the 25th of the Ninth Month to the 29th of the same inclusive, 1797.

Respectfully sheweth:

That being concerned at this our Annual Solemnity for the promotion of the cause of truth and righteousness, we have been favored to experience religious weight to attend our minds, and an anxious desire to follow after those things which make for peace; among other investigations, the oppressed state of our brethren of the African race has been brought into view and particularly the circumstances of one hundred and thirty-four in North Carolina, and many others whose cases have not so fully come to our knowledge, who were set free by members of our religious Society and again reduced into cruel bondage, under the authority of existing or retrospective laws. Husbands and wives and children separated one from another, which we apprehend to be an abominable tragedy; and with other acts of a similar nature practised in other States has a tendency to bring down the judgments of a righteous God upon our land.

This city and neighborhood and some other parts have been visited with an awful calamity, which ought to excite an inquiry into the cause and endeavors to do away those things which occasion the heavy clouds that hang over us. It is easy with the Almighty to bring down the loftiness of men by diversified judgments and to make them hear the Rod and Him that hath appointed it.

We wish to revive in your view the solemn engagement of Congress, made in the year 1774, as follows:

"And therefore we do for ourselves and the inhabitants of the several Colonies whom we represent, firmly agree and associate under the sacred ties of virtue, honor and love of our country, as follows:

Second Article. We will neither import nor purchase any slaves imported after the first day of December next, after which time we will wholly discontinue the slave trade, and will neither be concerned in it ourselves nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it.

Third Article. And will discountenance and discourage every species of extravagance and dissipation, especially all horse-racing and all kinds of gambling, cock-fighting, exhibitions of shows, plays and other expensive diversions and entertainments."

This was a solemn league and covenant made with the Almighty in an hour of distress, and He is now calling upon you to perform and fulfill it, but how has this solemn covenant been contravened by the wrongs and cruelties practised upon the poor African race,—the increase of dissipation and luxury, the countenance and encouragement given to play-houses and other vain amusements, and how grossly is the Almighty affronted on the day of the celebration of Independence! What rioting and drunkenness, chambering and wantonness! to the great grief of sober inhabitants and the disgrace of our national character.

National evils produce national judgments. We therefore fervently pray the Governor of the universe may enlighten your understandings and influence your minds so as to engage

you to use every exertion in your power to have these things redressed.

With sincere desires for your happiness here and hereafter, and that when you come to close this life, you may individually be able to appeal as a Ruler did formally, "Remember now O Lord I beseech thee how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." We remain your friends and fellow citizens.

Signed in and on behalf of the said Meeting.

JONATHAN EVANS,
Clerk to the Meeting this year.
 (To be concluded.)

A Future for the Foundation of our Past.
 (From Henry N. Hoxie's Address at the close of Moorestown Friends' School, 1899.)

In all the dawning changes of social and religious life and faith, we ourselves have had and are having no inconsiderable hand. However strange it may sound the Quaker is everywhere, as concerned with the root principle of every matter, radical and truly revolutionary. He founded this and the adjoining commonwealths in pure democracy, when in Europe democracy was a thing abhorred—and on the basis of peace, which this day—late indeed, and tardy enough at the Hague, the nations of the earth are now trying to realize. His was the leadership in the crusade against slavery—his is the lead this day against every form of priestcraft in religion; his the profound recognition of social equality and the worth of the human soul in its outreach, which is changing the earth. The catalogue is a long one, and you who go forth to-day do so at a time when Quakerism as a factor in our social history is winning, far and wide, and in various forms, amongst others as well as ourselves, its greatest triumphs.

I charge you here and now that you live loyally and royally in the purity of that form of Christian faith in which you were born and have thus far been educated.

Several great religious denominations in the history of the English race have indeed done well; and, lifted above sect in all forms, we accord them all praise and recognition. But I think the children of Friend's schools and Friends everywhere should humbly be prouder of their faith than they are; should prize it more perhaps than they do, should everywhere rejoice in it, especially when a great modern movement initiated by Stephen Grellet and William Allen with the Czar at St. Petersburg, years ago, when there was not a hand's breadth of light on the horizon, seems to-day to be the realization at the Hague of what they hoped and labored for and suffered. You should go away, I say, loyal to this great age of new revelation that has come to us, and ever wishing to know and realize in your own Christian experience the assurance and hope and truth of the Quakerism in which you have been trained here, rejoicing in it even with great rejoicing.

"The finest elements of the Reformation doctrines," so says a notable book, one commanding a wide hearing over the country, and just printed, and one written not on art literature or any æsthetic subject, but on the economics of property.—"The finest elements of the Reformation doctrines were gathered into the Society of Friends or Quakers; and from them come the deepest and most wide-reaching utterances of spiritual truth in social terms from the days of George Fox down. The Quakers were not communists, but they were most devout believers in an order of life that should express in

profoundest social realism the brotherly love of Jesus Christ. The glory of their teaching appears in the Journal of John Woolman, which stands beside St. Augustine's confessions and Amiel's Journal as one of the three greatest religious and literary expressions of his kind."

These are the words of a hard headed student of politics and economics. They show the horizon under which we live; they show, too, how as the horizon of our century opens and expands year by year, gradually but securely and always in the white robe of peace, the Quaker theology under which you and I have grown up; under which the Society of Friends to which you and all of us owe largest obligation, grows too and expands in public recognition, and enters as a stream of living water into the civilization of our day.

FOR "THE FRIEND,"

From the Letters of Robert Milhous.

(Continued from page 370)

BALD EAGLE, First Month 5th, 1868.

My dear daughter Martha: . . . I see I have dated my letter 1863, which has seemed to bring a solemn reflection with it. Behold, another year has fled, and what improvement have I known? Have I made any advancement at all in the way to the kingdom? Oh, I fear too little, if any! And may I be doubly engaged for the coming year, to be able, should I be spared to see the close of it, to render a better account. I feel as if I would gladly give up all for the sake of the dear Redeemer, but this is a state, I am sensible, I cannot arrive at by my own strength or ability. May He carry on his own work until my stubborn will is entirely subdued. O, how weak, how poor and frail we are, and how entirely unable of ourselves to do any good thing! It is only the Lord that can keep our souls alive. O, may we then be concerned to cry mightily in the secret of our souls unto Him that He will be pleased to quicken us by his spirit and life-giving presence, and strengthen us to run the heavenly race. O, surely none has more need to be thus earnestly engaged than I. I am sometimes a little comforted in the hope that my dear children are concerned to walk in the Truth, (and I can have no greater joy concerning them than this) and I believe there is cause of encouragement for thee, my precious child, . . . so long as it remains thy desire to live near thy Divine Master. . . . With earnest desires that thy Heavenly Father may be with thee and keep thee in all thy ways, I remain in love thy unworthy father,

ROBERT MILHOUS.

NEW SHARON, Iowa, Ninth Month 4th, 1873.

My Beloved Children: We got on the train at West Liberty yesterday, at about 9 o'clock A. M., and arrived here near 2 o'clock P. M. . . . We feel quite comfortable and cheerful, and have been favored to enjoy ourselves among our friends, even beyond what we feel ourselves to be worthy of. Indeed I often feel as though language fails me to set forth the goodness and protecting care of Israel's Shepherd towards us, his poor unworthy creatures since coming into this land. If the query were put to us, "Lack ye anything?" "Nothing, Lord," must be the immediate response. O, what goodness! And what a favor indeed it is to feel satisfied that I am just where I am, believing as I do, that it is where He whom I desire above all things to serve would have me to be. But just as soon as He sees that I have

compassed this mountain long enough, I hope to be able to set my face toward my happy home, and if consistent with the Divine Will to meet you once more in a feeling of that love which many waters cannot quench. O, I love you all dearly, but I have felt my mind very much weaned from the world, and from those whom I love most dearly, since leaving you. Blessed be the name of the Lord! . . . I have been favored to leave Linn and Cedar Counties with a peaceful mind, which I esteem an unspeakable favor indeed, and fresh desires are raised in my heart this morning, to be kept waiting as at the footstool of the Master for his help to enable to fill up the remainder of what may be appointed me to the honor of his own ever worthy name. For unto the Lord be longeth the praise. I have no doubt, my beloved children, but you are doing your best, and I fear you may overdo yourselves in some things, but I want you to be careful about this. I have believed that there is a good Caretaker watching over you. O, wait upon your Heavenly Father and don't forget to read the scriptures daily. My love to all. . . . I trust your desires remain undiminished for our safety. Don't be over anxious but keep in remembrance that the unslumbering Shepherd watches over us by day and by night. I have never heard your mother say she repents of coming, and I believe her being here may be numbered among right things, for she seems helpful to your poor father in every respect. We often feel our united love to flow toward all our children, a large portion of which accept at the present, in which I remain your affectionate father,

ROBERT MILHOUS.

Letter from the Dukhobors.

The following was received at Yorkton by Joseph S. Elkinton, in reply to a letter mailed by him at Quebec, to the passengers on the *Lake Huron*, in Quarantine at Grosse Isle. Translated from the Russian by Prince Hilcock.

Thirteenth of Sixth Month, 1899.

Dear friends and brothers.

JOSEPH S. ELKINTON and WILLIAM EVANS.

Deeply glad was our heart for the reason that faith in Christ made you participators of the wisdom of God, and therefore you felt with us in our heavy trials. We believe that there are many kind people in the world who, like shining lights, burn amidst the surrounding darkness. May the Lord save you, dear brothers, for the love which prompted you to come and meet us as people of the same faith in Christ, offering your life for your brethren and fellow-beings. May you reap a measure full of heavenly and earthly treasure from the almighty hand of our Heavenly Father.

It is only grievous that it was not permitted to you to meet us, but we must not be troubled at this. Let us place our faith in God and his mercy, for He is the Eternal and Living King, and will arrange all in accordance with his holy will.

We pray the same Lord and all good people to forgive us our trespasses by which we may have offended and grieved somebody; and we pray you, dear friends, to transmit our heartfelt greeting to all brothers and sisters who have faith in Christ, the Saviour of our souls, who live in Philadelphia and the United States.

We remain your loving brothers of the Chris-

tian Brotherhood, now living in quarantine Grosse Isle.

SIMEON CHERNOFF,

PAUL PLANDIN,

SIMEON VERESHCHAGIN

(Members of this Society.)

LETTERS FROM WILLIAM EVANS.

We remained at Yorkton from Third-day evening Sixth Mo. 13th, to Sixth-day morning 16th, giving us two full days to inspect the temporary camp there. In the population of nearly or quite 1000 immigrants, we learned that there were two adults too sick to get on their feet and two children were said to have the measles. Some of the men of this camp hire themselves out to work at a distance, while the women and children occupy the tents during their absence.

On Sixth-day, the 16th, we drove out from Yorkton to visit, as far as practicable, the colonies in Assiniboia. The Prince, J. S. E. A. myself, in one two-horse vehicle, and Iwan V. Igin in another, which latter also carried luggage and provisions, bread, butter, cheese, coffee, tea, sugar and canned meats. A dray also had charge of each team, one of whom had experience in traversing the prairie who we were about to visit. The day was near clear, thermometer, at rising, 54°. We so discovered that mosquitoes abounded, the swallows to feed on them being few, and bats, no. We heard the familiar note of the song-sparrow, the crows passed overhead, pursued and lamented by the king-birds, and the plover stooped near the trail, and did not seem alarmed. Prairie chickens were occasionally seen, but were rather rare; black-birds and buffalo-birds much more common. In the more sandy and elevated ground, the gophers were often to be seen and squeaked their fright or dislike, as we neared them, and descended into their burrows. A grey-hound, which followed us from the Yorkton stable, would sight the gophers at a distance, and was sometimes successful in running them down before they could reach their denways.

Hawks, soaring overhead, were probably on the lookout for the gophers. The prairie trail was but a single wagon track, the tongue yoke and double tree being made for so that the horses trotted in the rut, but however were not deeply cut in the turf, but like narrow foot-paths. The outlook over the prairie, for many miles in every direction, was quite similar to that in our Western new States, excepting that homes were fewer. Passing through sloughs, locally pronounced "slews," recalled the experience narrated in my father's journal, pages 516 to 521, and was emphasized by the breaking of an iron staple of the luggage wagon-tongue, and total stoppage of the team on the further side of the broken horses falling. Here, some of J. S. E.'s former experience came into play, and the horse being detached and the load removed, the wagon was extricated by five men, who standing firm ground pulled upon a rope. It required some time to tie up the tongue for a temporary repair, and this had to be once or twice renewed, after passing other bad places. Finally the iron was welded by the Dukhobors, at one of their villages. Near noon we prepared our own dinner, at the log-house of a young farmer named Simpson, who with a Galician laborer constituted the entire family. He seemed cheerful and pleasant in his lonely home, with his unconversable companion, and was very kind to us. I noticed on his book-shelf

quite a number of standard works, the "imitation of Christ." Three Dukhobors, who did come thus far with us, in a one-horse wagon, did turn their animal loose to graze, and when we were ready to start he was not to be found, presumably having started back for the forest. We took one of the Russians on our baggage-wagon, and there seemed nothing else for the others but to walk back to their starting place. On the road we met a team, and in the bed of the wagon rose Arthur St. John, formerly in the British Military Service as a captain, but, like Hilkoif and Soulergitsky, unweary with the science of destroying human life, did turn to helping the disciples of Peace. He had been with the 1100 on the island of Cyprus, and was now come to share their experience for a time in Canada. We halted for an introduction, and the comparing of experiences between him and the Prince. Later, at the starting of two trails, we probably took, in error, the left hand; for, after proceeding several miles we came to a creek ten or fifteen feet wide, which was decided impassable for us. There seemed nothing to be done but to keep on the bank of the stream, as nearly as the lay of the land would admit, around ravines or "creeks" as the driver called them, but it was not until we had traversed several miles, without a trail to guide us, that our driver's eye detected what he called a "smudge," and where the stream had narrowed down to about three feet, it was traversed by a rude bridge, beyond which on a hillside stood a log structure, one of which was tenanted by a family and the other by their cows. The clouds had gathered threateningly, so that our best efforts were put forth to setting up the tent and getting baggage, stores, etc., secured under it before a heavy rainfall came, which continued for a considerable time, with wind and lightning. I did never travelled before with the accompaniment of a valise, but our Russians managed to get some good India tea made, and we enjoyed our first tent meal, while the heavy drops poured upon the canvas overhead. Although our lives were harder than we were accustomed to, we got good rest, broken only by some commotion among the horses tethered near, when the writer was glad to feel that there were others to look after the cause of the trouble.

In the morning of Seventh-day, the 17th, we struck tent after the rain had ceased, and our det performed at the brook-side, and drove to a Dukhobor village of seven tents. As we approached, nineteen men and women were engaged in drawing a plough; stout wooden pieces across the draught rope, being fitted with small ropes or "breast straps," so as to work two and two, excepting the leader. Four others were pulling a light harrow. They had made many good straight furrows, but when they recognized Dimitri Alexandre, as they always called the Prince, they left the plough, and when the whole population were gathered about him, J. S. E.'s religious expression and sympathy were evidently very grateful to them; then, while the Prince was imparting information respecting the ship-load in Quarantine, and other news which they had no daily paper to convey, we looked in upon a few sick folk in the tents; one a lad whose hand was hot with fever, and several of whose family had died in Cyprus from the same disease. A woman, whom we at first saw on a couch tearful with the tedium of ague, afterwards stood in front rank of those whom J. addressed, and responded in Christian faith to his address.

Soon after leaving this village we came to the home of a Scotch settler, Macdonald, whose family seemed to have prospered in the New World, and had several cows, and a number of fowls; while grain fields stretched away from the house. They spoke very kindly of the Dukhobors, and said they always gave them milk and eggs when they passed by, which we heard confirmed by the exiles. During this afternoon, we stopped at two other Dukhobor villages, and in each case had an interesting interview with the people. At supper time we came to a village of fifteen tents, which the people had named Efreemofka. They very quickly unloaded our tent and had it raised, and brought a table and a petroleum lamp, and after the meal was cleared away the women arranged excellent beds, exhibiting very faithful kindness for our comfort. Before time for retiring, a number having flocked in, J. S. E. began to read aloud a Psalm, the Prince rendering into Russian, when the people very promptly said that they knew that Psalm by heart, but requested him to continue the reading, which he did, to the end. Interesting religious discourse followed.

It rained and lightened in the night, but the morning of the 18th was bright and clear. The Russians cooked us a palatable breakfast, one element of which was potatoes, fried in butter, with the addition of some onion. They exhibited all the quiet, faithful kindness which our own people use towards travelling Friends. Again the few who were sick were also visited, and we once more moved on, seeing the inhabitants of two villages before dinner. The trail here had been little used, and consequently was not very smooth. The sun shone hot upon us, burning our faces, but the breeze was very pleasant. Heard the notes of the song sparrow and killdeer, and in a wood near a village of log-houses, our familiar little house wren; also the night hawk, all day long, uttered his overhead cry.

About noon we came to the log houses erected in the middle of last winter, by the Canadian Government, for the first ship load of immigrants. The carpenters lived in tents while the logs were being got out and fitted together. The homes consist of a series of one-storied rooms, placed in close juxtaposition, the whole being about one hundred and fifty feet long by twenty wide, and covered with pole rafters, on which a thick coat of clay is laid. The chinks between the logs are filled with clay or mortar, and each room has a door and window. Bunks are fitted at the sides, wide enough to accommodate two persons, and one above another, as in a sleeping-car and fitted with curtains. The floor is of logs, hewed flat on the upper side. Large iron kettles of the capacity of a barrel, were suspended near the buildings, for use in washing, and two wells had been dug at a little distance, the water in which appeared to be eight feet below the prairie surface and was cold and free from alkaline contamination. A log stable also stood near and a few cows and horses pastured hard by. We spent First-day at this village. Their visible religious observances seemed mainly in chanting psalms, followed by a discourse or repetition from one of their number. The singing, at a little distance sounded very pleasing, with a quaver which brought to mind the Æolian harp, now low and plaintive, then swelling into the bold notes of a reed instrument. The people seem to take their principal social pleasure in this way, and may often be heard as they pass in groups from one village to

another. There were no pastimes indulged in, repugnant to our First-day education, no petulant nor quarrelsome outcries from the children, but a friendly, subdued conversation at each others doorways, and if we happened, in passing, to pause, some one would quickly bring a light portable bench and ask us to be seated. As bed-time approached there was much interchange of views among the Dukhobor women in the neighborhood of our tent, and they proceeded to lay down upon the earth floor large sheets of felt, then good beds and pillows, and over all elaborately worked quilts; and the result of their labors was a good nights sleep for all of us. Our meals were taken in one of the log houses, and all kind care was shown by the Russians in their preparation.

A Lancashire doctor, Mercer, and a Russian nurse, Marie Satz, were resident in this village, and besides bestowing care for the sick, they are doing what they can to help the children to a knowledge of the rudiments of English, and would be very glad to be furnished with paper, pencils and primary school-books.

ENDURANCE.

SELECTED.

"If thou faint in the day of adversity, thy strength is small" (Prov. xxiv.)

Faint not beneath thy burden, tho' it seem

Too heavy for thee, and thy strength is small;

Tho' the fierce raging of the noon-tide beam,

On thy defenceless head untemper'd fall.

Tho' sad and heart-sick with the weight of woe,

That to the earth would crush thee, journey on;

What tho' it be with faltering steps and slow,

Thou wilt forget the toil, when rest is won.

Nay! murmur not because no kindred heart,

May share thy burden with thee, but alone

Still struggle bravely on, tho' all depart;

Is it not said that each must bear his own?

All have not equally the power to bless;

And of the many, few could cheer our lot;

For the heart knoweth its own bitterness,

And with its joy, a stronger meddeth not."

Then be not faithless, though thy soul be dark:

Is not thy Master's seal upon thy brow?

Oh! hath his presence saved thy sinking bark,

And thinkest thou He will forsake thee now?

Hath He not hid thee east on Ilion thy care,

Saying, He careth for thee? Then arise,

And in thy path, if trod in faithful prayer,

The thorns shall turn to flowers of Paradise.

EVERY day is a little life; and our whole life is a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperately.—Joseph Hall.

TIME is often said to be money, but it is more—it is life; and yet many who would cling desperately to life think nothing of wasting time.—John Lubbock.

TOO BIG FOR HIS BOOTS.—With great trouble, a small body of men were busy hoisting a heavy log to the top of the blockhouse that was being repaired, after an assault in one of the campaigns of the war of American Independence.

As the log swung to and fro the voice of a little man was heard encouraging the workers with a "Heave away! There she goes! Heave ho!"

By and by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, "I am a corporal!"

"Indeed," said the other, "I did not know that; I ask your pardon, Mr. Corporal."

Dismissing without further ado, the officer lent a willing hand till the job was done. Then, wiping the honest sweat off his brow, he turned to the little man and remarked:

"The next time, Mr. Corporal, you have a bit of work like that in hand, and too few men to do it, send for the commander-in-chief, and I'll come again and assist you."

With which offer and rebuke General Washington left the astonished corporal to his own reflections.—*Little Folks.*

SUMMARY OF EVENTS.

UNITED STATES.—The statement of the public debt at the close of the fiscal year 1899 shows that the debt, less cash in the Treasury, amounted to \$1,150,230,235, which is a decrease as compared with Sixth Month 30th, 1898, of \$13,571,172.

The Government expenditures during the fiscal year closed Sixth Month 30th, exceeded the receipts by \$88,875,990. The receipts for the year exceeded those of the previous fiscal year by \$11,705,664.

A reciprocity treaty with Jamaica was concluded in Washington on the 1st inst.

It is stated at Washington that General Otis is estimating that the troops needed in the Philippines, called for an effective fighting force of 30,000 men. As the large number of sick and wounded have greatly reduced the strength of his army, it will be necessary to send additional troops to Manila at once.

The President has decided to enlist a provisional army for service in the Philippines. The men will be enlisted as regulars for two years' service, and it is thought nine new regiments will be sufficient. The War Department intends to keep 40,000 men in the Philippines until peace is restored. Officers of State troops will not be accepted.

A passenger pig left last week in Pittsburgh at \$20.75 ton, an advance of 100 per cent. in six months.

All but four of the tin plate mills of the country closed last week, says a Pittsburg dispatch, for an indefinite period, throwing out of employment nearly 50,000 men.

A dispatch from New York, dated Sixth Month 24th, says: "Mr. and Mrs. John D. Davis will start from this city in a motor carriage bound for San Francisco Saturday, July 1. It will be the longest automobile run on record, and besides requiring endurance, skill and nerve, it will be a test of an American made self-propelling vehicle over the worst of American roads."

"In Europe the longest run that has been made was 621 miles over roads equal to the park ways in American cities.

"To go from ocean to ocean Mr. Davis will travel about 3700 miles.

"The progress of Mr. Davis and his wife, in their automobile will be reported in the *Herald* from day to day, and the nature of the road across the country described."

A dispatch dated Sixth Month 27th, from Yellowstone Park, says: "A new geyser came into life yesterday at the Fountain Basin, fifty miles south of here. The eruption, which lasted over an hour, was from a hitherto quiet pool, fifty feet north of the famous Fountain Geyser. The new geyser tore an opening in the basin about thirty feet in diameter and played continuously to a height of from 200 to 250 feet."

W. D. Doolittle, of Irvington, N. J., has arrived at Seattle, Washington, after undergoing fearful experiences during the last year. He attempted to enter the Alaskan gold fields over the Edmonton route, but failed, and returned to Telegraph Creek out of food and barely able to make his wants known. He said: "Of fourteen men on their way to Telegraph Creek, nine perished in a most cruel manner. Three men were found in a cabin at Moose Lake from scurvy."

A dispatch from Austin, Texas, dated 2nd inst., says: As a result of heavy rains during three days along the Brazos River bottoms through the central portion of the State and along the valleys of the Guadalupe and Lower Colorado Rivers, in the southwestern portion of the State, fifty 1000 miles of rich farming land was yesterday under water, and many of the railroads were effectually blockaded by high water and wrecked roads. The estimated damage to the country tributary to the Brazos Valley is \$4,000,000, and is none too high. The loss of life will be principally among the negroes. Losses from every section of the State show that the losses to railroads have been enormous. The San

Antonio and Arkansas Pass had 100 miles of its track washed away. The Gulf, West Texas and Pacific and the New York, Texas and Mexican are both practically tied up, something like fifty miles of track on each road being washed out by the rains. These lines have also lost several large bridges.

Deaths in this city last week were reported to number 420, which is 41 more than the previous week and 135 less than the corresponding week of last year. Of the foregoing 109 were under one year of age; 215 were males and 205 females; 43 died of consumption; 37 of heart diseases; 36 of cholera infantum; 18 of convulsions; 17 of marasmus; 16 of inflammation of the brain; 16 of apoplexy; 16 of inflammation of the stomach and bowels; 16 of inanition; 15 of pneumonia; 14 of diphtheria; 13 of old age; 13 of nephritis; 12 from casualties including 4 from drowning; 10 of paralysis, and 7 of typhoid fever.

Markets.—U. S. 2's, 100 a 101; 4's, reg. 112 1/2; 1123; coupon, 1123 a 113; new 4's, 129 1/2 a 130 1/2; 5's, 123 a 125; 3's, reg. 108 a 108 1/2; coupon, 108 1/2 a 109. Cotton was firm, closing on a basis of 6 1/2c. per pound for middling uplands.

FLOUR.—Winter super, \$2.00 a \$2.25; Pennsylvania, roller, straight, \$3.25 a \$3.40; Western winter, straight, \$3.30 a \$3.50; spring, straight, \$3.50 a \$3.80; city mills, straight, \$3.40 a \$3.55. RYE FLOUR.—\$3.00 a \$3.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 75 1/2 a 76c. No. 2 hard, 72 1/2 a 73c. No. 2 white oats, 21 1/2 a 21c.

FOREIGN.—The French Chamber of Deputies has authorized qualified women lawyers to practice at the Bar.

The German Government has issued a memorandum relative to the trade relations between Germany and the United States, intended to show that former official estimates in favor of the United States was by far too low. This latest statement shows that in 1893 the United States imports into Germany increased by \$42,000,000 over those for the preceding year, while Germany's exports to the United States diminished \$17,000,000 in the same period. The net result of the trade in favor of the United States was \$131,138,000, a remarkable fact in view of the statement that only five years before the balance was in favor of Germany. Moreover, the United States exports to Germany last year were larger than ever before, while Germany's exports to the United States were lower than any year in the preceding ten.

An Amsterdam paper states that the diminution in commercial value of agricultural lands in the Netherlands in the last twenty years amounts to 694,000,000 florins.

On these advice states Spain will prefer a demand for the lease of Chinese territory, on the ground that China, during the Spanish-American War, permitted the shipments of arms and ammunition to the Philippines by American steamers.

A book published in Japan, 1000 years ago notes at that time good silk was already produced in twenty-five provinces.

Recent archeological researches have made it probable that the ancestors of the modern Japanese immigrated about two centuries A. C. from Western Asia to Japan, gradually crowding out the aboriginal Ainos.

On Sixth Month 27th, Viscount Cass General, Governor of the Spanish Islands, visited San Francisco, Ota. He was received in the latter's office, which is hung with portraits of Spanish royal personages. In the course of a graceful speech he said that the Spaniards in the Philippines would hold no resentment because of the past, and would entertain no sentiments but of respect toward the new regime.

In 1897 1,563 tigers were killed in India, 4,608 leopards, 2,053 bears, 3,142 wolves and 105,000 snakes. The area of reserved forests in Burma was last year 14,707 miles, and projects are pending for additional reservations of 4,300 miles. The Government derives a large income from its teak forests, and sold last year over 220,000 tons of teak.

India's area of wheat farms is now about two-thirds as large as that of the United States. The wheat is still threshed by being trodden out by bullocks and buffaloes.

New Zealand farmers now send frozen cream to London, where it is country butter.

The customs receipts at Havana for Sixth Month have passed the million dollar mark. Since American occupation of the island on First Month 1, the receipts have exceeded \$5,000,000.

The Manitoba crop bulletin for Sixth Month reports that the area of this year is 2,449,000 acres, compared with 2,210,000 acres last year.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each of the following:

Walter P. Stokes, N. J.; Thomas Woolman, Phil. Israel Morris, Phil.; Miles White, Jr., Md.; Steph H. Foster, Ill.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. 16th St., Phila. We notice the following new books:

CONWAY, Sir Martin—With Ski and Sledge over Arctic Glaciers.

Dow, Neal—Reminiscences and Recollections Eighty Years.

GRIFFIS, W. E.—America in the East.

PALGRAVE, G. T.—Francis Turner Palgrave.

PIERSON, A. T.—George Müller of Bristol.

RICHMOND, M. E.—Friendly Visiting among a Poor.

ROUSE, W. H. D.—History of Rugby School.

SCUDDER, S. H.—Every-day Butterflies.

STEVENS, G. W.—With a Kitchener to Khartum.

YARNALL, Ellis—Wordsworth and the Coleridge.

YOUNG woman Friend staying in the neighborhood of Merion would like two or three pupils to coach small children to teach by the hour. Several year experience. Address "M. J. Narteth, P. O. Pa.

WESTTOWN BOARDING SCHOOL. For conveniences of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.17 and 8.46 A. M., and 2.53 and 4.32 P. M. Other trains are met with requested. Stage fare fifteen cents; after 7.30 P. M. twenty-five cents each way. To reach the school telegraph, wire West Chester, Phone 85.

EDWARD G. SMEDLEY, Sup't.

SARRIED, at Malvern, Sixth Mo. 7th, 1899, SARAH M. FISHER to FREDERIC HARRIS, members of West District Monthly Meeting of Philadelphia.

DIED, at her home, Colerain, Ohio, on the 22nd Fourth Month, 1899, EDITH K. STARBUCK, daughter of Benjamin F. and Sarah M. Starbuck, aged eight years and fifteen days. For fourteen years this child had been in poor health, and her sufferings were such as to have been almost unbearable. Her remarkable patience and her belief that it may truly said of her, she lived in the love of her dear Saviour from early childhood, and endeavored to his will. The precious influence of her bright, cheerful and unselfish life, will long remain in the hearts of those who were so long and so lovingly associated with her. Her death, though sudden, was not without a long and happy preparation remaining for her to do, but she could not be satisfied until all was finished and the way seemed clear. The assurance of acceptance which she longed was mercifully given, and we do not that her pure spirit has entered into rest.

At a meeting of the Friends of the West District, held at Benton, Pa., on 4th ultimo, in his eighty-fourth year. He was a member of Greenwood Preparative and Muncy Monthly Meeting.

On the evening of Fifth Month 31st, 1899, his residence in Pasadena, California, ABRAHAM C. GILL, a beloved member and elder of Pasadena Monthly Meeting, peacefully departed this life, in the sixty-ninth year of his age. This dear Friend had through his life been a faithful supporter of our doctrines and testimonies in their ancient purity, and when laid upon his bed of languishing perfect peace seemed to be the closing of his spirit, saying on one occasion, "I hope I am dead, I feel so peaceful." As the disease advanced, which was of a nature as to preclude much conversation, yet it was evident to those around him that the work was going forward with the days that his mind was stayed on the alone sure and foundation, so that when the hour of his departure came, he peacefully and sweetly passed on, bereaved family and friends the consoling evidence that He whom we believed had been with him through life did not then forsake him, but was pleased gather him unto himself as a shock of corn fully ripened into the heavenly garner. To him the language was applicable, "Blessed are the dead which die in Lord."

THE FRIEND.

A Religious and Literary Journal.

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

LETTERS to the editor and communications to THE FRIEND, should be addressed during summer months to J. H. Dillingham, West almouth, Massachusetts.

We have no further use for the expression "the written word" if it is to be understood as compromising our testimony that Christ is the Word of God." But finding such a construction can possibly be placed upon the expression, as if it admitted the Bible to be "the word" which the Bible says is Christ, we promptly abandon the term, having no sympathy with anything which gives color to any letting down of so cardinal a doctrine of Friends that Christ is "the Word;" while "the Scriptures we own" (as said the first written statement now known of our doctrine) "to be a true declaration of the Father, Son and Spirit."

Our inadvertently used expression was borrowed from the language of a prominent Friend, more plainly to distinguish Christ as "the living Word." But no Friend is worthy enough to rest in as a substitute for the authority of truth. "There is one, even Christ Jesus, who to speak to thy condition"—and this principle seems to bind all our distinctive doctrines into one harmonious whole. Having heretofore prepared a statement to this purport, we yield to the solicitations of some to give it place in these columns, as follows:

A BRIEF REVIEW OF FRIENDS' DOCTRINE.

As the immediate beginning of modern Protestantism sprang up in the revelation livingly opened to Luther while performing a Romish exorcism, that "The just shall live by faith," so similar beginning of that more distinct testimony for the spiritual nature of the Christian dispensation, as the second wave of the reformation, by some denominated as Quakerism,* dates from the moment that George Fox, after sore

struggles and wanderings in search for the living truth, heard the words as by a declaration from heaven, "There is one, even Christ Jesus, that can speak to thy condition."

From that time, Jesus Christ, not only as "once offered to bear the sins of many," but as the inspeaking Word of God and Mediator between man and the Father; the "true Light that lighteth every man that cometh into the world;" the Leader, by the witness of his Spirit, into all the Truth; and the practical "head over all things to his church," even head over every individual exercise of true public and private worship, has been the foundation of the system of doctrines and testimony, which seemed to the early Friends clearly to proceed from Christ by the witness of his spirit to their hearts.

They reverently owned the Holy Scriptures to be written words of God, but were careful to observe them just as reverently in their own confinement of the title "Word of God" to Christ himself. Satisfied that the Scriptures were written by inspiration of God, they dared to open or interpret their spiritual meaning under no other qualification than a measure of that in which they were written. Knowing that a prophecy of Scripture is of no private interpretation; but, as it came not by will of man, no more can it be so interpreted; and "as holy men of God spake as they were moved by the Holy Spirit," so in the light of the same Spirit must the sayings, as all the other "things of the Spirit of God," be spiritually discerned; and, when rightly called for, so declared to others.

Now, since "a measure and manifestation of the Spirit of God is given to every man to profit withal," and "the grace of God which bringeth salvation, hath appeared to all men, teaching them," if they will heed it, the essentials of life and salvation, God hath neither left himself without a witness for Truth to every man's heart, nor man anywhere with availing excuse. Since "no sin is the transgression of the law," and "all have sinned," all must have had the law, or evidence of the Divine will—some in the Scriptures, and all mankind by the Spirit, witnessing in their hearts against sin. "For where no law is, there is no transgression." But by the inward witness of the Holy Spirit, sin is disclosed to each man as sin; whereby Christ fulfils his promise, if he should go away, to come again and "convince the world of sin, of righteousness, and of judgment." And if under this conviction for sin there is a faithful repentance toward God, a saving faith toward our Lord Jesus Christ is imparted by the same Spirit (even to such sincere penitents as may not have been informed of his outward history, yet they experience the spiritual mystery), to give us to feel our transgression forgiven and iniquity pardoned, not for works of righteousness that we may have done, but according to the Father's mercy in Christ Jesus, who laid down his life, "the just for the unjust," a "Propitiation for the sins of the whole world," that we "being reconciled by his death," may be "saved by his life."

Consistently with this adherence to Christ as the Word of God "speaking to our condition," as we reverently wait on Him to know his voice, no ministrations but that of his Spirit is needed, whether vocally through the minister or "in the silence of all flesh," for the performance of worship acceptable to God, a worship which stands not in words, or forms or emblems, but must be "in spirit and in truth." Here no words of man are a part of worship, except under a fresh requirement of the "Head over all things to his church;" whose charge through the apostle Peter was, "If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth." Ministry, whether it be exhortation, teaching, praise or prayer, under such immediate putting forth of Christ's Spirit, requires no previous intellectual study or preparation; but may be exercised according to the anointing and gift whether by learned or unlearned, male or female. For "There is neither male nor female; for ye are all one in Christ Jesus." And the dispensation has been introduced when the Spirit was to be "poured out on all flesh," and "your sons and your daughters, servants and handmaids, shall prophesy" (Acts ii: 17, 18). And Paul who forbade women to speak or teach in the church, in the human sense of the word, was careful to tell how women should appear when they should speak in the Divine sense—when they should publicly pray or prophesy.

The Friends took note of the command of Christ: "Freely ye have received, freely give," in its application to the ministry of the gospel. Especially as, during the seasons of public worship, ministers in common with the flock were to "wait for a fresh anointing for every fresh service," no sermons had to be prepared outside of the meetings in any such way as to prevent ministers earning their own living, after the example of the apostle Paul. Pastoral care, the watching over one another for good, was the common duty of all the brethren. So, consistently unable to "preach for hire, or divine for money," and concerned to avoid even the appearance of doing so, they brought down upon themselves, chiefly by this one testimony against a "hiring ministry," the most alarmed vituperation of the salaried clergy; at whose instance the bulk of their persecutions thus most naturally came.

Regarding the ceremonials of the Old Testament law as types, figures and object lessons of the spiritual life of the religion of Christ who was to come; and that He, when He said on the cross, "It is finished," became "the end of the law for righteousness to every one that believeth;" and that every outward ordinance of the former dispensation was obsolete because fulfilled in Christ himself, the living Substance, to whom all types and shadows that went before pointed;—they believed it to be his will that the spirit and not the forms of those ceremonials,—the heavenly things themselves and not the images of those things,—should be maintained and cherished by living experience.

*A nickname, as in most cases happens, more pertinent than the adopted name, and started by George Fox's bidding a magistrate to "Tremble at the word of the Lord."

The Jewish rite of water baptism and the pass-over supper, as outward observances, ended like all the others, with the Old Dispensation,—the baptism of John as a prophet under that dispensation belonging there, while he with his Master distinctly declared that Christ's own baptism, under the incoming dispensation of "One Lord, one faith, one baptism," should be the baptism of the "Holy Spirit and of fire." Also that no obligation for the continuance of the last passover supper, as an outward form, is found in any more definite command than this,—in the fuller sentence as quoted by Paul:—"This do ye, as oft as ye drink it, in remembrance of me;"—a condescension to a formed habit, with the command resting on the spiritual side,—the remembrance of him. The Friends taught, that inward submission to Christ's spirit as the bread of life and the wine to be drank "anew with his disciples in his kingdom," is the table of communion at which He would "sup with us and we with Him."

When the details of one's outward conduct or speech are referred to his secret sense of the pure will of Christ in his heart, the consistent attempt to carry out the light of truth into practice, must separate the servant of Christ from many ways and modes of those whose chief guidance is the prevailing fashion and practice of the times. So looking at pure and simple truth as a guide, the Friends could not address to one individual the plural pronoun "you"—especially when they saw that the use of it had its root in vanity, to flatter a person as amounting to more than one; but they kept to the original thou and thee in addressing an individual. This gave offense to magistrates, confirming the Friends in their conviction that it "pricked proud flesh." Regarding also the appellations Master (or Mr.), Mistress (or Mrs.), Sir, Honorable, His Grace, Excellency or Holiness, etc., as springing from the root of pride in man, tending to feel the same, and usually not founded in real truth, their spirit shrank from these and all merely complimentary expressions and flattering titles, as inconsistent with the Spirit of Christ. Yet in the exercise of genuine courtesy, William Penn testifies that George Fox was "civil beyond all forms of breeding." They could find no spiritual warrant in making obsequious distinctions between fellow-beings in what they termed "hat-honor," and would retain their hats on their heads before king and peasant alike. It also seemed to them beneath a Christian to borrow his names for days and months from heathen worship, as, to call the fourth day of the week Woden's day or Wednesday, or recognizing Juno's right to be worshipped in what is now the sixth month, or Augustus to be adored in the eighth. The Puritans felt the same scruple about calling the first day of the week Sunday. Accordingly Friends have observed the numerical names of days and months, as Third-day, Fifth Month, etc. Christ's command to "Swear not at all," seems to them imperative against swearing at all, whether in courts of justice or elsewhere, with any manner of oath. And their sense of his spirit as the Prince of Peace and the exponent of Divine love, forbids in their minds any participation in war or retaliation, or capital punishment. Plainness of dress, as of address, must follow from their principles; and while they prescribed no form of garb as a rule, yet, by ceasing to follow the changing fashions, they found themselves ere long left behind in a garb peculiar to themselves; which, on finding it served as a hedge against the spirit and maxims

of the world, and served as a visible testimony of their principles before the public, Friends have even yet to some extent retained, in proportion to their strenuousness for their original principles.

Such was the attempt of the "Friends of Truth," as they frequently styled themselves, to get back out of the corruptions of the church at large to first principles in Christ; or to represent what William Penn, one of its noble converts, claimed to be "primitive Christianity inverted;"—not a revelation of a new gospel, but "a new revelation of the old gospel." There was certainly not a superficial doctrine, and as it insisted on a corresponding practice, it could not be expected to be popular; or to escape that general misunderstanding which exposed its adherents to persecutions. And as little general openness for the understanding of it is found now, in the present day of sensations, when entertainment is as much mistaken for worship, as stated observances were formerly.

A Literary Marvel.

The late Charles Reade, a novelist and book-maker of wide repute, in his closing years became a devout believer in Christ; and some of his ideas concerning the Scriptures are worthy of study and repetition. He says:

"The characters in Scripture are a literary marvel. It is very hard to write characters in one country to be popular in every land and age, especially hard in narrative. Hardest of all to create such world-wide and everlasting characters in few words,—bare record of great things said and done.

"One test of difficulty is rarity. Number, then, the world-wide characters, if any, in Thucydides and Herodotus, and observe whether Josephus, when he leaves quoting the Bible and proceeds to supplement it, has added one deathless character to the picture galleries of Holy Writ. Shall we carry the comparison higher, and include poetic narrative? then go to the top of the tree at once, and examine the two great epics of antiquity.

"The *Æneid*—what a stream of narrative! what fire of description! what march and music of words! But the characters? *Æneas*, mediocre, his staff lay figures, Dido just interesting enough to make one angry with *Æneas*. Perhaps the strongest color is in the friendship and fate of Nisus and Euryalus; and there a Jewish pen had shown the way.

"The less polished but mightier Homer has achieved the highest feat of genius; he has made puny things grand, and fertilized pebbles. He had bewitched even scholars into thinking his Greeks wiser and braver than his Trojans; whereas if you can shut your ears to his music, his Greeks were barbarians besieging a civilized city for a motive and in a manner incompatible with one ray of civilization. Surely from the first dawn of civilization no country with independent States ever got those States to unite in leaving home, and besieging a distant city to recover the person of a solitary adulteress.

"Yet the genius of Homer could dazzle men's eyes, and bewitch their ears, and confound their judgments, and sing black white. But turn from the glories of the wonderful tale this magician has built on a sorry subject—fitter for satire than epic—to his characters, and he is no longer sublime. His gods and goddesses are mere human animals, blue blood for red, and there ends his puerile invention in things divine. His leading heroes are characters, but not on a par

with his descriptions, his narrative and his music. They are the one ephemeral element of an immortal song. In short, the leading hero of Homer's epics are immortal in our library, but dead in our lives.

"Now take the two little books called *Samuel*. The writer is not a great master like Homer, Virgil; he is artless, and careless to boot. But the characters that rise from the historic strokes of that rude pen are immortal; so solid and full of color, too, that they stand amid the waves of time like rocks carved into statues! Phidias, and colored by Apelles. Yet the writer has no monopoly of the art in ancient Palestine; he shares it with about sixteen other historians, all Hebrews, though some of the write Hebrew, and some Greek."

Charles Reade goes on to support his position that the characters of the Scripture present literary marvel of all times, by submitting "few truths to be taken in conjunction."

First, "Moderate excellence in writing geographical; loses fifty per cent. in human estimate by crossing a channel or a frontier."

Second, "Translation lowers it ten per cent."

Third, "But when you carry into the West a translation of a work the East admires ever so much, ten to one it will miss the Western mind. Eastern music is a dreamy noise to a Western ear; but one degree beyond the sweet, illogically of an *Æolian* harp. Eastern poetry is the Western a glue of honeyed words and tinkling cymbals, or a drowsy chime. The sacred Koran, the Bible of a hundred million Orientals, is to your Anglo-Saxon the weakest waste of that ever drivelled from a human skull. It does not shock an Occidental Christian, or rouse his theological ire. It is a mild emetic to his understanding, and there's an end of it."

Fourth, "The world is a very large place. Palestine is a small province in the East."

Fifth, "What the whole world outside Palestine could very seldom do at all, this petty province did on a very large scale. About seventeen writers, all Israelites, some of them with what would nowadays be called a little learning, some without, some writing in Hebrew, some in Greek, all achieved one wonder. The sat down to record great deeds done and great words spoken in Egypt, Syria, Mesopotamia and Palestine, which districts united are but slice of the East, and they told them wondrously briefly, yet so that immortal and world-wide characters rise like exhalations from the record. Written in the East, these characters live for ever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; products of antiquity, they come home to the business and bosoms of men, women, and children in modern days! Then is it any exaggeration to say that the characters of Scripture are a marvel of the mind?"

"Who waits until the wind shall silent keep,
Who never finds the ready hour to sow,
Who watcheth clouds,
Will have no time to reap."

"We must receive from the Spirit before we can give forth, for after all we can but say, 'Our own have we given thee.'—*Anna Ship-ton*.

A traveller recently returned from China says: "The principal food of the Chinese consists of rice, vegetables, and fruit. They eat little or no meat."—*The Humane Alliance*.

From an old manuscript.

John Fisher.

John Fisher of Youghal being taken unwell, at his disorder encreasing, he had two Friends called up early on Second day morning, the twentieth of Second Month, 1785, to get his ill made and give some directions about his affairs, which when done he seemed to give himself up, and lament leaving his poor Wife and children. A Friend asking him about the state of his mind whether he had any uneasiness that day, he answered, "indeed he had and would conceal it," and bewailed his neglect while health was afforded to make the necessary preparation for such a time as that; and an anxiety on the latter account increasing, he dropt many expressions lamenting his backwardness in duty, and particularly regretted losing his father so young and the want of the tender tuition of a religious Mother, which if he had been favored with, he thought he would have been better; that he had not been unfaithful to her, nor did she want natural affection to him, it he plainly saw he had been lent too much to himself when young, and kept a stranger to his Friends, whom he said he did not know till lately, and spoke several times of his children, fearing they would suffer loss for want of care if he should be removed from them; commended the care of them to some Friends present, and repeatedly desired that they may be brought up in plainness, as it was his voice to have them decent and plain.

On Fourth-day morning he was earnest to have a doctor sent for who had attended him and was gone to the Country, after which he appeared to be more alarmed and uneasy about his own state and said, "It was sounded in my ears, set thy house in order, for thou shalt die and not live," and continued in great distress or some time; being desirous to see as many of his Relations as were in the house, several were called to him; when they came he said: "My dear Friends and Relations, I love you in the bowels of Affection, and have called you to tell you that I am summoned to appear before the Great Judge. I have been negligent in my duty and desire that you with me may beseech Him to have Mercy on me; I have a Ray of hope that He will admit me into some corner of his Kingdom," when the Doctors coming in interrupted him and he said, "I had rather they would let me die in Peace, I hoped to have a comfortable little Meeting with you, but perhaps we may have it when they are gone," after which he still seemed in great distress and on Friends coming into his room he said to several of them with a voice that denoted much uneasiness and fear, that he was going before the Great Judge and uttered many things lamenting his backwardness in duty and neglect in seeking an acquaintance with God. He desired Friends present to retire inward and pray for him, and after a short pause address himself to one and asked what he thought of him, desiring he would speak his mind, who answering that he did not then find anything particular to express further than a desire to seek for Mercy and Peace for him, which he had a good degree of hope he should attain, he answered "that is what I want and not life," and added, "that gives me some ray of comfort; and asked again whether he did hope it for him; going on in Prayer and earnest entreaties to the Great Master, several times requesting his Friends to pray for him, he was recommended not to look too much for, or depend on their Prayers, but

look to the Master; he answered, that was quite his mind; his dependence was on Him alone and on his Dear Son.

On his Uncle coming into the room he said, "I am going before the Great Judge, which is a serious thing" and lamenting his state much as before, said—If he had submitted to his Dear Uncle's advice, it would have been better for him, but yet he apprehended did not use as much authority over him as he might have done, and that those are happy born, who have religious parents.

Several Friends coming into his room he lamented his state much as before, and seeming to be in a great strait, said, "he was not yet without a ray of hope," and after many more expressions and fervent Prayers said, "he had a good degree of hope that he should be received in Mercy," and after a while came to say, "he had a well-grounded hope, and that Death would be no king of terrors to him, that this was a glorious day to him, the most glorious he had ever seen, that he had a wonderful kind, merciful Master, beyond what he could expect, and that he could sing for Joy of what he then felt of God's mercy, but should warn all not to trust to that by neglecting and trifling away their time;" with many more sweet and comfortable expressions; and begged his wife to resign him, adding, "charge the Rich in this World, that they be not high minded nor trust in uncertain Riches."

His voice growing strong it came to be raised almost to a Melody, with Prayers and Praises to the Lord for his merciful dealings to him in sparing him that day. He said, "he has lifted up the Light of his Countenance on him, which was indeed beautiful; and that he had a hope, a well grounded hope, that he should find mercy," and at many times after, expressed a desire of being released; and asked his Friends present to pray that he may be taken away.

On seeing his Nephew come in, he called him and gave him much suitable advice and caution, desiring he would leave off some superfluities and not be ashamed to do so; and say his Dying Uncle bid him, whom he knew loved him well; and that he should never be sorry for it; recommending him to mind and submit to Friends' advice, and not do as himself too often had done, when he got good advice, let it in at one ear and out at the other; adding that the last friendly visit was very beneficial to him, that he had treasured up some hints he got (which seemed to be in particular a solemn warning to prepare for the time then approaching,) and said these were the right sort of visits and not those of the World.

He had his Sister called, saying his love to her was strengthened. When she came he said, "My dear sister, I believe I was sent back with a message to thee in particular to shake thyself from the filth of the earth, rise up early and work; lose no time; don't be deceived as I was many times, with more to the same purpose, and in particular advised her to the constant attendance of Meetings, and not to miss those on First-day afternoons, nor week days, and was sure her Husband (who was not in profession with us), neither did nor would hinder her.

On seeing his wife much affected he said to her, My dear Mary, did I not desire thee to be strong? he strong in the Lord, for He is good and kind.

He showed much satisfaction at seeing so many of his Friends and Relations about him, and much regretted that he had not been earlier acquainted with them than he was, and recom-

mended them not to neglect or despise the day of small things as he too much had done.

His Mother having died the evening before, lay dead in the house, he said, "My Friends, you are come to the house of mourning; Death below stairs and death above, but it is a joyful day to me." At another time he said, "Dear uncle, I have had a precious meeting here today." He repeated advice several times to Friends to live in Love and Unity, and to avoid all breaches, saying it is a beautiful thing for Brethren to dwell together in unity, and he thought it made something towards the unity of the brethren hereafter and was a mark or brand of the Master's.

A Physician coming in and offering him his hand, he answered that he had no occasion of him, that he was near going and was very easy and well, and that this was a glorious day to him, for the most so of any he had seen in his life, and much more, describing the Lord's goodness and merciful dealings to him. His Wife being present, he said, "I think it was Divine Wisdom that led me first to see her in goodness to me, as she proved a blessing to me, and I don't doubt but she will be blest," and recommended her to the kind care and attention of his Friends, and said, "he had a hope that his children would be preserved, and that the Great Master would take them under his care;" desiring his wife again to be strong, and take what was to come with cheerfulness.

He advised Friends to give no Sleep to their eyes till they find an acquaintance with God, and said, "This is a warning from a tongue you did not expect, but a new song is put into my mouth, even a song of Praise; a word to the wise is sufficient, and you are all sensible People; Oh! that I had a tongue that could ring thro' the Streets. Beware that you do not attribute these sayings to me, they were never heard in me, they are all from the Great Master, He can make the stones of the street speak, and I am one of them." Giving a Friend some particular advice and caution he added "take care, thou has many enemies, but do what's right and fear them not."

After some time he said, "my outward man grows weaker, but I perceive my inward man to grow stronger and rejoice in the Lord's goodness."

(To be concluded.)

THE CONTINUOUS REVELATION OF LIFE.—If all truth has been revealed, and if all revealed truth has been dug from the Scripture, then there may be no reason why a system (of theology) should not be speedily and finally finished. But if the nature of revelation is such that truth can never be more than hinted in words, and must wait for life forms before it can be understood in its scope, variety and tendencies, then systems cannot precede experience, but must follow the ages and record results. The life of man is a continuous Divine revelation. This without prejudice to sacred Scripture. The Bible was lived before it was written. The noblest parts of it must always be lived again before they can be understood. The life will always be more than the letter. The very method of Divine revelation included the living element outside of the letter as indispensable to its vitality. It is the unity of written revelation with the life of man going on outside of it—the inseparable connection of the development of the race with the interpretation of parable, precept and prophecy—that made a complete science of theology in the earlier days of Christian civilization impossible.—Edward Beecher.

FOR "THE FRIEND."

Gleanings in the Early History of Friends.

(Continued from page 408)

In 1647 he was in Lancashire, Duckenfield and Manchester, and declared to them that doctrine which now he firmly believed to be the Truth; and some were convinced, so as to receive the inward Divine teaching of the Lord and take that for their rule.

George Fox's preaching, in those early years, chiefly consisted of some few, but powerful and piercing, words to those whose hearts were already in some measure prepared to be capable of receiving this doctrine. And it seems these people and E. Hooten (already mentioned) were the first who came to be his fellow-believers. There were some who, by the like immediate way as George Fox himself, were convinced in their minds, and came to see that they ought diligently to take heed to the teachings of the grace of God that had appeared to them. These unexpectedly came to meet with fellow-believers which they were not acquainted with before, as will be more circumstantially related hereafter.

At Broughton, in Leicestershire, G. F. went into a meeting of the Baptists, where some people of other notions came. This gave him occasion to preach the doctrine of Truth among them, and that not in vain, for since he had great openings in the Scriptures, and that a special power of the Lord's workings began to spring in those parts, several were so reached in their minds that they came to be convinced, and were turned from darkness to light.

In Nottinghamshire it pleased the Lord to show him that the nature of those things hurtful without were also within, in the minds of wicked men, etc., but he cried unto the Lord, saying: "Why should I be thus, seeing I was never addicted to commit those evils?" And inwardly it was answered him: "That it was needful he should have a sense of all conditions; how else should he speak to all conditions?" He also saw there was an ocean of darkness and death; but withal, an infinite ocean of light and love, which flowed over the ocean of darkness, in all which he perceived the infinite love of God.

Walking in the town of Mansfield, by the steeple-house side, it was inwardly told him: "That which people trample upon must be thy food," etc. . . . "That they fed one another with words, without minding that thereby the blood of the Son of God was trampled under foot."

There was one Brown, who upon his death bed spoke by way of prophecy many notable things concerning G. F.—that he should be made instrumental by the Lord to the conversion of people. But after he was buried, G. F. fell into such a condition that he not only looked like a dead body, but unto many that came to see him he seemed as if he had been really dead. Many visited him for about fourteen days' time, who wondered to see him so much altered in countenance.

At length tears of joy dropped from him in brokenness of heart. "I saw," saith he, "into that which was without end, and things which cannot be uttered; and of the greatest and infiniteness of the love of God, which cannot be expressed by words; for I had been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal, glorious power of Christ," etc. . . . "And I saw the harvest white, and the seed of God lying thick in the ground, as ever did

wheat (that was sown outwardly), and none to gather it; and for this I mourned with tears." Professors, priests and people came to him, and his ministry increased. He was heard with attention by many, who spread the fame thereof.

Then came the tempter, charging him that he had sinned against the Holy Ghost, but he could not tell in what, and then Paul's condition came before him; how after he had been taken up into the third heavens, and seen things not lawful to be uttered, a messenger of Satan was sent to buffet him, that he might not exalt himself.*

In the year 1648, several persons seeking the Lord were become fellow-believers, and entered into society with G. F. They began to have great meetings in Nottinghamshire, which were visited by many.

At Mansfield, where was a great meeting of professors and other people, G. F. being among them, and moved to pray, such an extraordinary power appeared, and seized on the hearts of some in so eminent a manner that even the house seemed to be shaken; and afterward some of the auditory began to say: "That this resembled the day of Pentecost," etc.

Not long after this a certain captain, whose name was Amos Stoddard, was so reached, he said: "Let the youth speak, hear the youth speak;" and coming afterwards to be more acquainted with G. F., he had an opportunity to be further instructed in the way of Godliness, of which he came to be a faithful follower.

In Leicestershire several tender people came to be convinced by his preaching.

He was sitting by the fire one morning when a cloud came over him, and it was suggested—all things come by nature—at length a living hope arose in him, and also a voice that said: "There is a living God, who made all things." Not long after he met with some people that had a mischievous notion that there was no God, but that all things came by nature; but he, reasoning with them, so confounded them that some were fain to confess that there was a living God.

In those parts he had great meetings, and many were gathered.

There was a great meeting of his friends at Eaton, Derbyshire, where many of them began to preach the doctrine of Truth, who afterwards were moved to declare the Truth in other places also.

Now G. F. found that the Lord forbade him to put off his hat to any man, high or low, and he was required to Thou and Thee every man and woman without distinction, and not to bid people good morrow or good evening; neither might he bow or scrape with his leg to any one. This was such an unusual thing with people, that it made many of all professions rage against him. . . . For though it was pretended that the putting off of the hat was but a small thing, which none ought to scruple, yet it was a wonderful thing to see what great disturbance this pretended small matter caused among people of all sorts; so that even such that would be looked upon as those that practised humility and meekness, soon showed what spirit they were of when this worldly honor was denied them.

(To be continued.)

*Near the end of 1647, the king of England, not thinking himself any longer safe at Hampton Court, whither he had been brought from the army, he withdrew to the Isle of Wight.

†On the twenty-seventh of the month called January, 1649, King Charles I. was sentenced to death; on the thirtieth his head was severed from his body.

Letters From William Evans.

On awakening on the morning of Six Month 19th, we heard the sound of an arriving vehicle, and soon the Prince recognized the voice of Leopold Soulergitsky. He was in the Russian navy for some years, but even while there felt the iniquity of war, and was imprisoned by the Government for adhering to his convictions, in a narrow cell, as a Lunatic. Later he was taken to a military post on the boundary between Russia and Afghanistan, where he passed a number of months. His persistent refusal to serve as a soldier, exasperated the authorities, and he was told he must travel back to Moscow alone, and report to the officials there. He rode on horseback over desert for 300 miles, obtaining food and water at posts 70 miles apart. When he reached Moscow he was informed that his term of service had expired. After his liberation he took charge of the arrangements for the transportation of the Dukhobors, and performed the work to the great satisfaction of the officers of the *Lake Huron*, and received much commendation from quarantine and Government officials at Halifax and St. John. During the voyage he daily traveled up and down the decks, clad in oilskins, and bearing a hose with which the planks were deluged with water, while twenty-picked Dukhobors with brooms, scrubbed with enthusiasm. In this way the population of the ship, over 2,000, were kept in health. He is laughing, breezy man, full of resources, and his experience in the navy has qualified him in different ways for leadership among the Dukhobors. Not long before our encounter with him, he and a party of Dukhobors came to a river swollen from rains, 120 feet wide, and no boat or raft for their transport. He got a man on the opposite shore to fling a stone across, to which a string was attached, and by aid of the string a stout rope was drawn over and fastened to a tree on each bank. Next a second rope was stretched and secured a few feet above the first. Soulergitsky himself then walked the lower rope, using the upper as a hand-rail. He laughed heartily as he described to the Prince the apprehensions of his men, when they essayed to follow him over the unstable bridge; but all made the crossing safely. He and the Prince had much to communicate to each other, and to discuss respecting the disposition of the 2,300 from quarantine. This was the more important as D. A. Hilko was expecting, after meeting the new arrivals at Quebec, to take passage for Switzerland, to visit his family.

The air being cool, a little fire in the log-house where we breakfasted, was quite agreeable. A number of women, whose children had been left behind for a time in the hospital at St. John, and for whom J. S. E. had then interested himself, came into the room to express their obligation, and about twenty handkerchiefs were consigned to our care, for the acceptance of women Friends. We then drove three miles to another log-house village, when, the people expecting us, were outside, and apparently in their best attire. J. S. E. addressed them feelingly, and there was much fervent re-

The same day the Parliament ordered a declaration to be published, whereby it was declared treason to endeavor to promote the Prince of Wales, Charles Stuart, to be King of England, or any other single person to be the chief governor thereof, and they assumed to themselves the chief government of the nation, with the title of The Parliament of the Commonwealth of England, etc., etc.

lous response to his remarks and prayer. It seemed difficult, indeed, to close the meeting, as was the interest felt and shown on both sides. When the company finally separated, a woman invited us into her room where was a table with bread and small glasses of tea, of which she invited us to partake. She told through the interpreter, that, as we approached to village her little daughter came to her and said, "The grandfather is coming who came to us on the ship!" We then received, as tokens of good will, specimens of needlework, and a cane, upon the top of which a bird was carved.

We saw near by two blacksmith shops, erected by the Dukhobors, the forges and bellows purchased with funds sent from Philadelphia, and it was in one of these that our wagon tongue was neatly repaired. Two complete wagons made by the immigrants and the cykoes also were in evidence. Other mechanics had made kegs from sections of logs, hollowing out the interior and insuring lids. A saw-pit had been constructed, and lumber placed to season on house roofs. Cabbage plants were growing in hot beds, and much ground sowed with rye. It was easy to see that both men and women were possessed of varied industrial abilities, so as not only to be able to provide for their own wants, but as opportunity offered, could dispose of some of their manufactures to others. We were told at every article of clothing they wear, including caps for the men, and boots and shoes, their own workmanship, and that their food costs them about two dollars per month per capita.

On Third-day, Sixth Month 20th, after an interesting leave-taking, we set out for our return to Yorkton, by a different trail from that we had taken in leaving it. Towards noon we came to a stream, the bridge over which had been washed away. A half-breed driver had undertaken to ford the creek with an ox-wagon loaded with provisions, in barrels, boxes and bags. The oxen had succeeded in getting the front wheels upon the edge of the opposite bank, but the hind wheels were hopelessly stuck in the muddy bottom, up to the hubs. How long he had been in this fix we did not learn, for he did not communicate to us a word, perhaps could not. The two Dukhobors of our party, without a word of prompting, set to work to remove the heavy pieces from the wagon, which they carried up the bank. Sulergitsky brought a span of horses in front of the oxen, and attached them to the load. Five men then seized the rope in front of the horses. One of our drivers, experienced with oxen, took charge of them. At the word of command the wheels left the deep, black mire, and the wagon did not pause until it had mounted ten or fifteen feet, at an angle of about forty degrees, to the level above. The Dukhobors then reloaded the wagon, the half-breed in the meantime having taken no part in the extrication, nor did he indicate, by countenance even, that he experienced satisfaction with the changed condition of things. We next crossed on foot by the help of some logs, and the wagons, thus lightened, got over without breaking anything. Soon after we arrived at the home of Jacob Wurz, a Russian Mennonite, and Government interpreter, whom we had previously met with. We halted here to dine and rest the horses, and arrived at Yorkton, in a driving rain, about six o'clock in the evening. Finding that fresh cases of small pox had developed among the

Lake Huron passengers in quarantine, making the time of their release very uncertain, the writer decided to go home, leaving J. S. E. to drive to a distant settlement, called the North Colony, and when this was completed to proceed to Quebec.

FOR "THE FRIEND."

Friends and Slavery.

(Concluded from page 405.)

The Memorial was presented by Albert Gallatin, of Pennsylvania, who, after its reading by the clerk moved its second reading. Harper, of South Carolina, hoped not. This was not the first, second or third time the House had been troubled with similar petitions which tended to incite the slaves to freedom; this and all other legislatures ought to set their faces strongly against such remonstrances.

Thatcher, of Massachusetts, took the opposite view. If the Quakers thought themselves aggrieved it was their duty to present the petition seventy times, or until it was attended to.

Ratlidge, of South Carolina, would not object to the commitment of the petition if the committee would properly censure it. The body which sent this petition should be censured. They had attempted to seduce the servants of gentlemen traveling to the seat of government. They were importuning Congress to interfere in a business which was none of their concern. But not believing that such a censure would result he would be for laying the petition on the table or under the table, to have done with the business to-day and forever. When other nations were plunging in blood here were these people trying to stir up a servile insurrection.

To this Gallatin replied that the Memorial was only taking the ordinary course. It called attention to certain free blacks afterwards enslaved in North Carolina. He did not think this was of a tendency dangerous to property or civil order. The moral character of the memorialists was such that he believed they were not friends to any kind of disorder. The uncertainty as to what could be done was the very reason for commitment.

Macon, of North Carolina, wished that all blacks were out of the country and so did every gentleman in his State. He considered the Quakers not peace-makers, but thought they were continually endeavoring in the Southern States to stir up insurrection among the negroes. They were Tories in the war and only began to set free their negroes when the State law prohibited it. The petition was only to sow dissension.

The Friends found a defender in Bayard, of Delaware. He believed they were respectable and obedient, and contributed cheerfully to the support of government. The petition ought to be committed out of respect to them, tho' he believed the Congress had, contrary to the claims of other gentlemen authority over the case of these free negroes, relegated to slavery.

Nicholas, of Virginia, would be glad to have slavery investigated. He thought it would help it. The southerners were unfortunate in having to hold slaves, but they did not wish to cover up any evils. He was in favor of commitment.

Blount, of North Carolina, explained how the freed negroes had been re-enslaved in a perfectly legal and proper way.

So the debate continued, a general disposition appearing in the Virginia representatives and all further north to admit the iniquity of slav-

ery, the desirability of enquiring into its operations, and of abolishing the foreign trade as soon as they constitutionally could. Georgia and the two Carolinas were violently opposed to all action except summary dismissal of the Memorial, and could feel no respect for the memorialists, who were sitting in the gallery in a body while the debate went on.

At the final vote no opposition appeared to the commitment.

It is not the purpose of this chapter to carry the history of the relation of Friends to slavery into the present century. They were constant in their opposition to it and the ranks of the Pennsylvania abolitionists were largely filled with them. As violence increased on both sides and war loomed up in the foreground many of them began to deprecate the radical views of the extremist as to the proper methods to employ, but to a man they opposed slavery. And when war came, a war on an evil against which they were committed by every item of their history and every instinct of their religion they could not join in it, but they could thankfully say with the spirit of Southey, Woolman, Benezet and Millin and in the words of their own poet,

LAUS DEO.

It is done!

Clang of bell and roar of gun,

Send the tidings up and down.

How the bellies rock and reel;

How the great guns, peal on peal,

Fling the joy from town to town!

Ring O, bells!

Every stroke exactly tells

Of the burial hour of crime.

Loud and long, that all may hear;

Ring for every listening ear,

Oh eternity and time!

Let us kneel;

God's own voice is in that peal,

And this spot is holy ground.

Lord forgive us! What are we

That our eyes this glory see,

That our ears have heard the sound!

FOR "THE FRIEND."

The Secularization of the Ministry.

[When the professing church becomes so unspiritual as to stoop to give men intellectual entertainment and lectures on secular religion in lieu of the everlasting gospel of the Lord Jesus Christ, her clearest sighted critic is often the world itself. The world, though it makes no profession of Christian discipleship, is quick enough to see and condemn utterly the weakness of a church that has so little real faith in the gospel she professes, as to abandon it in practice for some carnal substitute. Evidence of this attitude is furnished in a recent leading article in a New York commercial newspaper of high standing, but which makes no pretence to be a spiritual teacher, though its editorials often deal with fundamental principles which underlie the activities of human life. The following condensation of the article in question is commended to the thoughtful consideration of any who may be tempted to think the Christian Church has another province than that outlined to the first disciples by the Divine Head of the Church, when He told them: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii: 19, 20.)

An impatience to reform society in the mass, instead of by the slow process of making individuals better, and an amiable feeling that if the community does not like religion it should have whatever it does like, account for the increasing disposition of clergymen to discuss politics and problems of an economic character in the pulpit. If the topics are congenial, or seem likely to attract congregations, it is not difficult for the clergyman to persuade himself that they have a moral aspect which it is his proper function to present.

The clergy [however], speak with no more authority on any of these public questions than an equal number of editors or merchants, and they generally speak with far less knowledge of the facts and less reflection upon the issues involved. Most of the questions which in recent years have disturbed the public mind are of an economic or commercial character, and among men of equal educational training probably no class is less prepared to speak on these matters than the clergy. Hence a few years ago there was a pronounced leaning of the clergy towards greenbackism, as there is now toward socialism—neither due to a study of the problems involved, and both attributable to sympathy with men who have a hard time in life, and a feeling (born of ignorance), that if the economic or financial system of the world were revolutionized the men who have nothing would get something.

But there is no commercial, economic or political question on which a pastor can speak without dividing his congregation and arousing the antagonism of men, some of whom understand the topics of discussion far better than he does. If the pulpit has lost much of its old time authority, as is often complained, it is due less to the growing irreligion or the latity than to the growing secularization of the pulpit. No man can be a universal authority. He cannot be an aggressive free-trader without impairing the confidence of his protectionist parishioners in his theology and his ethical judgment.

The so-called religious press has already gone the way of the pulpit and gone farther. There are religious papers, as there are ministers in abundance, who confine themselves to their legitimate fields, but most of them attempt the discussion of everything that is going on in the world, and some of them have carried this so far that what they contain of a religious character—the news or discussions of the churches—is to be searched for in the fine type toward the end of the number with the puzzles for the children, after the Chinese policy of Russia, the Dreyfus case, the merits of Secretary Alger and the strike of the Buffalo grain shovellers, have been disposed of editorially, and the subsidence of silverism, municipal ownership of street railways and progress in architecture have received the ampler treatment of special articles.

The complicated economic problems of the present day call for the consideration of men of experience, of affairs, of personal knowledge, of men trained for their study by long and careful preparation. The churches will not render to the State that service in consideration of which their taxes are remitted if they merely afford publicity to the views on all sorts of public questions of men ill-informed and untrained, whose opinions on these subjects would be sought by no association or publication, and who are placed where they are as the teachers of morality and religion, the practical application of which must be made to the individual life.

There was no lack of "timely topics" in the first century or the second—the Roman tyranny the characters of the emperors, the extortions of pro-consuls, the violence of centurions, the institution of slavery, and the wars of conquest. The early exponents of the new religion have always been regarded as men of exceptional courage, but so far as their addresses are preserved for us they confine themselves to the character of the individual.—*Condensed from New York Journal of Commerce and Commercial Bulletin.*

Preparation for Worship.

[That a regular editorial of a daily newspaper can be of so religious a character as the following, found in the *Indianapolis News*, is a sign of the tendency of which it speaks,—the seeking which is going on among the people for a deeper religious life.]

Speaking to the "deadly spirit of haste" last week, in discussing our national nervousness and fickleness that have invaded our worship and vitiated our spiritual life, we said:

"When we approach the Sabbath day—we use the term in its spiritual sense, not theological; in the sense of a day of spiritual rest and refreshment—do we approach it in a different mood; do we use it as a tonic or antidote to our national fickleness and lightness? There are few evidences that we do."

These words suggest a consideration of preparation for worship. Has not our national nervousness or the "deadly spirit of haste" or some other influence of our modern life driven from us the sense of need of preparation for worship? But can we hope to attain the true worship of God, worship in the spirit and the truth, without due approach and appreciation of the act, which shall result in preparing us therefor? As it is—and we are thinking chiefly of life in the city, the city which is dominating more and more the life of the world—the day is much like other days. The morning newspaper invades it, bringing its freight of chatter and chaff and things unspiritual; the demands of a highly complex civilization entail much labor on this day. The commercial spirit runs riot; the lust of gain is seeking to invade the time by public games and amusements. The tired worker, driven by the very spirit of commercialism, is prone to seek recreation and rest rather than worship on the day that he has for himself. Modern means of transportation invite all abroad, and a vast amount of hypocrisy follows as to gaining health and strength in the open air.

To these things we shall not, if we are wise, say nay, for neither argument with them nor denial of them is to be sought. Rather shall we seek first the kingdom of God, and these things and many, many other things that perplex us, will settle themselves. So many unsettled questions would be settled if we sought first the kingdom of God! And how shall we seek it if it be not with due preparation? Christ brought freedom in more senses than one. He brought freedom from formalism. The ancient Pharisees, like modern Mohammedans, tied life up to a religion. They had made man for religion instead of religion for man. Life was paralyzed. Christ healed it. He brought rational consideration to it, and laid stress on the matter of worship, chiefly in assembling together in the spirit at stated times. This has come to be the first day of the week with us. It might be any other day. But having this, shall we not use it aright?

There is a hunger and thirst after righteousness to-day as great as ever there has been. There is no denying this. The man in the pews seeks a deeper religious life. He is filled with husks, and is dry with thirst. The man in the pulpit is hampered and harassed. Each all has been influenced by the spirit of greed engendered by a commercial age. The center thought is that there is something higher than material welfare. This is heresy in a commercial age, but it must be preached. There must be inculcated the idea that there is something in life better worth living for than money; that money, good as it is, is simply means; that for an end we must have something better. Once that idea is realized, the will come into our lives something of the serene and stately truth of Goethe's picture, "within haste, without rest." But we shall not attain this without effort, and present effort is a ways hard. The sin that doth so easily beset us is the one most difficult to remove. How can we reach the serenity that is necessary for the state of preparation amid the bustle and turmoil and temptations of this modern day? Our days are so much alike! The fathers had a quiet hour. Their world had six days' bustle and one of rest. "Tis ever thus. We have always the greater trial. Others have never had it so hard. But if we seek the kingdom of God in spirit and in truth, we shall find the way. Think of the picture of faithful Daniel, in Babylon—Babylon, the synonym for distraction and temptation; to which was added a law that should compel conformity. Be amid all, and in the face of all, daily he retired to his closet and with his face to the east prayed to the God of his youth, keeping himself undisturbed.

If we are in earnest, the distractions of modern life will not reach us at the time when we seek to go abroad as to a refuge, finding in the use of worship an opportunity to purge the mind of the foul vapors of this world and making of it a retreat for communion with God. The story of Israel gathering manna for two days that the Sabbath should be undisturbed might stand as a simile for preparation even in a modern day, Sunday began on the Saturday evening. Our era of commercialism, alas! has pretty nearly purged that away; has indeed pretty nearly purged the day itself away. But religion is a matter of spirit, and a contrite heart may be offered amid whatever outward seeming. The spirit of man never craved more earnestly than now a time of spiritual succor and renewal. The question is a simple one. We have allowed the incessant demands and temptations of a commercial age, which have bred in us all a spirit of haste and greed to poison almost all our life.

If we hope to find a reality in religion, if we seek spiritual growth, we have first to prepare the way. We cannot jump from questions of gain and greed to questions of God and back again. "His delight is in the law of the Lord and in his law doth he meditate day and night," said the psalmist, singing his ideal man, David was not a good man; he did many things that were not good. But he strove to be good, so being a man "after God's own heart." Why, may be seen in his psalms and read in his life. In spite of his lapses, for he was very human, one of the most human of men, yet he did meditate in the law of the Lord. The law of the Lord was with him. Its spirit brought him back when he went astray. We shall not need to take him for an example, for we have

netter. But we shall need, if we satisfy the soul hunger and thirst after righteousness, to withdraw ourselves from the world, to meditate on the law of the Lord. With that meditation shall come the spirit out of which worship is born, true worship, the only worship that is over than sounding brass and tinkling cymbal. Shall we realize, and only so, the meaning of the promise that where two or three are gathered together in his name there He is in the midst of them. It is only where men are gathered in His spirit, it is only when they come with hearts contrite and with thoughts meet for repentance that He is there; and then only do they really worship. Then do they experience that peace that passeth all understanding.

FOR "THE FRIENDS."

Extract from the Account of Thomas Wilkinson of the Journey of John Pemberton into Scotland.

To the morning John Pemberton expressed a desire to return to Southend, and desired me to go back, and consult the minister about having another meeting in his place of worship on first-day. The errand to me seemed discouraging, as we had already partaken of David Campbell's kindness, had had two meetings in the church, and had taken leave of him and his family; yet wishing that my friend might clear himself as he went along, I returned, though with a mind embarrassed and depressed; however, I was kindly received by the minister; we had much conversation together, and he again readily granted his church, after he had preached, which he said he could not well omit, that he should be blamed by his brethren the next day. I now returned to my friends, and again arrived at David Campbell's on First-day, the sixteenth; but as he was in years, and to weather uncommonly stormy, he declined teaching altogether. We went at one o'clock, and several collected: John Pemberton and David Ducat both appeared in testimony, and other meeting was appointed at half after four. We dined with the minister, and he accompanied us to meeting, after which we took leave of him in an affectionate manner. We lodged with a farmer of the name of Thompson, and returned to him again; he and his family were kind to us, and were religious people. The whole family collected to their devotions, both morning and evening; they first sang a psalm, then read a chapter in the New Testament, and afterwards knelt down to prayer, which were the longest I had heard of in which they remembered us their guests. Then these were concluded, the master of the mill said, that if we had anything to communicate they were ready to hear us. John Pemberton replied, he was concerned to caution them, lest such religious practices, if unattended by correspondent feelings might degenerate into a form. David Ducat entered into argument with him, which was perhaps conducted with too much warmth on both sides: John Pemberton and I said but little. Though I should not decline to the best of my ability, to defend the fundamentals of Christianity, when called in question, yet I do not often find much inclination to dispute with the different professors of the Christian faith on particular points. These persons seemed to me to be sincere in their religious exercises and sincerity, it is opened, will have its reward. Surely they will not miss of the scripture promise annexed to the sending forth of the cup of cold water, for to us

they were indeed as hospitable as their limited circumstances would allow. This large family was maintained on a farm which was rented at eighteen pounds a year; and I have no hesitation to relate, that here we all three slept on one poor bed, which was kindly given up to us by the master of the family and his wife: yet I remember no remark or murmuring from my aged friend John Pemberton on the occasion. It is in much good will that I now desire to give a caution to those in the ministry, who, in more affluent circumstances, sometimes visit their humbler brethren.

Dear friends, be always careful that, by a high and dissatisfied behavior, you do not counteract your service. You ought not to expect from those whose hands are hard with toil, and who get their bread by the sweat of their brows, those niceties of behavior and delicate attentions you may have been accustomed to; and yet these to whom I am alluding are often possessed of strong sensibilities, which it would be a pity to wound, and we all know there is something in man that feels sensibly the slights of his superiors. Remember also, that the food and accommodation of the Saviour of mankind were poor and simple, and to the poor He was always meek: the nearer you approach the example of your great Master, the likelier it is that his work should succeed. The truly concerned, I believe will feel it right rather to promote moderation than expense. On the other hand, I hope you, dear friends, who in lower situations receive these on such arduous errands, will receive them as your best friends and most welcome visitors, since it is your good they have in view. Do not be looking out for occasions of offence from those whom ye may think above you: consider the sacrifice of those who live at home amidst the various comforts of life, yet who expose themselves to the hardships of travel and the inclemency of seasons for your sakes. Be assured if they are sometimes silent and even distant in their behaviour, it does not originate in disrespect or want of good will: their minds are often deeply and inwardly exercised on your account, and their outward accommodation is a subject foreign to their thoughts. Remember also, should they sometimes seek to be alone, that exhausted spirits and long exercised minds want at times retirement and rest. I am well aware, that to many these remarks are entirely superfluous, yet I believe there are others to whom these considerations may not be unreasonable. Our Society of Friends is composed of persons in very different situations in life, and in no society existing do those of different circumstances mingle so much together: then on the one hand let not the accommodations of wealth be looked for where wealth is not, and on the other, let it be remembered, that what custom has made necessary to some, are indulgences to others, and that the poor man in health has greatly the advantage of the rich man in the hour of hardship and bodily exertion.

Finally, I believe that it would tend to the humbling, and rendering thankful for their situations, the minds of all amongst us, could they but explore the recesses of these solitary mountains, and there behold the accommodations of the poor inhabitants. I have been in human habitations that neither afforded a bed, a table, nor a chair: yet there the tender infant was reared, and there age and infirmity reposed. I have seen these poor people naked and defenceless below the knee, in the roughest roads and most inclement seasons; and I have been

told, that in the severe frosts of winter the road is sometimes tinged with the blood of their wounded feet. Can we reflect on these things and be uneasy with our allotments? For these our brethren and our sisters, the children of one common Parent, planted by the same good Providence as inhabitants of this globe with ourselves, and joint heirs with us of immortal happiness.

Items Concerning the Society.

The following account is received from a visiting Friend from Philadelphia. The Friends' Sixth Educational Conference was held at Providence, R. I., on the 28-30th ultimo. Some of the subjects presented in well prepared papers and addresses were, viz: "Literature in School and College," "The Work the College has done for the Church," "What Denominational Influence Should our Secondary Schools Exert?" "Education and Modern Business Life," "The Relation of Friends' Academies to their Colleges," "High Scholarship and Modest Pretensions in College Work," "An Illustrated Lecture on American Archaeology," "Sociology, from a Quaker Standpoint," "Modern Thought in Friends' Educational Work," "The Bible in School and College," "The Importance of Teaching the Principles of Peace in our Schools, with Suggestions as to Methods," or "Militarism, its Character, Cause and Cure."

The last-named was read by Dr. R. H. Thomas of Baltimore, and is treated as the diagnosis of a well-nigh universal disease from a medical standpoint. This admirable brochure on a subject claiming such world-wide consideration at the present time is a most happy and forceful pleading for the recognition of a vital Christian principle, and is worthy of the widest circulation. Copies (printed separately from the proceedings of the Conference), can be had in a short time at Friends' Institute, Twelfth Street below Market St., Phila.

The discussions following some of these papers was exciting and interesting. The study of the best modern prose and poetry was commended by a teacher who has been very successful with children between six and twelve years of age. Taking a year for such writers as Whitier, Longfellow, Lowell, Tennyson or Ruskin.

The best selections from one of these authors was kept continuously before the child, with the result that an accurate, picturesque and fond appreciation of their writings was acquired.

The need of giving our children some practical acquaintance with the history and church methods of our Society was approved as well as a clearer and fuller knowledge of the Bible.

The Hebrew language and modes of expression as preserved in the Old Testament had been much neglected as literature of the finest order and most influential in the character of our civilization, as well as Christianity.

It was recommended that a careful acquaintance with the various portions of the Scriptures might rightly find a place in the school curriculum—side by side with the ancient classics.

"Modern Thought" was presented as giving many advantages for a Friendly solution of the serious problems now confronting the religious world.

Modern business methods, the formation of trusts and similar tendencies in commercial circles have now to be considered in fitting children for the duties of life, and some valuable suggestions were made as to what is required of those who fill responsible positions in connection with corporations.

The welcome extended by Augustine Jones on the part of the Friends' School of Providence, R. I., in whose capacious Alumni Hall the Conference was held, as also of the Governor of the State was most cordial and the whole atmosphere and spirit of the various sessions was stimulating and spiritually comforting as the great underlying principles of Quakerism were frequently brought to view, and increasingly valued by the assembly.

The best and concluding words on teaching children were spoken by Prof. Goddard of Maine, who

has been appointed to fill the chair of Pedagogy in the Normal School at West Chester.

He said the unconscious part of our lives and influence had about the same relation to the conscious as the submerged portion of an iceberg has to that which is in sight.

It was only as the principles of right conduct and thinking so impregnated our whole being that they unconsciously controlled our lives, and not only our own, but others, that we could fulfill the high calling of instructors.

Canada Yearly Meeting closed its sessions on Third-day, the 27th. A correspondent writes: "I think most Friends feel, that, though apparently beginning in weakness, it was a favored season. There are dear faithful Friends here, but like all our co-ordinate bodies there is too much of leaving a few to bear the burdens, while the blessed cause of Truth walt, but standing, as it were, outside to look on, instead of submitting to that cross-bearing life which would enable them to come themselves into such life and power as to be helpers in the Lord's hand in building the waste places of our Zion that it may again come forth out of its wilderness state, leaning upon its beloved. Clear as the sun, fair as the moon and terrible to the disobedient only, as an army with banners."

SUMMARY OF EVENTS.

UNITED STATES.—A London despatch confirms the statement that there is almost a deadlock over the *modus vivendi* fixing the Alaskan boundary, neither side being willing to accept the provisional line proposed by the other.

Captain Watkins' report of the stranding of the American line steamship *Paris* was made public in New York on the 10th inst. He says the accident was owing to an unaccountable error on his part in calculating the position of the vessel. The United States Coast Inspectors of steam vessels have suspended Captain Watkins' license as master of ocean steamers for two years.

A National Park or Forestry Reserve Association for the Governmental preservation of over 7,000,000 acres of land in Northern Minnesota will be formed in Chicago this month. It is the first step towards the creation of a great national reserve for the preservation of native forests and means the perpetuation of game.

Bishop Grant, of the African Methodist Episcopal Church, and M. M. Moore saw the President on the 7th inst., with reference to affairs in Liberia. They are both anxious that the United States should assume a moderate voice over the black republic. A representative of Liberia is on the way to this country to urge the same thing.

The Insular Commission has prepared an opinion holding that the islands in the possession of the United States as a result of the war with Spain are not a part of the territory to which the United States and its Congress can legislate for them in any way it sees fit.

Advices from Seely, Texas, are to the effect that sixty-five lives were lost in that vicinity on Seventh Month 4th and 5th, as the result of the flood in the Brazos River. It is said that 700 or 800 persons are isolated near Brookshire and at San Philippe, and that unless relief reaches there soon they may be lost. The water at Seely is fifteen m. less wide.

A despatch from Caldwell, Texas, of the 9th inst., says: "Estimates made by cotton buyers as to the loss resulting from damage to the cotton crop in the Brazos are that not less than 200 square miles of cotton bearing land have been flooded. Besides the loss on gin-cout figures, the crop destroyed on these plantations was worth almost \$4,000,000. Well informed persons are of the opinion that this unprecedented rise in the Brazos has cost the people of Texas little less than \$10,000,000. Thousands of miles have been drowned, all of the domestic animals have perished, rental houses and negro quarters have been swept away. Many fields are nearly all ruined, and hundreds of plantation stores carrying big stocks of general merchandise are under water. Not a bridge has escaped."

A despatch from Humboldt, Kansas, of the 5th inst., says: "The Neosho river is flooded by a twenty-four hour rain, and is under six feet of water. Many fields of wheat are gone, and the corn along the river will be damaged. G. Brady, a farmer, was drowned while trying to save some stock. It is feared the flood will exceed the one of 1865."

The *Chicago Tribune* has compiled a Fourth of Seventh

Month casualty list from 250 cities and towns. The leading figures are: Dead, 335; injured, 780; property losses, \$233,070; injured by cannon crackers, 731; injured by powder explosions, 257; injured by toy cannon, 258; hit by stray bullets, 60.

The steamer *Coptic*, at San Francisco, brings news of the death of the Dowager Queen Kapiolani, widow of the late King Kalakaua, at Honolulu, on Sixth Month 24th.

The rains have been so severe in Luzon that the country around Manila is flooded, and, in some cases, it is impossible to forward supplies to the troops. An infantry camp is under water, the men sleeping on the banks, and the company cooks standing in water to their knees in preparing the meals.

Deaths in this city last week were reported to number 343, which is 15 more than the previous week and 71 less than the corresponding week of last year. Of the foregoing 136 were under one year of age; 226 were males and 209 females; 52 died of cholera infantum; 46 of consumption; 24 of diphtheria; 29 of inflammation of the stomach and bowels; 23 of inanition; 21 of pneumonia; 18 of marasmus; 16 of old age; 16 of inflammation of the brain; 13 from casualties; 13 of Bright's disease; 13 of apoplexy; 11 of diphtheria; 9 of uremia, and 9 of typhoid fever.

Markets.—U. S. 5 101 1/2; 102 1/2; reg, 112 1/2; 113; coupon, 112 1/2; 113; new 2 1/2; 120 1/2; 130 1/2; 112 1/2; 113; 3 reg, 108 1/2; coupon, 108 1/2; 109 1/2. COTTON was quiet, closing on a basis of 6 1/2 c. per lb. for middling uplands.

FLOUR.—Winter super, \$2.00 a \$2.25; Pennsylvania, white, straight, \$3.25 a \$3.40; Western winter, straight, \$3.30 a \$3.50; spring straight, \$3.00 a \$3.30; city mills, straight, \$3.40 a \$3.55. RYE FLOUR.—\$2.95 a \$3.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 74 1/2 a 74 3/4. No. 2 mixed corn, 38 a 38 1/2.

No. 2 white oats, clipped, 31 1/2 a 31 3/4. BEEF CATTLE.—Extra, 60 c. good, 5 1/2 a 5 3/4; medium, 5 1/2 a 5 3/4; common, 5 a 5 1/2.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 3/4; good, 4 1/2 a 4 3/4; medium, 4 a 4 1/2; common, 3 1/2 a 3 3/4; spring lambs, 5 1/2 a 7 1/2.

HOGS.—5 1/2 a 6 c, according to quality.

The American delegates at the Hague Peace Conference a great success in that they have secured a unanimous vote in favor of having the question of private property at sea in time of war dealt with at a special conference to be summoned hereafter. Much diplomatic management was necessary, as many objections had to be surmounted before this result was reached.

The Grand Duke George, brother of the Czar, died Seventh Month 10th of consumption. He was twenty-eight years old.

On Seventh Month 3rd the Spanish Senate ratified the treaty of peace with the United States.

Admiral Cervera and the other commanders of the Spanish fleet destroyed in the battle of Sant ago, whose contact has been the subject of inquiry by special court-martial, have been acquitted and formally liberated.

Grasshoppers have become a great plague in Spain, inflicting great havoc. In Austria 5,000 soldiers were ordered to assist in destroying them.

A disaster has occurred at the new Jagersfontein diamond mine, South Africa, where the fall of thousands of tons of earth has buried many people. Several persons were injured and sixteen are missing.

The correspondent of the *Times* at Buenos Ayres says: "President Roca, of the Argentine Republic, will visit Uruguay and Brazil about the middle of the month to invite the Presidents of those countries to meet the President of Chile here next autumn, with a view of discussing the re-union of South American armaments. The Argentine Government will also propose to the United States Republics."

It is announced that the formal contract had been signed whereby J. P. Morgan & Co. of New York city; S. Bleichroder, of the Deutsche Bank, the Dresdner Bank, in Germany, and J. S. Morgan & Co., in London, undertake the conversion of the entire foreign debt of the Republic of Mexico, most of which now bears 6 per cent. interest, to the issue of new bonds at 5 per cent. interest. The new bonds are in sterling or in dollars, at 4.85 exchange, at the option of the holders, and payment in America is in United States gold coin of the present standard of weight and fineness. The bonds are to be a pledge for customs duties.

The British revenue line has announced a subsidy of \$50,000 annually for five years for the establishment of a fortnightly freight and passenger line of steamers between Jamaica and Great Britain.

A severe drought is causing great distress in Southern Jamaica.

Extensive and rich mines have been found in the Harry Son district, within about seven hours' railway distance from Toronto, Canada.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 72.

Caleb Wink, Phila.; George P. Stokes, N. J.; Martha Wickle, Meribah W. Thorp, Thomas S. J. Phebe, C. Carpenter and Daniel Barker, Ellen Lightfoot, Phila.; Phillips Chambers, Pa.; Samuel Moon, Pa.; James G. McCallin, Phila., \$14 for him; Frances B. McCallin, Thomas H. McCallin, George Forsythe, Charles Potts, Margaretta E. Reed and Be Van; Deborah B. Haines, Phila.

67th Anniversary received after Third-day moon will appear in the Receipts until the following week.

NOTICES.

YOUNG WOMAN Friend staying in the neighborhood of Merion would like to teach her pupils to coach small children to teach by the horse. Several years experience. Address "M," Narbeth, P. O., Pa.

BENJAMIN H. COPPOCK has been appointed agent for THE FRIEND in place of Thomas E. Smith, released at his own request. Address Nassau, Keokuk Co., Ia.

WESTWON BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at Four and Arch Streets, on Seventh-day, the 22nd inst. as 10 A. M.

JOHN W. BIDDLE, Clerk.

A YOUNG WOMAN Friend wishes the position of teacher in a private or family school. Experience primary work. Address Box 54, Toughtonham, I.

MEMORIAL OF JOSEPH WALTON.—Printed copies of this Memorial may now be had at Friends' Book Store, No. 304 Arch Street, Phila.

FRIENDS' LIBRARY, 142 N. Sixteenth St., Phila. During the Seventh Month the Library will be open on the afternoons of the 1st, 3rd, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd and 25th days between 3 and 6 P. M.

CORRECTIONS.—On page 396, first column, line 24 from the bottom, the word "admirer" should be "viewer." Also on page 399 of the same work, line 23 from the bottom, "and" should be "or." "Horace and Virgil Compared" Charles Evans, instead of "Virgil and Cicero;" as "James G. Normant" instead of "Joseph," etc.

Most of the errors were due to an imperfect copy furnished to the printer.

DIED, at the home of Albert Hambleton, Okaloosa, Iowa, the sixteenth of Fifth Month, 1893, aged ninety-three years four months and eighteen days, REBECCA H. ROBERTS, daughter of Daniel and Hulda Harborn at Douglas, Mass. At Providence, R. I., in 1838 she was married to Laban Jenks. From 1836 to about 1858 she lived in Miami County, Ohio, and afterward at West Branch, Le Grand, Iowa, where she lived until this place her husband died in 1865. Later she was married to Reuben L. Roberts, M. D., with whom as United States agent she labored several years among the Shawnee Indians. Since his death in 1875 her home has been mainly at Okaloosa, Iowa. She was a Christian in her early years, but with yet in her heart by unusual experience—immediately from the Lord—she ever believed she was fully convinced of the doctrines and principles of Friends, and she held them ever precious, and some of them with rare clearness to the end. For one so aged she read much, being particularly fond of New Testament, which she read and meditated with spiritual discernment. It is her constant joy to grow in the love and grace of her Lord and Saviour, and to use his will concerning the Church. While she seriously regretted some tendencies to extremes in the Society of Friends, her love and patience toward all steadily grew. She was deeply interested in the suffering and contributed much to aid the sick, negroes and orphans. Always industrious in her nursing, she gave freely of her means to the Children's Home Finding Society, and to provide for the education of indigent youth, and she was long a life member of the American Peace Society. Of two things she often spoke tenderly and tearfully, of her own unworthiness of God's great goodness, and of her sympathy for the suffering. In her last years, while ever in sweet submission to the will of God, she more and more desired to depart and be with Christ.

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